

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

BELLINGHAM, Wash., Nov. 1, 1933.

DEAR EDITORS AND PUBLISHERS:—I want to write a letter of commendation to you and I feel sure you will not take it as flattery from me, but as one of the least of all saints writing of some of the truths that have come from your pens as God led you by his Holy Spirit into his unsearchable truths which you have from time to time sent out to his sheep scattered abroad throughout the United States and Canada, as well as in England, where those articles were read with joy and rejoicing by all of the little ones who read them; I mean all who were called according to His purpose and knew the joyful sound of salvation by grace alone, for you have been kept in that strait and narrow way by the power of God, not because you were by nature any better than other men, but for a purpose known of himself, and, I hope and believe, revealed to all who so joyfully read the dear old SIGNS, for they do believe that it has been upheld by his almighty and all-powerful hand for the purpose of feeding his sheep, which it has so faithfully done, and they have been comforted and built up in their most holy faith by the articles they read in its columns. Many of its readers have been shut in and could not get to meeting to hear the preached word, and they, like me, have looked and longed for the day when the SIGNS would come laden with the good things which our souls long for, the things which God has prepared for those who love him and wait for his appearing, that comfort that men can neither give nor prevent them from enjoying, and I am glad they cannot, for if they could they would, for it robs man of all honor and glory and gives it to God and the Lamb, where it belongs. They are so full of love and mercy, and we who are so comforted by the articles in the SIGNS believe, as do also the editors and publishers, that this matter is indited of God, and we give him all the glory, but it makes our hearts go out to the editors and publishers in love, for we know that they

could not write so comfortingly if they had not first been taught of God and only tell of the comfort whereof they themselves are comforted, and we do rejoice with them that God is so mindful of us who are so situated that we cannot get to meeting.

I have just reread the account of the Black Rock convention, which must have been a sad meeting indeed for those old fathers in Israel, when they had to take a firm stand for the right as it was given them of God to know, but it was up to them to stand firm on that rock which Christ told Peter his church should be built upon, and told him that the gates of hell should not prevail against it, and how true it is that they have not, but sometimes I get fearful that they will when the storm rages and I am so cast down, until the God of Jeshurun comes riding in the heavens in the help of his people and I am lifted up and my doubts and fears vanish like the dew on a June morning when the Sun of righteousness arises with healing in his wings, then I realize there is no God like our God, who declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. How can any one read this statement with an understanding heart and then say God did not predestinate all things? He will do all his pleasure, and created all things for his glory, and all things work together for good to them that love God, to them that are called according to his purpose, those who are born again, not of blood, nor of the will

of the flesh, nor of the will of man. We have nothing to fear, for if God be for us who can be against us, since all power is vested in him and he is ruling, both in heaven and among the inhabitants of the earth, and none can stay his hand? Therefore we give him the glory and honor for upholding the SIGNS and its correspondents. Just think, one hundred and one years is a long time for a paper to continue in the face of such opposition. Even when it came into existence, as well as ever since, it has been assailed by the enemies of gospel truth, and even now they cannot find a single flaw in the doctrine it upholds. "The sword of the Lord, and of Gideon." The sword of the Lord is all-powerful, for it is the Spirit of God, and it is so powerful that it is able to divide even the soul and spirit, and it was this sword that Gideon fought with, not by his own choosing, but it was proven to him that this sword was all he needed to put the armies of Moab to flight, and if it was all-sufficient then it is yet, and will always be enough, and we need not fear to trust him to uphold the SIGNS as long as he has a use for it, and when its usefulness ceases the hand that has upheld it so long will be removed, and while we through our short-sightedness may grieve and lament, but our grief will be turned to joy, for God is ruling all things, and he knows what is best for us and what will be to his honor and glory. Nevertheless, it is our duty as long as the SIGNS is upheld by his word to sustain it with our support, not only by our love and by writing the editors

and telling them how their editorials comfort and build us up when we are cast down on account of our indwelling sin, because we believe their writings are indited of God, but when they give all their time to publishing the SIGNS they must live and must buy all their living, their clothes as well as what they eat. Then they must have a place to live, and even rent costs money, if they do not own the houses they live in, and it costs money to pay taxes and keep up a house. Then there is the plant, or place where the paper is printed, the building, the ground the building stands on, the press, all cost money, also the taxes, the paper, ink and other materials used go towards the cost of publishing the SIGNS. Then there is the work of printing and mailing, not to mention the ones it takes to do all this, which must be a labor of love, for we who have homes of our own know that it takes much to maintain them, and we know that the SIGNS' people do not (as some have said) have an easy time of it, while we are paying such a big price for the paper. Now it may be out of place to speak of this, but I know that when the editors tell us they have a hard time to get enough money to pay their expenses such is the case. I know they would not falsify to us, for I know that the Spirit of God would not flow through them in their communications if they were not children of the heavenly King, for such he chooses to feed his little ones, not the wise and prudent of this world at least. No, for those who are wise in their own minds or conceits God has hidden these things

from them. The only time it is recorded that He rejoiced was when he rejoiced in spirit, and said his Father had hid these things from the wise and prudent and revealed them unto babes, even so, Father, for so it seemed good in thy sight that no flesh should glory in thy sight. And how consistent are all his words. They do show forth his excellency and greatness over his little ones, who are only dust and ashes compared to him. My greatest desire is to exalt him and tell of his great love, but I cannot find words to express my thoughts. It is too high for me, I cannot attain unto it. I have tried to fathom his immensity by thinking how can it be possible for him to be present with all his children at the same time, and watching over them, and at the same time ruling all other things in the world, causing them to work together for good to them that love him? but I get lost in wonder and amazement, and exclaim, Wonderful, wonderful! But such is the God we love and worship, and we can only know these things by experience, and that not of ourselves. It is very comforting to know we have such a God, and that he has chosen us. Even though we are called upon to bear the hinder part of the cross of Christ, we know it is light compared with that load which Jesus bore for us, and it is a mark of distinction, for it shows us that the world hates us, and that we are not of the world, for the world will love its own and hate and persecute those who love and hold up Jesus as the standard of all righteousness, and since there are so few who give God all the

glory, I feel that it behooves us to all stick together and fight the good fight of faith, not forgetting the assembling of ourselves together as the manner of some is, and the much more as we see the day approaching, and it seems that day is near at hand, for there is surely a falling away, and the man of sin is revealed. In this city of about 38,000 I know of but one brother and one sister who give God all the glory, while the city is full of churches (so called) who believe in works as a means unto salvation. They all have their place in this world, and all must stand before the God of the whole earth to be judged according to their works, and we are sure no wrong will be done, for the foundation of God standeth sure, for God knoweth them that are his. He is the only Judge that is all-wise, while there are many foolish judges who claim to know who are God's children and who are not. Now Saul was just as much a child of God when he was breathing out threatenings against those who were worshiping indeed and in truth as he was after he was halted by God on the road to Damascus, but oh how humiliating it was to him after his eyes were opened and he could see and know how he had persecuted the church of the true and living God. But was he any worse than we were? No, in no wise. I wish I was one-half as good as Paul, who conferred not with flesh and blood, and was not slack when that heavenly call came, but was bold and counted not his life dear unto him, but in the face of all opposition he was

bold to preach Christ, and him crucified, as the only way of salvation, and when we read what he had to suffer it makes us bow our heads in shame, but he tells us that in all these things he was more than a conqueror through Christ that strengthened him. Jesus is just the same to-day, and it does not make any difference how much we are made to suffer we are glad we are accounted worthy to suffer, and it is our friends who cause us to suffer most, those who are nearest and dearest to us, who cause our hearts to ache. We do not expect anything else but hatred from our enemies, but when those who have professed to love God and have labored with us in his vineyard, lifting Jesus on high, declaring he is the only Savior of sinners, and that he did alone bear our sins in his own body, and by the shedding of his own blood redeemed us to God, our hearts were knit together with theirs in love, because they gave him all honor and glory, then to have these same ones turn and limit the Holy One of Israel our hearts are torn and rent asunder and we do mourn as the dove that is bereft of her mate, yet this is our lot. The ties of nature are very strong, yet we should know no man after the flesh. He that loveth father or mother more than God is not worthy of him, or he that loveth husband or wife more than God is not worthy of him, for it is written, Ye shall have no other god before me. He alone is God, and beside him there is no Savior. We shall have no idols. He is before all things.

It has been sixty-eight years since I first knew what it was to love Jesus, and oh how I did love him then, although I was but a child scarcely five years old, for it was in February and I would not be five until March 14th. I was out in the front yard where father chopped wood, and you know how bright the sun shines on a clear day when the ground is covered with snow. I was alone, and singing, "I will arise and go to Jesus, he will embrace me in his arms," when it seemed Jesus took me in his arms and flew away with me and I was very happy, for oh how I loved him and I was in his arms and he loved me. I was very happy to be with him then, and he has come to me many times since, and always when I was cast down, and oh how he has lifted me up, and I love him just as much now when I am old. He is the same to me, and that is why I love you and all who were redeemed by him.

Now may the grace of our God, who works all things after the counsel of his own will comfort, stablish and strengthen you by his might in the inner man, may he enable you by his grace to continue to send forth the SIGNS laden with the precious fruit of the vine to the hungry little ones who are fed by it.

In bonds of love,

DAVIS BURCH.

[WE much appreciate this encouraging letter from brother Burch and thank him for his kind words. Our sincere prayer is that our God will so guide us that nothing dishonoring to his name may ever be published in the columns of the SIGNS.—ED.]

ENDICOTT, Va., Nov. 7, 1933.

ELDER R. LESTER DODSON—DEAR BROTHER:—I appreciate your kind letter, and wish to say that I am well pleased with the SIGNS. I would be glad if our people would patronize this paper, for it is not only the oldest Old School Baptist paper, but one of the firmest in contending for the faith once delivered unto the saints. It is a great comfort to this poor sinner to read from the pen of the servants of God, from different sections of the country, of the glorious truths of salvation by grace. I have no doubt about the doctrine of grace being true, but I often fear I am not one of the redeemed family embraced in the covenant ordered in all things and sure. I was made to hope in the sure mercies of God when I was a mere boy. After giving up all hope of ever being redeemed from all iniquity, my breath seemed to stop, I could not move, but my inward groanings were to God for mercy, if it were his holy will, Lord, save or I perish; God, be merciful to me, a sinner. If not deceived, when I came to the end of the law and died to the love of sin Christ, as a bright light, appeared in my room in the hours of night and took the burden of guilt, sin and condemnation away, and to my surprise I was made to sing, "Amazing grace, how sweet the sound that saved a wretch like me." I united with the Long Branch Church, in Franklin County, Virginia, in 1899, and was baptized by the late Elder W. A. Via. For several years I was enabled by grace to rejoice in the Lord and feast with the dear saints

when we met in heavenly places in Christ Jesus. I began to have many sore trials, with the impression to speak in the name of the Lord, "and tell the sinners round what a dear Savior I had found." This gave me great distress, but I was made willing to be anything the Lord would have me be, and do his bidding, if it was his will for me to speak in his name, and he would go with me and sustain me by his power and grace. I began exercising in public in 1910. In much weakness I have tried to go and tried to quit all these years. I feel at times that had it not been for the sustaining grace of God, who is Sovereign over all worlds, times and events, I would have perished by the way. At times my hope is strengthened, when I am made to hope I have the assurance from heaven, in the still small voice speaking within, "My grace is sufficient for thee: for my strength is made perfect in weakness." When this grace with faith, which is the gift of God, is in me I then can "glory in my infirmities, that the power of Christ may rest upon me." I believe in the doctrine of election or choice of God, in the salvation of every heir of promise, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. "Yea, even the wicked for the day of evil." This salvation was complete in the mind and purpose of God before the world began. It was finished in the birth, life, death, burial, resurrection and ascension of Jesus Christ, who was God manifest in the flesh, to die in our stead, the Just for

the unjust. Since his resurrection and ascension he ever lives to give repentance to Israel and forgiveness of sins. There will be a final resurrection of the dead, both of the just (made so by the blood of Christ) and the unjust (who were left to perish in their own sins). The redeemed family are the sheep of his pasture. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The same voice will say to the wicked on the left hand, Depart from me, all ye workers of iniquity, I never knew you. And death and hell were cast into the lake of fire. This is the second death. This will all be to the praise of his justice, while the redeemed family will enter everlasting rest, to praise his holy name for ever and ever, to the praise of his glorious grace for redeeming them from all sin. Oh that men would praise the Lord, for his mercy endureth forever.

I am, I hope, your little brother in gospel bonds,

J. G. L. HASH.

NEWARK, Delaware.

DEAR EDITORS:—Inclosed find check for my renewal for one year. I sincerely regret that I am unable to contribute more in advance, even for some one who cannot afford to keep up their own subscription. But we have no more, no less, that what is provided for us by our God. The earth is mine, and the fullness thereof, and many creatures on earth selfishly feel that the

portion they have in their possession is theirs by right of domain, or man's rights, but it can be taken from them over night. The thought occurs to me, Some person in this world, and perhaps within the circle of the SIGNS among our people, whether member of the militant church or not, could spare at least five hundred dollars towards the support of the SIGNS, immediately, towards the upkeep of it alone, and they would not miss it. The editorials contained in it each month are sufficient for this temporal gift towards its support, let alone the letters from such spiritual writers as Elders Edwards, Barnes, Attebery, Greathouse, Bond, Walker, and many others. As you say in your December number, many of the saints, such as dear old brother J. W. McClanahan and others, have passed on to their reward, but many are living to support and sustain the SIGNS to the end, whenever that time shall be. Just stop and reflect what this small sum above mentioned would do towards giving many the benefit of perhaps a semimonthly copy of the SIGNS. When money is accumulated in a miserly way to the extent that it becomes an idol in the heart and mind of a subject of grace, then it becomes a curse to that especial one, and to him or her who reads this and their hearts burn within them, and this form of idolatry consumes them for the time, like unto the man (and member) in years gone by, and now deceased, who placed a penny in the collection basket from time to time, until he was discovered and it was told of him, then perhaps a change of heart may over-

come them. The earth is mine, and the fullness thereof, the cattle on a thousand hills are mine, and the beasts in the forest are mine, saith the Lord of hosts.

Unworthily,

J. B. MILLER.

MARTIN, Tennessee.

DEAR EDITORS:—If one so sinful and unworthy as I am dare attempt to address you. I know I am far behind with my subscription. Never have I been so in arrears since I began taking the SIGNS, in the year 1911. The Book says, A time to all things. It seems like the things I want to do and feel are my duty to do are crowded out by earthly debts. I am so poor now in financial affairs it seems at times I cannot see how I am ever going to pull through to the end of my journey. I know it can only be by the mercy of an all-wise God. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps, then give God all the praise, honor and glory. I know he has led me thus far, and I am made to know that he will lead me on, for of myself I can do nothing. When the world was made I was ordained to be here; if not, I would not be here. I know I am already dead to this natural life. I have become blind to the things of this sinful world. The older I get the smaller I am made to see myself, the more dependent upon my Lord. It does not seem to be that way with the people of this town. I sit here watching them going to their Sunday Schools and meetings and it makes

me feel little, still it gives me a hope to know I believe as the few the Bible speaks of. I would not exchange that hope for ten thousand towns like this, to think I have a blessed God to trust for all things; no confidence in the flesh. I am almost alone in this world as to earthly ties, but I am made to know that the flesh is very weak, and even if I had a world full of my own kin they could not save my soul. God has all power in earth and in all deep places, and I am glad to know it is that way. I take what my Bible says for everything, not what men say. They often ask me to go with them to their meetings here, but I would not know how to act if I did, as I would be entirely out of my place. I told one Missionary preacher who is growing old that I did not believe in their Sunday Schools, for the Bible says to teach not every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least unto the greatest of them. Yes, He teaches them to see their nothingness and unworthiness, and makes them willing to fall at his feet in dirt or ashes, for he says, My people shall be a willing people. I want to be made submissive to his will, no matter what it is, and give him all the praise, for it all belongs to him. What could puny man do if it were left to him?

Please forgive me for writing so much. I only wanted to renew my subscription and say a few words about my feelings, but it seems like when I begin I cannot stop, and there is nothing in what I have written. I want the

SIGNS as long as I can pay for it, and I hope the Lord will open the way for me to continue taking it. I do not believe he will let it fail us and go down, for it is a comfort to his little ones. I do not see how I could get along without it, for I read so many good letters that tell my feelings better than I can. I feel I know the writers and wish I could see and talk with every one of them. I want to thank you for sending me the SIGNS so long without my renewing, and I hope I will never get so far behind again.

Please excuse all mistakes, and remember me in your prayers, is the wish of a stranger in the flesh. This is submitted in love and sweet fellowship to every one of God's little ones everywhere. If saved, it is through the grace and mercy of an all-wise God.

(MRS.) J. A. PHILLIPS.

McDOWELL, Ky., Oct. 14, 1933.

DEAR EDITORS:—I will attempt to send you a literary contribution that, I trust, will be worthy of publication; yea, and will gladden the spirits of wayworn and footsore pilgrims in their journey to the summerland.

“For the Lord taketh pleasure in his people: he will beautify the meek with salvation.”—Psalms cxlix. 4. According to the immutable, infinite and eternal King that inhabiteth eternity (and dwells with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones), we, the poor in spirit, are God's covenant people, because he hath wrought in us all our



“works,” and revealed himself to us by his good Spirit. We see and feel our poverty and imperfection, because the Light of life hath shone in us and all our righteousness is as filthy rags. We have nothing to trust in of our own; we have nothing to plead but the blood of Jesus. The precious blood of the Lamb of God satisfied the vengeance of heaven against “disobedient” man and brought his pardon. I mean by “disobedient man” God’s special people that violated his spiritual law, those who fell in Adam by the certain foreknowledge and purpose of the Father. God and his Son consulted and designed that the sinner should in time be “suffered” to be lost, so as certainly it should be “recorded” again. Recorded, I say, in such a way as that both the King and his Son would get themselves eternal fame and glory thereby. Before the foundation of the world the Son promised his Father to be his servant to recover his Israel again. He made amends for the sins of Israel, those that God gave him out of the world. The Son of the Highest finished the atoning work on the cross (“For the Lord taketh pleasure in his people: he will beautify the meek with salvation”), but is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. God uses means to carry on and to carry out his work, therefore he calls, separates and seals his predestinated and sanctified ones to preach Jesus to his people. (See Jer. i. 5.) Preaching is but the way and means of God of stirring up the conscience, understanding, will and affections of his loved ones. God puts life into the child of God to seek his own health, happiness and salvation. “This is the work of God, that ye believe on him whom he hath sent.”—John vi. 29. “For the Lord taketh pleasure in his people: he will beautify the meek with salvation.” God’s love is an everlasting love, because God is unchangeable, and to say that God loves now is to say that he always did love and always will. There is no past nor future with God. What we call past, present and future he wraps in one eternal now. In Ephesians ii. 4, 5, he says, “For his great love wherewith he loved us, even when we were dead in sins.” The “we” and “us” in the holy document, as I see it, means the people that God taketh “pleasure” in to “beautify” their souls with salvation. God must bless his covenant people because his covenant, not ours, binds him to do so. God hath sworn by himself (he could swear by no greater), saying, Surely blessing I will bless thee, and multiplying I will multiply thee. God was good and willing to show unto the heirs of promise the immutability of his counsel by an oath. Children of the elect lady, what more can you ask of him than what he hath done, is doing and promised yet to do for you? Be not afraid, only believe, for all things are possible to him that believeth. Ask and ye shall receive; knock and it shall be opened. “For the Lord taketh pleasure in his people: he will beautify the meek with salvation.”

If my little say is good, I hope you may find room for it. I send it in the spirit of faith and meekness, through the SIGNS OF THE TIMES, to my brother sufferers in the faith of the gospel.

Devotedly yours,

MILFORD HALL, SR.

LYNCHBURG, Tennessee.

DEAR CHILDREN OF GOD:—I will in my weak way try and write a part of what I hope the good Lord has done for me. In the year 1886, when I was about the age of thirty, I began to be afflicted. I saw my lost and ruined condition, ten thousand talents in debt and not a farthing with which to pay. I felt as though I were going to die and right to hell I was going. I could not see how God could be just in saving such a wretch as I felt myself to be. Of course I tried the works of the law the first thing. At different times I have gotten down on my knees at home in secret to try to pray, promising the Lord that if he would forgive me I would do better, but instead of doing better I grew worse and worse. My prayers did not seem to rise higher than my head. I was in this awful condition about three days and nights. I did not feel any better as long as I tried to accomplish my own salvation, but, thank the Lord, the time came when I had to stand still and know that he is God and beside him there is no other. I thought, Here, take me, Lord, and do with me as thou seest fit. If I am damned it is just. If I am saved it is just. Thou art a just God, and if I am sent to hell thy righteous law approves

it well. Still I would go back to the flesh at different times to try to get something good out of it, but every time I tried it I would fall at his feet as dead. Why, oh why, should we worry so long trying to get something good out of the flesh when there is nothing good in it? That expectation left me all at once, years ago, and has never returned, so you see I have the peace of mind the world knows nothing of. When I get in trouble I go to my heavenly Father for refuge and shelter. He will help in time of need, for he has promised never to leave nor forsake his children. The flesh is a cross, but Christ tells his children to lay aside the weight and the sin that doth so easily beset them and to run with patience the race that is set before them, looking to him as the author and finisher of their faith. The flesh is contrary to the Spirit's teaching, so that brings about the warfare that will last until death. But I am in the hand of a just God. O Lord, teach me never to trust in the arm of flesh, but let me trust in the true and living God, who has all power in heaven and in earth. I want to do thy will, O God. Not my will but thine be done.

I joined the Primitive Baptist Church called Old Bethel, near Lynchburg, Moore County, Tennessee, in the year 1886 or 1887, and was baptized by Elder Johnson. Since then I have never been dissatisfied with the church, for I believe it to be the church Christ set up when he was here on earth. I have been living in that church forty-five years. I am seventy-seven years

old and have never seen the righteous forsaken, nor his seed begging bread. If I even reach heaven and immortal glory it will not be by any good that I have done, nor any one else, it will be by the grace of God.

This is a part of my experience, if I have any. You can publish it if you see fit; if not, all will be right with me.

JANE PARKES SIMPSON.

DETROIT, Mich., Nov. 24, 1930.

DEAR ELDER LEFFERTS:—I am sending you a portion of a letter which I received from my mother, Mrs. Wm. Mathis. If you care to publish it you may; if not, please return it, and it will be all right with me. I enjoy reading the SIGNS very much. My folks have been taking the paper ever since I can remember.

Yours in christian love,

BERTIE MATHIS.

SOMETIMES I believe we magnify our troubles and hard times. We should feel thankful to our blessed Redeemer that life and the things that we experience are as light and easy as they are. If it were not for the blessed hand of God smoothing out the rough places and lifting our feet above destruction's path we would be worse off than we are. Even the nations are preserved from destruction by his almighty power, ruling and superruling everything that comes to pass, and forbidding the evil to come that Satan would bring if left to himself. Oh we should fall before the only true and living God and worship him. I wish I were per-

fect, so that I could serve and worship him in a pure and perfect way at all times. But it is best as it is, for he does all things well, and he made us. If he had wanted us to be sinless, holy beings, we would have been, for he does his will in heaven and in the earth, and rules all things after the counsel of his own will, and I am very glad he does. Our most holy and righteous Father will do right and I feel safe in his keeping. Even if troubles should come, and it be his will that we should suffer here, I know that he will not let us pass through anything without him, for he has promised never to leave nor forsake his people. I am sure that in all our afflictions he is afflicted, for he is one with us. We are bone of his bones and flesh of his flesh, and he is the life, I in you and you in me, showing the oneness. I and my Father are one. So we should be good and kind to all people, especially those of the household of faith, for there is a two-fold union there. One Lord, one faith and one baptism, and the great and eternal God is over all, through all and in us all, for it is by him that we live, move and have our being. There is no life, even natural life, without God. He is the life of the whole creation. All life is of God.

I love to study over the mysteries of everything, knowing that God understands it all, rules it all, preserves it all as it pleases him. The lot is cast into the lap, but God is the disposer of it all, so we need not worry and think we may get more of certain things than we should, for God will not hand us too

much, but will give us as it pleases him. Are you not glad that our God is the God of all things, and that he rules all things and will preserve according to his will, and that all graces are given to us from his own bountiful hand, and that we are saved by grace?

Now listen, the Scriptures do not say we are born again by grace, but saved by grace, so it seems to me that we are saved every moment of our lives by his grace. Salvation is of the Lord. Our Redeemer is our salvation. He is our Savior. This means just what it says. We are kept by the power of God, and we are not our own keepers. Paul says, By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. Was he talking to dead sinners or to the church? Then if he was talking to the church and people who were already alive, and telling them that, why do our people want to say that this is only speaking of the new birth? I do not believe it means the new birth at all. But Paul was teaching the people of God there, showing them that they were saved at all times by the grace of God; which means love of God. Love is the foundation, through faith. Faith is the operator, it operates, therefore we are able to work out our own salvation, for it is God that works in us both to will and to do of his good pleasure. If we have the love of God in us, and he gives us faith to believe if we do a thing it is right, this doing it is all the fruit of the faith that dwells in us. So it is all of God. We believe, therefore we work.

Love is the root, faith the tree, and our work is the fruit of this tree. If the tree is evil so will be the fruit. We are the ground in which it is grown and Christ is the great husbandman.

(MRS.) WILLIAM MATHIS.

CARROLLTON, Mo., Nov. 9, 1933.

DEAR EDITORS:—I want to renew the subscription of Miss Mattie Watson, which expires December 15th, 1933. Miss Watson will be ninety years old to-morrow (November 10th, 1933), having been born in Adams County, Ohio, November 10th, 1843. The home of J. M. and Kezzia Watson was always open to their brethren. They helped to organize the Hope Primitive Old School Baptist Church at Wakenenda, Missouri, about the year 1874, which church was later moved to Miami, Missouri. Elder R. M. Thomas, of Platt County, Missouri, an able minister of the gospel of Christ, served as pastor. Martha Jane, or "Aunt Matt," as every one calls her, took care of her mother, who was blind, and an invalid sister who never was able to walk and who lived to be about twenty-five years old, from the time her father died, in 1879, until her mother died, in August, 1899. Mattie Watson never united with any church, but she is a strong believer in the predestination of all things whatsoever come to pass, and tells a fine christian experience. She regrets never having been baptized, but we console her by telling her the blood of Christ is sufficient for all her sins. She would not think of doing without

the SIGNS OF THE TIMES, although it has to be read to her.

This letter is written by her nephew my marriage. I am eighty-two years old and very nervous. She is the daughter of Joseph M. and Kezzia Watson, who came to Carroll County, Missouri, in the fall of 1872, and the subject of this article came with them and other members of the family. Her parents were Old School Baptists in their young days. They took the SIGNS OF THE TIMES almost from the time it was first published. Her father passed away in June, 1878, and her mother lived to be ninety-six years old. She had been blind for twenty years. She passed away in August, 1899.

Dear brethren, I say brethren because I feel like saying it, and not because I feel worthy, I joined this Old School Baptist Church in the year 1875 because I loved the church and the brethren, and they were kind and took me in and gave me a home with the Lord's people. My dear companion joined in the year 1878. She passed away August 6th, 1933.

You can throw this letter away if you think best, but please send on the paper, for I think it will please my old blind aunt, who has a very lonely time. Think of me when at the throne of grace, for I am sad and lonely and need your prayers.

J. A. LYNCH.

ELKINS, West Virginia.

DEAR EDITORS:—As our subscription for the SIGNS expires with the December number, we are sending you a

check for two dollars to renew for another year, as my wife and I do not think we could do without the comfort we receive from its precious pages. We look for it each month, anxious to receive it. We think the SIGNS is a clean paper, always bringing good news from a far country, and we believe in what the SIGNS advocates. I have been a reader of it for many years. When we receive a number and do not see my brother's (J. W. McClanahan) articles in the number it causes me to feel that my stay on earth is short. We are, wife and I, in our eighties. Wife is eighty-one and I am eighty-two, so we cannot expect to live many more years. But we are sure when God's time comes we will go, and our only hope is Jesus Christ's blood shed for us on the cross, when he bowed his head and gave up the ghost. So we look to him for all blessings in time and eternity.

G. B. McCLANAHAN.

FORT WORTH, Texas, July 14, 1933.

DEAR EDITORS:—It is with a sad heart I am writing you to discontinue sending the SIGNS OF THE TIMES to my mother's address, which was Mrs. Anna Smith, 1029 Broadway Street, Plainview, Texas. Mother passed away July 5th, at her son's home in Fort Worth, Texas. Oh it is so hard to give her up, but God called her and she answered the summons. She wanted to go, and talked much about going, and told me many times not to mourn for her when she was called home, for she would be resting and her sufferings

would be over. She talked with me just before she was taken sick about Job's faith in God. Oh that I might stand firm in the faith as mother did, but I am a weak, doubting, sinful being, and can only stand by the help of my blessed Redeemer, and without him I fall.

I want to thank you editors and all who help send the SIGNS to "the poor of the flock" for sending it to my mother. She derived much comfort from it, as she was so afflicted she could not attend the meetings. Some time in the near future, if it is God's will, I want to subscribe for the SIGNS. I have read it ever since I was large enough to read. When I was a child I turned through them and read every experience of grace in them I could find. May God help you all to continue publishing your good paper, for it has been a great blessing in my mother's home, and this is the first time I will fail to read it.

Thank you again for your kindness to my darling mother.

(MRS.) BESSIE WILTON.

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#### 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. 32 means your subscription expired December, 1932; June 33 means your subscription expired June, 1933; Dec. 33 that it expired December, 1933, etc.

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#### CORRESPONDING LETTERS.

*The Lexington-Roxbury Association, now in session with the First and Second Churches of Roxbury, September 13th, 14th and 15th, 1933, to the churches with which we correspond, sends christian greeting in the Lord.*

DEARLY BELOVED BRETHREN:—Another year has passed, and by the kind providence and tender mercy of Almighty God we have been permitted to meet in an association to listen to the word of God preached in its purity. Your messengers have come to us with messages of love and gospel truths, preaching Jesus the way, the truth and the life, giving God all the glory, to whom all the glory belongs. There has been one flow of love and unity manifest among us, reminding us that God still reigns and rules in heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? We crave your correspondence in the future as in the past, and we hope if it is God's will that we may meet another year to listen to the same gospel truths that have been set forth at this meeting.

Our next session is appointed to be held with the Olive and Hurley Church, at Shokan, N. Y., Wednesday, Thursday and Friday between the second and third Sundays in September, 1934, when we hope to meet you again. Until then, dear brethren, farewell.

ARNOLD H. BELLOWS, Mod.

AMASA J. SLAUSON, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY, 1934.

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addressed, and money orders made  
payable to,***J. E. BEEBE & CO.***Middletown, Orange Co., N. Y.***NEW YEAR'S GREETING.**

CIRCUMSTANCES which tend to hopelessness and despair among men should kindle with hope and expectation those who trust in God. Impossibilities with men are not at all difficulties with God. There is nothing too hard for the Lord. (Gen. xviii. 14; Jer. xxxii. 27.) To Abraham one hundred years old, and to Sarah ninety, the fulfillment of God's promise to them seemed impossible. Naturally it was God, the Creator, is himself above creation and is himself not bound by the laws established by him to govern nature. He does that which with men is impossible of accomplishment. At the appointed time, Isaac was born. Natural difficulties were overcome. The supernatural became a fact. Vital revealed religion is essentially supernatural, mi-

raculous. Take the miracle element out of the Scriptures, eliminate the supernatural from the lives of the children of God, and the result is hopelessness and despair.

Elijah on Mt. Carmel in the presence of all Israel, proved the reality of his faith in God to whom nothing is impossible, and so confounded the idol worship of the prophets of Baal. Twelve barrels of water were poured upon Elijah's altar, upon his sacrifices and upon his wood. All was water-soaked and the trench about it filled with water. It would have been miracle enough for the fire to fall from heaven to consume the offering; but God does his work in such a way that credit cannot go to man. The wood was saturated so that there could be no possibility of men having anything to do with it. Wherever there are conditions of impossibilities and it is evident that man is powerless, we may watch to see God's power. He reveals himself at, and unto, the "ends of the earth." The one primary purpose and end of all prophecy is the Lord Jesus Christ. He is the "seed of the woman" foretold in early Genesis. No man fathered him. He is not the "seed of man." Yet a woman mothered him. The Lord has done "a new thing in the earth. A woman shall compass a man."—Jer. xxxi. 22. The virgin conceived and bore a son and his name was called Immanuel, "God with us." Man had no part in bringing this to pass. The Holy Ghost accomplished it. That which was contrary to all known natural law, and which was impossible with

men, God did. Jesus told his disciples that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (Luke xviii. 24.) In their astonishment, they ask, "Who then can be saved?" Jesus answered, "The things which are impossible with men, are possible with God." Salvation of sinners is impossible with men. (Psalms xlix. 7-9.) It is wholly the work of God. "For this end Christ both died, and rose, and revived."—Rom. xiv. 9. The whole plan whereby sinners are saved was thought out and purposed in the Divine Mind. The mind of man could never have conceived such a Way. Higher than the heavens above the earth are the thoughts of God beyond the processes of man's thinking. All the searching of human intellects, all the working of human reason, all of what is commonly called "common sense" can never arrive at the truth of him to whom nothing is impossible. To Peter in prison, awaiting execution, escape was humanly impossible. He was absolutely helpless, so were his friends except for the intercessory power of prayer. His jailers did all possible to make his confinement secure. Four soldiers guarded him during each of the four night watches. Between two of them he lay sleeping, bound to them with chains. Two others kept watch. All these precautions were of no avail. God's angel was sent to deliver His servant Peter. The chains fell off him, the iron gate opened of his own accord. Peter passed out into the city free. (Acts xii. 1-10.)

Likewise at a former time had another guard kept watch over the sepulchre where lay the body of the Savior, lest his disciples come and steal him away. Powerless were they to hinder the great actual fact of the resurrection. Puny man can do nothing against God. At the time appointed of the Father, Christ arose. The stone, rolled from the sepulchre by an angel, served to prove that the tomb was empty save for certain grave clothes which still lay there.

The great heart-searching truth in all these instances for us is that we should not be daunted by difficulties. Remember that God delights to do the impossible. That which is dark in the path lying before us can be made light in the Lord by his leading. The same cloud which was dark to Egypt so that Pharaoh could not see Israel whom he was pursuing, was light to God's people as they stood waiting for the salvation of the Lord. The same water which was condemnation to the antediluvians, was deliverance from destruction to those sheltered in the ark. Let us remember that Noah could not have seen the rainbow of God's promise, had there not been the cloud there for God to paint the rainbow upon. God, who forms light, creates darkness too. Difficulties test faith. Hardships enliven prayer.

"Trials bring me to His feet,  
Lay me low and keep me there."

How wonderful are those words of Jesus to his disciples in Luke xxi. 25-28. Jesus told them that before the Son of Man should come again, certain



things must be accomplished. "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Note he did not tell them to be frightened when they should see these things come to pass. Quite otherwise, he told them, "When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Not when these things come to pass, but when they "begin" to come to pass. The beginnings of sorrows which are to ensnare the world, are occasions for encouragement to the children of God. We should not be discomforted by that which alarms the people of the world. Their calamity, when their fear cometh, is proof that He who rides in the heavens shall laugh and have them in derision.

"Look to the Lord, his word, his throne;  
Look to his strength, and not thy own;  
There wait, and look, and look again;  
Thou shalt not wait, nor look in vain."

Worry does no good. Undue anxiety is forbidden by Him who commanded that we take no thought for to-morrow. Our Father knoweth of what we stand in need. Just to the extent that we worry, either about the present or the future, to that degree are we failing to trust him. He will unfailingly supply our needs; but he, not we, is the Judge of what our needs consist.

What a wise provision of God it was that he did not allow but one window in the ark, and that at the top; so Noah could not behold the calamity and woe occurring all around him, but must look

up to Him who so graciously had saved him in the vessel ordered and designed by the Author and Finisher of His people's salvation. What would have been Noah's feelings could he have looked about him and have seen his fellow-men going to their doom? Such he was kept from doing by the fact that the window's position was in the top, not in the sides, of the ark. Let us learn from this not to look too much upon the circumstances and conditions that environ our lives. We have nothing to do with circumstances. God orders and controls them all. To them of faith, mountains are removed and cast into the sea. Nothing is too hard for the Lord. Oh, for a living faith to cast all our care upon him! He has told us he cares for us. Blessed it is for us to wholly trust him, to be wholly yielded unto him, to lean not to our own understanding, but to acknowledge him in all our ways. He will direct our paths.

The children of God are first strangers, then pilgrims, on the earth. (Heb. xi. 13.) Distinguishing grace makes the believer a stranger to human-kind. Because a stranger, he is a pilgrim. He is on a journey. He has not arrived. His destiny is not here, but yonder where glory is. All trials, discouragements and difficulties are reminders that this world is not our home, that here we have no abiding place. We are passing onward to that which God has in reserve for his people in the new heavens and the new earth wherein dwell righteousness and peace for ever.

Lift up your heads, rejoice,  
Redemption draweth nigh;  
Oh note the varying signs  
Of earth and air and sky;  
The God of glory comes  
In gentleness and might,  
To comfort and alarm,  
To succor and to smite.

He comes, the wide world's King,  
He comes, the true heart's friend,  
New gladness to begin,  
And ancient wrong to end;  
He comes, to fill with light  
The weary, waiting eye:  
Lift up your heads, rejoice,  
Redemption draweth nigh.

Pray for us, brethren, that we may be enabled of the Lord to minister both through the SIGNS and from the pulpit to the comfort and encouragement of those who are seeking a "better country." As the year 1934 opens, our hope is in God. What lies before us, he knows. We trust him. His grace is the sufficiency of both writers and readers. Let us look up and not down, out and not in, forward and not back, and be helpers of one another's joy in the Lord. The Scriptures declare that in the last days perilous times shall come. They are upon us. The ways of Zion do mourn, the love of many waxes cold and iniquity abounds. We are not destroyed, even though cast down. The Lord God omnipotent reigns. Things declared from ancient times are becoming current history. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah."

H. H. L.

## CIRCULAR LETTERS.

(Written by Prudence O'C. Hinkley.)

*The Lexington-Roxbury Association, in session with First and Second Roxbury Churches, at Yellow Meetinghouse, Roxbury, Delaware County, New York, September 13th, 14th and 15th, 1933, to the churches composing the same, and to the churches and associations with which we correspond, sends christian greeting.*

DEARLY BELOVED BRETHREN:—Following our custom each year, there is a Circular Letter to be written, and had the brethren known our weakness and inability they certainly would not have chosen the writer. We feel like a root out of dry ground, and unless the Lord directs our thoughts and guides our pen it will be a failure. The thought comes to us, What will we write about? A small voice seems to say, Jesus. He is our faith and hope. Romans viii. 24: "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?" Is not this some of the experience of a child of God? Jesus says, "My counsel shall stand, and I will do all my pleasure." Therefore how mysterious God's dealings with man may appear. Those who believe this testimony of his word must acknowledge that his plans have been, and still are, progressing to completion, but while groping in the darkness of ignorance we must await the actual development of God's plans. It is this privilege as a child of God to see by faith, and also to walk by faith. We are saved through a hope. He lifted

us out of the mire and clay and placed our feet upon a rock, Christ Jesus, and made us sing praises to his holy name. Except our feet are upon a solid rock we cannot sing. What is the substance of our hope? It is what Christ Jesus did for his children that his Father gave him to do. He healed the withered hand, cured the lame and halt, made them walk, and gave sight to the blind. Jesus was their faith, and as he does not change, he is our faith. He that spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things? It is Christ that died, who is he that condemneth? By nature we are condemned sinners in the sight of our God.

"Jesus draws the chosen race  
By his sweet, resistless grace;  
Causing them to hear his call,  
And before his power to fall.

From the blissful realms above,  
Swift as lightning flows his love  
Draws them to his tender breast,  
There they find the gospel rest."

Oh how strong and sweet to rest in that love which knows no change. Happy indeed is that one who has felt that love in his heart, who no longer looks upon God as an angry God. All the wisdom of this world can never fathom the depth of that love which has filled the heart of a poor helpless sinner who has been delivered from the power of darkness and translated into the kingdom of God's dear Son, Christ Jesus. The church is his body. One peculiarity is, that the chief corner top stone is laid first, called a foundation stone, the fact that the foundation of all hope toward God and righteousness is laid not on the earth, but in the gospel heavens,

and our foundation is laid upward, not downward, and that we, as living stones, are built up in him in all things. Jesus Christ was the beginning, the head, the chief corner-stone of this grand structure, which is complete in him, and the under stones must be in harmony with the top stone. No matter how many distinct natures there may be among God's sons, they must be acceptable and holy unto him. All who will be of this building must partake of the spirit of holiness to God and of love toward him and all his creatures. Thou shalt love the Lord with all thy heart, mind, soul and strength, and thy neighbor as thyself. When we look at our Father's great plans for the exaltation of the church, and the blessings through it of Israel, we can sing, Glory to God in the highest; on earth peace, good will toward men. When again we read, "Behold, I bring you good tidings of great joy, which shall be to all people," this includes all chosen in Christ Jesus. Looking about us, it is only to a little flock which Christ has saved from their sins that it has been good tidings, not to all people of mankind. God has a due time for everything, for those that are of the church, the bride of Christ, and share the kingdom, honor and glory, to hear, and whosoever hath an ear to hear let him hear what the Spirit sayeth unto the churches, and he will bless them accordingly, but when we find the key to all these statements of God's plans, God is love.

ARNOLD H. BELLOWS, Mod.  
AMASA J. SLAUSON, Clerk.

*The New Hope Association, in session with her sister church, Little Flock, near Edgewood, Texas, Friday, Saturday and Sunday, August 18th, 19th and 20th, 1933, to the several churches and meetings with which we correspond, sends greeting with love in the Lord.*

DEARLY BELOVED IN THE LORD:—It is with pleasure that we desire to tell you in a brief way what kind of a God we hope and trust we believe in and try to serve. This God we believe is unlimited in power, unlimited in wisdom, and he is always present everywhere at the same time. There is no nook or corner that he is not there. We believe that he rules in heaven, in earth, in the seas and in all deep places. We believe that this God consists of a Godhead, three in one, God the Father, God the Son and God the Holy Ghost. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. We believe that he held, or made, a counsel with his Son in the annals of eternity, saying, My counsel shall stand and I will do all my pleasure, and in this council they agreed to make a world and inhabit it with people, and to start it he made a man of the dust of the ground and called his name Adam, and told him that he should multiply and replenish the earth and subdue it. So to this man he gave a law, but he violated it and plunged headlong into sin and brought sin and death upon all his posterity. For by one man sin entered into the world, and death by sin, so death passed upon all men. We be-

lieve that in this counsel he made a choice and chose a definite number out of the fallen race of Adam, an innumerable number to man, but He knows the number himself, for the Lord knows them that are his to be housed in heaven and immortal glory, to his praise, honor and glory. As Paul says, Having predestinated them to the adoption of children by Jesus Christ unto himself, according to his own will (not man's will), to the praise of his glory and grace, and hath made them accepted in the Beloved, in whom they have redemption through his blood, and forgiveness of sins according to the riches of his grace. This people is called elect, or a chosen generation, chosen in his Son, who in covenant were given unto his Son. They died in their federal head and were deprived of any power to extricate themselves from the fallen state in which they were by reason of sin, but his Son agreed to leave the courts of heaven and come down in this low ground to suffer, bleed and die for them, to raise them out of the fallen state they were in. So the Father sent him to do this work, therefore we believe he did it, and completed it to a jot and tittle, as Paul says, redeemed us from all iniquity. Therefore he is our Surety, for he said in his last moments, while dying upon the cross, It is finished. What is finished? The work his Father assigned unto him, that he should die for this people. The angel said to Joseph, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a

son, and thou shalt call his name Jesus: for he shall save his people from their sins." These people he died for, and no others, and these people God set his love upon, not because he saw any good in them, for in his infinite wisdom he saw they were wholly corrupt, from the soul of the foot to the crown of the head and that there was no soundness in them. But it just seemed good in his sight, and this love is as old as God, and he sheds this love in their hearts by the Holy Ghost, which is given to them.

Now, beloved of the Lord, this is only a faint sketch of our belief of the God we try to serve. Trusting in this kind of a God, we will recommend him to you as the Savior of poor sinners. Pray for us, and come and see us.

S. M. DICKENS, Mod.

W. W. SIKES, Clerk.

### CHANGE OF ADDRESS.

BROTHER C. C. Smith having changed his address from Foxworth, Mississippi, to R. 1, Box A, Bogalusa, Louisiana, requests his correspondents to address him at the latter place.

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

A. W. Bloomfield, Mo., \$3; "A friend," Ontario, \$1; Mrs. E. D. Gibson, Va., \$1; Milford Hall, Sr., Ky., \$5; Elder F. A. Riffe, Wash., \$1; Nellie M. Palmer, Maine, \$3; Woburn Church, Mass., \$5; Mrs. Georgia Carruthers, Va., \$2; "A friend," Va., \$3; W. H. Chaney, Texas, \$1; "A friend," Pa., \$3; "A friend," N. Y., \$1; J. W. Rockafellow, N. Y., \$3; Mrs. Sarah W. Slack, Del., \$3; Dr. Thomas McColl, Ontario, \$3; R. L. Dodson, Va., \$1; Mrs. Mary Duffus, B. C., \$6; S. W. Shipway, N. Y., \$1; Mrs. Emma L. Ferris, D. C., \$3.50; Gilbert B. McColl, Manitoba, \$1; W. E. Bryan, Ky., \$1; Mrs. Ida Frank Stout, Ill., \$3; E. Annie Parker, Md., \$3; Mrs. J. A. MacTaggart, Ontario, \$2; Mrs. J. H. Hasbrouck, N. Y., \$1; C. Stevens, Ark., \$1.

### OBITUARY NOTICES.

SISTER MARGARET (McIntyre) WILLIAMS departed this life August 3rd, 1933, at Gregory, Lake Rosseau, Muskoka, where she had gone with her daughter's family for the summer. She was the youngest of nine children born to Duncan and Nancy McIntyre, in Orford Township, near Duart, July 4th, 1850. She was married to Hugh Williams October 11th, 1871, Elder Pollard performing the ceremony, after which they went to reside in Chatham, Ontario for a short time. They soon moved to London, Ontario, where they lived the greater part of seven years, when they moved to St. Thomas, where her husband was train dispatcher on the Michigan Central R. R. It was her delight to entertain the ministers as they passed through to the meetings. Here they lived until the death of her husband, which occurred November 23rd, 1910. From that time sister Williams lived with her two daughters, mostly with her daughter Mary Isabel, with whom she was staying at the time of her death. She leaves to mourn their loss two daughters, Mrs. W. L. McLaws, of Winnipeg, and Mrs. H. R. H. Kenner, of Peterborough, a son, Joseph Alvin, of Spokane, Wash., also three grandchildren. Sister Williams united with the Particular Covenanted Baptist Church, and was baptized at Aldborough by Elder Pollard, July 21st, 1878, and from that time to her death she was a faithful and consistent member of the church. Of late years not being where she could attend the regular meetings of her church, she planned to be at the June and October meetings, where she always received a hearty welcome and was happy to mingle among those she dearly loved. She was blessed with a lovable disposition and almost to the end was well preserved in mind and body, so that while she was advanced in age she seemed very cheerful and interested in her church and family. She will be greatly missed in the home of her daughters, both at Peterborough and Winnipeg, but her children are blessed to feel that their loss is her eternal gain.

The funeral was from the home of her nieces, the Misses Walker, at Chatham, and interment was by the side of her husband in the cemetery there. The writer tried to speak to the honor of God and the comfort of her family and friends present. We believe she is resting in the Lord, where she desired to be.

G. R.

MOLLIE TURNER ELLIOTT, born 1851, died November 23rd, 1933, at Cerulean, Kentucky, on the land granted to her grandfather two years before Kentucky was admitted into the Union. She united with the Muddy Fork Old School Baptist Church, at Cerulean, Ky., in the year 1883. This church was organized in 1795, and the ground for the church was deeded by her grandfather in 1805, to be used for church grounds so long as

they held to the doctrine and faith of the Philadelphia Articles. In the event of a change it was to divert to his heirs. Early preachers of this church were Elders Darris, Brown, Wolfe, Reuben Rowland, Payton Nance, Rueben Ross, Jesse Cox, Samuel Cox, John Gammon, the late Hezekiah Smith and D. R. Turner, now an inactive minister in service. A second building was erected on this ground, which now stands, in 1836. It was repaired and ceiled with long wide yellow poplar, hand dressed. Her grandfather settled on this land in the fall of 1782. Aunt Mollie, as she was affectionately called, was one of twin sisters, the youngest children of R. R. and Leah Goodwin Turner. He was born in 1812 and she in 1809. R. R. Turner was a magistrate for forty years and refused to run again, and he was succeeded by his grandson, T. J. Guthrie. "Aunt Mollie" is survived by Elder D. R. Turner of the same church, who is now eighty-six years old and in very good health for one of his age. "Aunt Mollie" was the mother of five children, all of whom are now living. She was an invalid, not having walked since February, 1915. She took an active interest in public questions and intelligently discussed the national administration and local conditions with me only a few days before she died. Death was caused by a stroke, from which she died in a few hours. Just before her death she talked with me about the Association to be held at the old church in August, 1934. Her going was a loss to some of us who believed as she did and relied upon her as a witness to back our faith.

T. O. TURNER.

**DELLA POWELL TRUITT** was born April 20th, 1856, and died November 19th, 1932, being 76 years, 6 months and 29 days old. She was the daughter of Lambert and Katheryn Powell, and a native of Wicomico County, being born on the old Powell homestead, near Powellville, Maryland. She married Elisha Sampson Truitt December 24th, 1872, and to this union were born seven children, three of whom died in infancy; George Lloyd died at the age of twenty-six years, in 1902. She is survived by one son, E. W. Truitt, Snowden, N. C., and two daughters, Mrs. Victor Laws, Parsonsburg, Md., and Mrs. Herman Perdue, Snow Hill, Md. She was baptized by the late Elder Silas H. Durand, at Salisbury, Md., on the fifth Sunday in July, 1907. She was a consistent member of the Salisbury Old School Baptist Church until her death, and was always present at meetings unless hindered by sickness. About three years before her death she had a very serious illness and we thought she was passing away, but she rallied and seemed to enjoy being with her dear ones and meeting with the brethren. I had a desire that she be made willing to die, and I feel she was prepared and shown the way of life and truth (Jesus Christ). On Thursday night she had a bad spell, the doctor called us to her bedside, thinking she was passing, but she lived through the night, and

Friday morning she awoke with the most heavenly smile on her face I have ever witnessed. She said she did not have a pain and did not want anything. "The Lord is my shepherd; I shall not want." I firmly believe she saw her Shepherd, Savior, Friend, Redeemer, and I felt to thank our heavenly Father for his goodness to us all.

Her funeral was held at the home of her son-in-law, Victor Laws, November 21st, at 2:30 o'clock p. m., and was conducted by her pastor, Elder G. E. Coulbourn, assisted by Elder H. C. Ker. They both spoke to the comfort and consolation of the relatives and friends, after which her body was laid to rest in the Parsons' Cemetery, Salisbury, Md. We all miss her loving care and kindness, her sweet smile, but we are sure our loss is her gain.

Her daughter,

MAUD TRUITT LAWS.

**Mr. W. T. VORIES**, the subject of this obituary, was born May 29th, 1857, in Carroll County, Kentucky, and died August 6th, 1933, in his seventy-seventh year. Two sisters and one brother survive: Miss Laura Vories, and Mrs. Beffa Ransdell, both of Campbellsburg, Ky., and R. M. Vories, of Smithfield, Ky. Mr. Vories spent his entire life in Henry County, Kentucky, the last fourteen years in New Castle, the County Seat, and by his fair dealing and ordinary walk in life made many friends. He never married, and he and his sister Laura had lived together in their home in New Castle for many years. He never united with any church, but it was evident from his walk and talk that he knew something about the wonderful work of grace in the heart. He felt his unworthiness keenly, and while we all miss him, we feel our loss is his gain. He has entered into the joy of the Lord. His natural health failed him and for a year or more he suffered much, but bore his suffering with patience.

I was called for his funeral, and tried to comfort the friends with the ability that the Lord gave me, after which the body was laid to rest in the family burying-plot in the Campbellsburg Cemetery. May the Lord reconcile us all, and enable us to say, Thy will, O Lord, be done.

GEORGE L. WEAVER.

**RICHARD P. RAMEY**, Dick, as he was called by his family and friends, eldest son of Elder S. P. Ramey and wife, and grandson of Elder Elijah Ramey, formerly of Surry County, North Carolina, was born in Surry County, North Carolina, October 8th, 1857, and passed away Sunday morning, November 3rd, 1933, at the home of his daughter and husband, Mr. and Mrs. Beryl Dickey, Kansas City, Kansas. He had been in poor health since September 1st. An operation in October failed to bring relief. He, with his parents, moved to Kansas during the Civil War, and settled on a farm south of Gardner, where he grew to man-

hood. On April 22nd, 1885, he was united in marriage to Miss Martha F. Carnes, and to them were born six children, three of them preceding him in death. The other three are now living in Kansas City. Also one brother, four sisters, six grandchildren, one great-grandchild and other relatives and many friends are left to mourn the passing of this good man and neighbor. While he never united with the church, he was a believer in salvation by grace, and by his every-day life proved the inherent qualities of a good citizen, a beloved husband and father, true to himself, to his wife and to his children.

He requested that the writer preach his funeral, which I tried to do at the home of his daughter, where he died, on Tuesday, following his death, after which his body was laid to rest beside that of his wife, who passed on three years ago, in the cemetery at Gardner, Kansas, there to await the power of the Lord in the resurrection, when we hope that he will be raised in the likeness of Jesus to praise him in eternity.

W. L. HALL.

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MEETINGS.

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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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Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2807 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

A. S. ROWE, Church Clerk.

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Little Flock Church now meets for worship at our home, 2211 Fifth Street, Riverside, California, the third Sunday of each month, at 10:30 a. m.

J. W. HAYNES.

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.

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

S. B. MOFFITT, Pastor.

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

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

JOSHUA T. ROWE, Pastor.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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

E. B. AULT, Church Clerk.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, 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.

## "FEAST OF FAT THINGS."

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

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# SIGNS OF THE TIMES.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

BELLINGHAM, Wash., Nov. 24, 1933.

DEAR EDITORS AND PUBLISHERS of the dear old SIGNS, and all who love the doctrine it upholds:—I want to talk to all of you, for it seems to me that this is the last letter I will be able to write telling you how I love you and how you have cheered and comforted me while in these low grounds of sin and sorrow. It seems to me I could not live without your cheering words. When all the world, the flesh and the devil were arrayed against me I could not understand why they all hated me, when I only wanted to be good to them, but when I got older and read in my Bible where God put enmity between her seed and thy seed, meaning the old serpent, the devil, the prince of the power of the air, the spirit that now worketh in the children of disobedience, and had put that hatred there long before I ever came into this world, and while it was a grief to me, I loved and trusted God so much I did not believe he would do anything that was wrong or un-

necessary, and then when I got older and it was revealed to me that this world was the kingdom of the devil and he reigns supreme in it, then I felt very lonely indeed. I could not expect any sympathy or comfort from them, for they hated me, and without a cause, only because God had put that enmity there, and they could not help it, neither could I, and the only comfort I could get was from those who were cast off from the world as I was, and the fact that God was love and those who were born of God were born of love, and those who wrote for the SIGNS told my experience, and oh how their letters did comfort me, for I found that the same unity existed between them and the devil and the world as it did with me, and when I found that I had all those evils right in this old man, whom I had hoped would be at least a friend to me, but was not, and was just as deceitful and full of evil, and was even a friend to all my enemies, then I found I was alone in this sinful world. Then I read where Christ said to his

disciples, Will ye also go away? I was a mourner indeed, but there has always been One unto whom I could go for comfort, and I have gone there often and have never been turned away empty. I feel that he has directed me to the SIGNS, which is so dear to me, because I feel that they, the editors and publishers, are directed of God what to write and what to publish for the comfort and edification of his humble poor who read the SIGNS, and for the upholding of his own will and power, and that is just as it should be, for all glory, honor and power belong alone to him, and if we love one another it is not an invitation, but it shows that his power and authority is being exercised upon his children, and we do rejoice and praise him because he has put it into our hearts to love one another, thereby showing that we have been born of him who is love supreme. Oh how can we praise him enough for his wonderful works to the children of men?

This brings me to a subject which has been on my mind for some time, and it is a subject which has not been written on very much in the SIGNS, though it is taught in the Bible and is of much importance to each one of us: the subject of adoption as it is taught and upheld in the Bible. No subject should be written upon unless it has a "thus saith the Lord," for without this proof there is no subject edifying to the children of God. Ephesians i. 5, 6, reads, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the

glory of his grace, wherein he hath made us accepted in the beloved." This in the counsel of God in the beginning, before the earth was formed, when he said his counsel should stand and he would do all his pleasure. So God made man of the dust of the earth, and he was good, and very good, and God made a garden of all things good and pleasant for his use and pleasure, and he put the man in it to dress it. Then he gave him a law to keep, saying, Of all the trees of the garden thou mayest freely eat, except the tree of the knowledge of good and evil, thou mayest not eat of it, for in the day thou eatest of it thou shalt surely die. Then God said, It is not good that man should be alone, so he made him a helpmeet, and through his love for this helpmeet, who was tempted of the devil, he ate of the fruit, though he was not deceived, and in consequence the sentence of death was passed upon him and all his posterity. Now this was all in the purpose and plan of God to show forth his love and mercy, but man is helpless in it all and unto God belongs all the praise. Of the seed of Adam God had chosen a people, and he had before prepared a ransom for his people, who were chosen out of the seed of Adam, the elect according to the foreknowledge of God the Father, predestinated in Jesus Christ and called, not according to their works, for they were all dead. But when the fullness of the time was come he sent forth his Son, made under the law to redeem those who were under the law, dead, because the sentence of death had been passed

upon them, and the law could only justify the the sentence of death, for there was no mercy in it. But love and mercy met together and Jesus came to redeem those who were under the law that they might receive the adoption of sons according to the prearranged plan of God the Father, and now since they were sons by adoption God sends forth the Spirit of his Son into their hearts crying, Abba, Father. This Spirit was none other than Christ in us the hope of glory, and they could say that God was their Father, and they also knew that those others whom he had redeemed were children by adoption, although they had only received the Spirit of adoption, for they had not received the spirit of bondage again to fear, but the Spirit of adoption, whereby they cry, Abba, Father. This creature was made subject to vanity, not willingly, but by reason of him who had subjected the same in hope. Then we are given a hope which is composed of expectation and desire. What is it we hope for? We know that the Spirit of God was never lost and never needed to be redeemed, for it is pure and holy, then it must be these old bodies of ours which died in Adam and which were made alive in Christ when he redeemed them from their lost and ruined condition, those who are kept by the power of God while in these low grounds of sin and sorrow. We know that these bodies in their present state are not fit to enter the heaven of immortal glory, there to live with Jesus, but he has promised us that these old sinful bodies will be changed and made like unto his

glorious body, and this is what we hope for. Our faith, which is the substance of things hoped for, reaches out and grasps these truths, for the earnest expectation of the creature waiteth for the manifestations of the sons of God, for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption, at death, when this body shall return to dust, from whence it came, and the spirit to God, who gave it. "For we know 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 groan within ourselves, waiting for the adoption, to wit, the redemption of our body." That loving apostle John tells us, "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." God commendeth his love towards us, in that while we were enemies Christ died for us, the elect according to the foreknowledge of God the Father, predestinated in Christ Jesus and called by a holy calling, not according to our works, but according to his own purpose and grace, which he purposed in himself. And God also purposed that our atonement should come by the death of his Son, whom he by his determinate counsel willed should die the awful death on the cross, and we raised not our hand nor our voice against it,

but we esteemed him stricken and smitten, and of the people there was none to help. Oh what a forlorn condition, even the God who had been with him and upheld him in all his trials before forsook him and he was left alone among his enemies. Dear child of God, were you ever in such a place? I have sometimes thought that I was, when it seemed that the very God of heaven had forsaken me, and I cried unto him mightily and he heard me and I was comforted. But it brings to mind the terrible sufferings of our dear Savior. But for this death he was sent here by his Father, and he could not die until the spirit left the body. His body did not see corruption, while ours must, but we have hope that these vile bodies will be changed and fashioned like unto his glorious body, and that will be enough. This is my hope.

I have left much unsaid, but there is no end to the subject. I know there are some Baptists who believe in predestination who do not believe this old body will ever be changed, but will pass away at death and be no more.

I know this is poorly written, but I cannot sit up very well, and some places you will have to correct, but I have done the best I could, and now I want to thank you for your patience and forbearance with me, and may God always sustain and guide you in all you do and bring you off more than conquerors through him that loved you and gave his life for you.

In bonds of affliction, yet in hope,

DAVIS BURCH.

PARSONS, Kansas, Dec. 4, 1933.

DEAR EDITORS:—Since writing my two articles on "Salvation by Grace" and "Predestination" I have been asked to complete the cycle by writing on "Man's accountability to his Creator," or rather to define his accountability to his Creator under law, and the believer's accountability to his Redeemer under grace. In doing this I may be found doing as I have known many ministers to do: taking a text and not sticking to it, and some of them leave the text and never get back to it.

I am requested to consider these two doctrines from a human standpoint of man's accountability to God in this present age of grace. The one making the request advanced the idea, and said, "Predestination and salvation by grace do not reduce men to automatons nor to pieces of mechanism, but man is a responsible creature endowed with faculties which it is in the purpose of God he should use." The one making the request continues by saying, "Therefore, what is the duty of man, looking at the matter from the human standpoint?" As a layman I shall endeavor to answer all of these hard questions by the guidance of the Holy Spirit. Not being a writer of note I may fall completely down.

It is true that man has faculties and that it is in the purpose of God for him to use them. He may not be an automaton or a piece of mechanism, still he is clay. He is not a god. He is not a holy angel. Even the angels have to wait on orders from God. They move as God gives them orders to move.

Man was made a little lower than the angels. Every good and perfect thought comes from above.

For several years I have been trying to make myself believe that man is "his own free moral agent." I am just as far from it now as I was when I first started. If there is any such thing as this I shall try to keep my mind open for conviction. I dislike very much being out of style.

Man has an accountability to God, his Creator. All men seem to believe there is some being greater than themselves and seem to want to worship this being. I like the idea when the Indian came to America he worshiped the Great Spirit and thought when he died he would go to the happy hunting ground, there he and his dog would live happily.

We find in Deuteronomy vi. 5, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." We further find in Deuteronomy x. 12, 13, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes." I believe every word of this. This means just what it says, and maybe more. This was said under the law when they used goats, lambs, doves, scapegoats and pigeons for sacrifices. This was kept up year after year and month after month. There came a time when the Lord refused to recognize these things

as an offering for sin. He said that they had become an offense unto him. He declared, Away with them. Still God held Israel to keep the law and the commandments. I fail to find one that kept them. Even Moses himself could not keep them. All of these things failed to completely satisfy God. All of this being true, God still held man accountable for his sins. The prophet predicted that in that day God was going to make a new covenant with his people; that is, with the house of Israel and with the house of Judah. "Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them," saith the Lord. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Under the law there was a remembrance of sin daily. So there was a continued offering for sin. The old covenant could not make the comers thereto perfect as to their conscience. So all through the ages God has been holding man accountable for sin and for service. The law was our schoolmaster

to bring us to Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. (Gal. iii. 24, 25.) Christ is the end of the law for righteousness to every one that believeth. (Rom. x. 4.) Christ has made one offering for sin once and for all times. If we sin wilfully there is no offering for sin. Under grace while Christ is the end of the law for righteousness to every one that believeth, he said, I came not to destroy the law, but to fulfill. He further said, If ye love me ye will keep my commandments. He also said, Ye are my friends if ye do whatsoever things I command you. There was a time under the law where a man had to commit an act of sin, but Christ said that if we looked on a woman to lust after her we had committed adultery in our heart, and if we hated our brother we were guilty of murder. One writer has said, The righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit. To prove further that the freedom of grace from the law is no license to sin, Paul says, He that stole steal no more, speaking to the church. To my mind, while we as christians saved by grace are to keep the commandments strictly so, not to be saved eternally, but we should strive to keep them because we are saved. Christ's life in us should shine out through us, in our lives. We should let our light so shine before men that they may see our good works that they may glorify our Father which is in heaven. Though Christ is our righteousness and has paid the debt we

owed, we are to be working in his vineyard. We are to watch, fight and pray. We are not only to fight the foes without our body, but those within also. We are to press the battle even to the gate. We are to be clothed with the garment of truth and fight with the sword of the Spirit. We are to be soldiers of the cross, fighting principalities and powers that are ruled over by the prince of this world. It is true, may I repeat, that man has faculties and that it is in the providence of God for him to use them. One writer has said, Of myself I can do nothing. The steps of a good man are ordered by the Lord. (Psalms xxxvii. 23.) Job says *his steps* are numbered, and if this is true, this is so with every man. Man is but a worm, and the son of man is a worm. There is a spirit in man, and the inspiration of the Almighty giveth him understanding. I must admit that man is of the highest order of vertebrates, still he is an animal according to science.

In the final analysis to the whole matter it is evident that God has through the ages held man to account for service and obedience from the time the first man was made down to the present. Under the law he was still held responsible to God for his sins he had committed, and from year to year and from time to time he offered animals and other things as a sacrifice for sin. This was continued until the Lord refused to accept these burnt offerings. In the end Christ came and made one offering for sin and established the reign of grace under the new covenant.

Though the heirs of salvation are not under the law, yet the Savior said, If you love me you will keep my commandments. Man has faculties and a spirit, but his inspiration comes from God. God puts no trust even in his saints.

Trusting that I have fully, or in part, answered the requests made of me, I am, as ever, a humble reader of the SIGNS OF THE TIMES,

A. E. CLARK.

BREWERS, Ky., Nov. 24, 1933.

DEAR EDITORS AND READERS:—I find a desire to submit a few thoughts for your consideration, should they be thought worthy a place in the dear old SIGNS. Being very sensitive of my weakness and dependence upon the Giver of every good and perfect gift, I beg his guidance and your forbearance in considering what I may write.

In 1 John v. 7, 8, we find these words of holy writ, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear record in earth, the Spirit, and the water, and the blood: and these three agree in one." By these expressions it appears that the writer was led into the deep things of God known in heaven, as well as to understand some of the working of his mighty power in an outward or visible sense on earth. In the seventh verse he would refer to the mystical work of God in the annals of eternity, and would denote or represent the whole counsel of God ordered in all things and sure and embracing

all the events or actions of every creature of his almighty power, in time or in eternity. For he does his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. All creatures were made by him and for him, and by him they consist. (Col. i: 16, 17.) The record in heaven is known only to the Father, the Word, and the Holy Ghost, each being God in some particular function, and all bear record, or testimony, of the certainty and fixedness of the purposes, decrees or predestination of God, and is absolute, since God is the only one who can predestinate anything. All the events of his creatures are limited or bounded by the record in heaven and work together for good to them that love God, those who are called according to his purpose. To all this the Father, the Word and the Holy Ghost testify, so bear record. The work or function of the Father is eternal. The work of the Word, or Son, external, since he was made flesh and dwelt among us and we beheld his glory as the only begotten of the Father, full of grace and truth. Yes, made of a woman, made under the law, to redeem them that were under the law. Hear him as he bears record in earth, 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 sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. And again we hear the Son, while in prayer to his Father, who always heard him: I have finished the work thou gavest me to do,

now glorify thou me with thine own self with the glory I had with thee before the world was. The Father in speaking of the Son said, He is the Rock and his work is perfect. Even Solomon pictured His work with much force and beauty when he said, I have put off my coat, how shall I put it on? I have washed my feet, who shall defile them? (Cant. v. 3.) All this bears record in heaven and is in direct accord with the Father's will, so a oneness. Now as the Comforter, which is the Holy Ghost, promised by the Son, in harmony with the purpose, foreknowledge or decree of God the Father, (I am not able to separate, and will not try), takes of the things of God and shows them unto the heirs chosen of God, and not to all men in this wonderful and glorious work of God our Teacher, who said, All thy children shall be taught of God, and great shall be their peace. They are born again, not of a corrupt seed, but of an incorruptible, by the word of God, which liveth and abideth forever. For by the one Spirit are we all baptized into the one body, whether we be Jews or Gentiles, whether we be bond or free, and all have been made to drink into the one Spirit. So there is still perfect harmony in the three-one Godhead, as the record in heaven testifies, and belongs to the invisible, eternal, all-wise and unchangeable God, and he to whom the Son will reveal him. So this record is in heaven, belongs there, and will remain there. Now as the pages of his providence unfold the Spirit bears testimony to the heirs of promise here on earth. We are now manifestly children, as the apostle declares, Because ye are sons God has sent forth the Spirit of his Son into your hearts, whereby ye cry, Abba, Father. Hereby the Spirit bears witness of the record in heaven. Oh is my name written there, on the pages bright and fair? See Abel as he offered a sacrifice unto God which was accepted, Abraham when he offered Isaac, and all the old servants, were they not moved by the Spirit of our God even as we of today? There is no peace nor agreement unless in perfect harmony with the record in heaven. For it is of him that we are in Christ Jesus, who of God is made unto us righteousness, wisdom, sanctification and redemption. Then, dear reader, glory in the Lord, as it is of record in heaven. Now the Captain of our salvation is leading in paths we have not known, made rough places smooth and crooked places straight. The Shepherd of the sheep leads them beside the still waters, even the baptismal water, whereby the witness within makes us desire to be buried with him in baptism to walk in newness of life. Here the water agrees with the Spirit, in that there is an answer to a good conscience. It is the Spirit of God that washed us into a state of regeneration, whereby we have a good conscience, as he is made unto us wisdom, etc. See 1 Peter iii. 21, and kindred texts. This is on earth and is known to all that are in the house, kingdom or church while here on earth, as the testimony agrees with the work of the Spirit. We travel on under the



command of the Head of all things to the church and are brought around the solemn but encouraging sacramental table, where those who have come in by the Door are welcomed to the supper, where the guests eat His flesh and drink His blood, by using emblems blessed of our God to represent His broken body and shed blood. As the Spirit enables the household of faith to examine ourselves whereby we can drink worthily we can reach forth our trembling hand and partake of the fruit of the vine, to typify the blood of Christ, which cleanses from all sin. Read 1 Corinthians xi. 24-29, and kindred texts, and try the spirits by or with the witness within and see if you do not find an agreeing with things here on earth, and so all grow unto an holy temple in the Lord, according to the record in heaven, knit together in love.

Should any one who may read the foregoing find any comfort, give God the honor and praise, as it is due him. If any are so inclined, a few lines would be appreciated by me in my shut-in condition.

Submitted in love,

J. C. CHESTER.

COMMERCE, Georgia.

DEAR BROTHER LEFFERTS:—I will write just a few lines to let you know how much I enjoy reading the SIGNS OF THE TIMES, although I do not take it, I borrow from my neighbor, but I hope some time to be able to take it. If I know anything about myself, it is food and drink to me. I will refer to

a hymn that tells my experience better than I can:

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

It is my experience, if I have any at all. I do hope and pray you may be able to go on and on publishing the SIGNS, for it is a comfort to my soul, and I feel it is to others. May God's richest blessings rest upon you and all the others who write for the paper. I do not feel worthy to be called your sister.

(MRS.) J. E. SORROW.

CHARLESTON, Mo., Jan. 15, 1934.

DEAR EDITORS:—Inclosed please find check for one year's subscription to the SIGNS OF THE TIMES, and one dollar to be used as you see fit.

The publication of the SIGNS must go on. There are many people who enjoy its pages that you never hear from, and many others who need the truth it proclaims. It has been a trying time for nearly every one these past few years, but God still reigns and I have complete faith that the time (God's time) will come when the sun of a brighter and happier day will be ushered in. These times are a furnace in which the souls of men are tried, "their dross to consume and their gold to refine."

May the year be a happy and prosperous one for the SIGNS and all God's people everywhere, is my prayer.

Yours truly,

H. M. BOWDEN.

## SOLOMON'S SONG II. 9.

"He standeth behind our wall."

DEAR HOUSEHOLD OF FAITH:—It is unto you that these glorious promises are left on record. It is for thee that He stands behind our wall. No other can ever realize the sweetness of having the glorious manifestation of his royal presence brought to us. The world, with all its ingenuity, can never pierce the ways of the King Jehovah and find out the dealings that he had with those who are bought with so great a price. From the teaching of God's word there must be more than one sense that God stands behind our wall, because we do not understand that he has left the wicked to their own devices. We believe that he is ever overruling all the schemes of wicked men and devils for the final triumphant deliverance of his chosen people into the glorious city beyond these things of time. Not only is that the belief of the Baptists in this part of Alabama, but we contend, and desire, if the Lord will be our stay and guide, to defend, that the Lord's people have always taught, that God overruled all things for the good of his people. But just now our mind is not concerned so much with the sovereignty of God, but will say that we do not believe that God is in any way the author of sin. We are perfectly willing to take the Bible for our guide. We find that Joseph told his brethren that God sent him to preserve much people alive, and that though they meant it for evil, God meant it for good. (Gen. xlv. 5; l. 20.) God did, in some wonderful way, bring this about without coercion.

Men, and good brethren at that, are very much concerned over the way God works all things and still not be the author of sin. I used to spend much time in speculation on the same idea, but long since I have, as I hope, been shown the glorious beauties of his magnificent power, and it does not bother me so much any more. If God is so wonderful in power and wisdom that he can bring a blaspheming Saul to the earth crying, "Who art thou, Lord?? that he is coming again to earth to gather from the graves all his little children, and raise them to immortality without the stains of sin; that, if not deceived, he found the poor unworthy writer among the thorns of infidelity and self-righteousness and planted in his sinful heart a little ray of hope that all is well with my soul, then may he not work all things after the counsel of his own will? But let us not be content there. Paul tells us that God gave them (the wicked) up to uncleanness through the lusts of their own hearts. (Rom. i. 26.) James tells us that God is not tempted, neither tempteth he any man, but man is tempted when he is drawn away of his own lusts. (James i. 13, 14.) It is only as the sovereign Ruler of all things that he stands at the wall of the wicked. But, to the poor storm-tossed child of God, there is a more precious way that he stands behind our wall. According to my understanding, the wall is our flesh. Just as long as the poor little pilgrims sojourn in this time state we shall be looking through a glass darkly. Paul tells us that the flesh lusts against

the Spirit, and the Spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things ye would. (Gal. v. 17.) All of God's dear children who have been called out and given to know the truth know that this is true. When the Sun of Righteousness subdues the flesh and melts down the wall, it is then that we are exalted upon the mountains of his love, and are then obeying and keeping his commandments. We hear the Savior say, "Without me ye can do nothing." Oh! to be left down in the land of Lodebar, to our own sinful selves. Indeed, we must wait on the Lord for a visitation of his healing power.

If a man is in the flesh is he partly so, or is he completely under the influence of evil? It is not part Spirit and part flesh that prompts evil, nor is it both that prompts righteousness. It is sin that dwells in us that leads us in forbidden paths. It is the Spirit of Peace that leads us to do righteousness. Now Paul says that they that are in the flesh cannot please God. Peter thought that he never would deny the Lord, but as soon as the Lord withdrew from him he did deny him. He continued to do so until the Lord turned and looked on him. Just so it is with us. When the Savior melts the barrier down, and steps from behind our wall, we are like Peter, we are made to weep bitterly.

I have heard dear old soldiers speak of their ups and downs in this life, and say their downs were many more than their ups. But nay, not so. Our

downs are so much longer. We only get a glympse now and then of his beaming countenance. With the poor writer the glass is very, very dark. If I have ever been under the smiling rays of his shining wings it has been very fleeting. He only shows himself at the lattice. It is here a little and there a little. Sometimes it seems that I can never again grope in darkness, and then I am made to again be as "a pelican of the wilderness," as "an owl of the desert." But blessed thought indeed that he knows our way! Even when the influence of his healing wings is not being felt he is watching over and caring for us. He will never leave nor forsake us, and is mindful of us when we are not mindful of ourselves. He will watch over and keep us in this world, and will watch our sleeping dust until he bids it arise. Then we shall be where he is and be like him, and this old wall, the flesh, shall be done away with and all will be heaven and eternal. This will be enough for a poor sinner like me.

I would like to have literature pertaining to the Old Baptists, especially Minutes from all associations, and old copies of the SIGNS, *Lone Pilgrim* and other papers.

May the Lord continue to enable the publishers and editors to print a paper that contends for the doctrine that has identified the church for ages.

Yours in hope of continued mercy,

W. D. GRIFFIN.

FAYETTE, B. 33, Alabama,

PHILADELPHIA, Pennsylvania.

DEAR BRETHREN EDITORS:—It is time to send in my remittance for the dear SIGNS OF THE TIMES, the paper which is of much pleasure to me. If the good Lord will guide my mind and pen I will with fear and trembling try and tell some of his dealings with poor me. In the year 1875 the thought came to me that God had a people in this world and if he never showed me who they were I would live alone, and would walk all of my days alone. I felt I did not know what to do. I went on in this state of mind until the fall of that year. I felt that if I could only touch the hem of his garment I would be whole. In my weak mind I would reach up and I would reach down, but I could not find my loving Savior. In the latter part of October I felt I must die. I had not slept for three days and nights, then I died to the world and knew nothing for I do not know how long before I came to myself again, but I saw wonderful things. I cannot tell the half, but I saw Jesus Christ, my dear Savior and Redeemer. He forgave my sins, which were many, and oh what joy came to me. I cannot express it. I wanted to tell of it, but something inside me said, You cannot say anything about it here. Then Jesus said to me, He that is ashamed of me or of my name the same will I be ashamed of when he returns unto my Father's kingdom. Then my tongue was loosed and I could tell the whole world what God in Christ had done for poor me. So full of love to Jesus and his church was I that all my troubles seemed to be

over and I saw no cause for fear. I saw the church saved in God's love. I cannot express it.

Brethren, please throw the mantle of charity over this, and pray for me when it is well with you. I am in my eighty-first year and still a poor sinner saved by grace if saved at all, for I am weak and most of the time in the dark.

Your unworthy sister, trusting in Christ Jesus alone for all things,

EMMA J. MILBOURNE.

COLUMBUS, Ga., March 14, 1933.

DEAR EDITORS:—Inclosed please find one dollar, for which continue to send me the SIGNS for six months, and if I am still living, the Lord willing, I will renew for another six months. I realize that I am old, soon will be seventy-nine years of age, and shall not need any of these things much longer. How many more years, or months, or days, I know not. Only the Lord knows the number of my days. But I know I want to take this blessed medium of truth so long as I can read it. All my life long the SIGNS OF THE TIMES has been within my reach. First in my father's home, and when I married and went away it was in my own home, and a loving companion, always bringing "good tidings of great joy" to a lonely one, separated much of the time from the company of the dear people of the Lord, the blessed company of the saints, so send to my same address, P. O. Box 565, Columbus, Ga.

Yours truly,

(MRS.) F. J. NORRIS.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY, 1934.

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"AND David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

Once upon a time we visited a section of country where there was a church which had been withdrawn from by other orderly churches because of the doings of certain of her members. There came a lady to our meeting who, while not a member of the visible church, had been a follower of the Old School Baptists for many years. She was more or less conversant with the circumstances surrounding the case and on perhaps a number of occasions had attended the meetings held by said church. We could not question her deep concern for the truth and for the

welfare of Zion. We were, however, made to question whether the understanding which she appeared to have regarding the doctrine of predestination was the correct one. While engaged in conversation with her she inquired if she might ask us some very plain and pointed questions, to which we replied she might. Her first question was, "Do you believe in the predestination of all things?" Our answer was, "Yes." Second question: "Was not the doings of the parties in question among the all things predestinated?" and if so, "Why should the church of their membership be withdrawn from on account thereof?" We replied that while their actions were unquestionably embraced in the infinite purpose of Almighty God, nevertheless we could not admit that the fact of this being so exempted them from the responsibility of their deeds, or their accountability to God. We related here the following incident which was told to us several years ago by Elder John G. Eubanks as having taken place in one of the churches of his early pastorate in the State of Georgia: At their Saturday afternoon business and conference meetings, it was the custom for any who had wronged a brother or sister to confess his fault and ask forgiveness. On one occasion a brother arose and said in substance, "Brethren, I reckon you all heard about my getting drunk the other week. I went down to the shucking-bee and they had a lot of corn whiskey and I got good and drunk," and then added, "But according to the doctrine which brother Eubanks

preaches it was predestinated that I should do it, so I could'nt help it, nevertheless I thought I would tell you about it." Whereupon an old Deacon arose and said in so many words, "Brethren, I have listened to what the brother had to say, but I do not believe that predestination stops where he seems to think it does. I believe it was predestinated that we should exclude him, and I so move." This brought the brother to his senses, and he then apologized and begged forgiveness.

We believe all this is apropos to our subject. In taking Bath-sheba while she was yet the wife of Uriah to be his wife and then murdering Uriah, which in effect was what he did, because he would not be used as a tool to cover up his own wickedness, David committed a great and terrible sin, and it displeased the Lord. David thought the secret was locked up in his own bosom, forgetting that there was a God who discerneth the thought and intent of the heart, who declared he would bring "this thing" out in the open before all Israel. This God sent his prophet Nathan unto David, and by use of the unsuspecting parable of the ewe lamb presented the enormity of the crime. "David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." The prophet then replied, "Thou art the man." What a blow this must have been to David. After this he most certainly could not have

found fault with a just and holy God had he condemned him to death. But right here is where *grace* stepped in, and oh! how amazing it was.

Nathan said unto David, "The Lord hath put away thy sin; thou shalt not die." Later, we want to say more about this "putting away," but for the time being, let us note that David made no pretensions at all by way of excusing himself, neither did he attempt to hide under the cover of predestination. On the contrary, he confessed to being guilty, and said, "I have sinned against the Lord." He had despised the commandment of the Lord and had done evil in his sight, and for this the Lord said the sword should never depart from his house. It was a great mercy that he was given to confess his sin. We believe that herein is to be found the key which unlocks the Scripture that declares that David was a man after God's own heart. It is good to confess our faults to God and to one another. Where this is done there is hope. We think the words, "Thou shalt not die," as they are used in this connection, are one of the strongest texts to be found anywhere in the Bible for the doctrine of salvation by grace.

Even though the Lord had put away his sin and he should not die, "*Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme.*" How true this was. Some seem totally indifferent to the effect their deeds have upon the cause of Christ. Either they do not realize or else do not care. The Lord's

people should endeavor to shun even the appearance of evil. It is further stated that "the child also that is born unto thee shall surely die." We wish that this might sink deep down into the consciences of those who treat such things lightly. "*The child also that is born unto thee shall surely die.*" The child that was to be born was the outcome of David's relations with Bathsheba while she was yet the wife of another. This brought shame and disgrace upon Israel and gave the enemies of the Lord great occasion to blaspheme. Such actions spring from the lustful desires of the flesh and the fruit thereof, or that which follows, must surely die. James tells us that sin when it is finished bringeth forth death. That God had an infinite purpose in this we cannot deny, for he had even decreed the number of days the child was to live. The record is that on the seventh day the child died. To our mind, this shadows forth the perfections of God's purposes even in wickedness. David was made to mourn and fast over this child, but afterward God gave him another son, even Solomon, by the same union, but Bathsheba was then his true and lawful wife, Uriah having been put to death. Here it is seen that God's judgments are unsearchable and his ways past finding out, for had there not been this union between David and Bathsheba Solomon would not have been born; had there been no Solomon, there would have been no Jesus, since the absence of this link would have broken the chain of the lineage through which

the Son of man came; and had there been no Jesus, there would have been no Savior, and had there been no Savior, no sinners could have been saved. What an awful thing to even contemplate! How glad we are that Nathan said unto David, "The Lord hath put away thy sin." Wonder of wonders it is that God should overrule the wicked acts of men and cause them to work for the good of his people and his own glory. While it was "by wicked hands" that Jesus was taken and crucified and slain, nevertheless he was delivered by the determinate counsel and foreknowledge of God. Nothing was done to the holy child Jesus but what God's hand and counsel had before determined. The bud often has a bitter taste, but when God's ways are opened up to us we can then see how it is that all things work together for good to them that love God, to those who are the called according to his purpose. Herein lies the strength and comfort of those who wait upon the Lord and trust him for his grace. They are compelled to stand still and see his salvation, and this they do by reason of being so hedged in with circumstances, over which they have no control, that they cannot do otherwise.

We would like to say more with regard to Solomon. The name implies wisdom. Wisdom is the child of experience. Sometimes experience is a very bitter teacher. In order to know anything, first-hand, about God's wondrous love, it is necessary that we have an experience, or knowledge of grace, which means the bestowal upon us by

God of a favor that is unmerited on our part. The lady to whom we have already referred also spoke of the love of God, and then asked if we could cease loving God's children even though they do wrong. We believe it is utterly impossible for one born of the Spirit not to love that which is begotten of God. This does not mean that we are to love the sin which even God's people commit. If the mind of Christ be in us, we will hate sin wherever it is seen. Let us remember that Jesus stood for both order and doctrine in the church which he established. Hear ye him on this point: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that the whole body should be cast into hell." Is there any one among us who would refuse to have an arm or a leg amputated if it be found that blood-poisoning or gangrene had set in, and we become convinced that the cutting off of such member is essential to the life and well-being of the body? The unity of the body of Christ is such as to cause great distress and suffering to all the members when such action is necessary, but if a member be sick unto death, there is no choice. Every possible effort should be made to save the offending member, but when this is impossible, it should be removed.

True love has a very definite way of manifesting itself. Let us see how Solomon discovered it. It is recorded when he was king that two women stood before him, "And the one woman said, O my lord, I and this woman

dwelt in one house; and I was delivered of a child with her in the house. And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I arose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the



king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment."—1 Kings iii. 17-28. Here we have unmistakable proof of true love. The woman who was willing to have the living child divided was not the real mother. One who is willing to divide the church to-day in order to gain his own ends is not manifesting the love of the Good Shepherd who gave his life for the sheep.

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." When the lot was cast and the blame for the distress to the vessel and crew was seen to lie at Jonah's door, he promptly commanded that they should cast him overboard. Here is another example of genuine, true love. The apostle Paul said, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

In conclusion, we would restate our unshakable belief in the sovereignty of our God. If we did not feel positively certain that he doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, we would of all creatures be the most miserable. It is this doctrine that keeps us from despair and assures us of our final perseverance over all enemies, including death itself, regardless of how that may come about. We are aware of the fact that what is perhaps the largest so-called church organization in our country denies this by the refusal of their priests to officiate

at the funeral of a suicide. We cannot believe it possible that one for whom Christ died shall ever be eternally lost, but this does not license or encourage us to take matters in our own hands. Neither does this doctrine justify erring brethren in pursuing a wrong course. Remember, the "child of the flesh shall surely die." The mouth of Him who cannot lie hath spoken it. We are, therefore, not the least bit sympathetic towards those who deliberately live after the flesh or who persist in following a course which is harmful and disturbing to the peace of Zion, and then run to predestination for cover. Nor have we yet been able to discover a better method of proving one's love either for an individual or a cause than by their actions. These invariably speak louder than words. We would most earnestly commend for the consideration of all who teach, Paul's admonition to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Submitted in love for the careful consideration of all who may read.

R. L. D.

#### EXPLANATION OF DATES.

THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 32 means it expired December, 1932; June 33 that it expired June, 1933; June 34 that it will expire June, 1934, etc.

## 1 TIMOTHY I. 8.

"But we know that the law is good, if a man use it lawfully."

There are different laws spoken of in the Scriptures. God gave laws to govern inanimate things—the sun, moon, stars, etc.,—which they have never transgressed. He gave laws to govern animate things—birds, beasts, fishes, etc.,—which they have not violated. God gave Adam, the first man, a law, but he disobeyed it. God foreknew that Adam would disobey, and had made provision to overcome it in the second Adam, the Lord Jesus Christ. God's purpose is in all things, yet he is not the author of sin. God did not coerce Adam into disobedience: Adam did that which he wanted to do, he followed the desire of his nature. The blessed truth of God's predestination does not allow any man to escape his accountability to his Creator by hiding behind that doctrine, nor do the Scriptures warrant any excuse for sinning upon that ground. Water needs no forcing to run downward, that is its nature. Left to itself, water seeks its own level. God needed not to force Adam to sin. He willed to leave Adam to himself. That he did, and Adam naturally followed the line of the least resistance and sinned. Left to ourselves, we do the same. The enabling power of the Holy Spirit alone can give strength to resist and overcome our nature. The truly convicted sinner blames not his sins on God's predestination, but on the depravity of his own sinful heart. To do otherwise would be to blaspheme against God. The fifty-

first Psalm relates David's feelings under conviction, such is the experience of the godly man.

God gave the law to Israel at Sinai, written by his own finger on two stone tables. The law is in two parts: the "moral" embodied in the ten commandments which are the "testimony" to the requirements of God's absolute holiness, and the "ceremonial" which embraces all sacrifices, ordinances and observances prefiguring the work and Person of the Lord Jesus Christ. The "ceremonial" law is done away, it is not over the church in this present grace dispensation. No obligation rests upon believers now to observe the forms and rites of the Mosaic law. The "moral" law, however, is as obligatory and binding as ever upon all the Lord's people. The beauty of it is that the Holy Spirit through love causes the fulfilling of this law in all who walk not after the flesh but after the Spirit. It is to this feature of the law, its "moral" aspect, that Paul refers in his words at the head of this article. "The law is good, if a man use it lawfully."

First, what would be a wrong use of the law? To think to use it as a means of attempting to gain divine favor by one's own obedience, is an unlawful use of the law. The law was not given for that end. The works of fallen man cannot save him. Yet, this wrongful use of the law is being preached in pulpits all over the land: that men can and must themselves keep the commandments and thus be saved. To think to be saved by moral uprightness without trusting in the finished work of Christ,

would be the same as if an Israelite had thought his keeping the commandments exempted him from any necessity of bringing his offerings to the altar. Such an Israelite would have been separated from the rest of Israel, and such a professed christian to-day is without any saving knowledge of the truth.

Second, what is a lawful use of the law? It is, in the hands of the Holy Spirit, our schoolmaster unto Christ. The Holy Spirit employs the law to convict of sin. Afterward, the love of God being shed abroad in the heart, the moral precepts of the law are fulfilled in the subjects of grace: not in order to save them, but as evidencing their having been saved. The right use of the law is a testimony to the justice and holiness of God. The ceremonial law ended at the cross of Christ. The moral law did not end there. It was fulfilled there, but not repealed there. By the death and resurrection of Christ, the morality of the law was lifted to a heavenly plane and those who are in the heavenlies in Christ Jesus live now by a sublimer morality than the world's morality. The priesthood being changed, there is of necessity a change in the law. Not that one law is taken away and another put in its place, but a change in the law itself. The law of the Spirit of life in Christ Jesus under which the believer now is, is the law changed from being a model of outward conduct to being a mould of one's inner life before God. To the

child of God, the law is not merely a guide as to his conduct before men, but reaches to his very thoughts. Rightness in outward conduct does not satisfy the quickened soul, even as it does not satisfy God himself. The believer desires to live holily because the law of God is within his heart. He longs to do right because he loves righteousness, and not because he is seeking a reward for right doing. This distinguishes the moral life of Jesus experienced by his people, from all that the world calls morality. Love is the fulfilling of the law, not the setting aside of the law. The righteousness of the law is fulfilled IN, not BY, the children of God. The believer not only desires to live right before men, but most of all he longs to have his heart right before God. He hates his natural inclinations to evil, he prays to walk in God's commands. The law of the Lord is his delight. "The law is good, if a man use it lawfully."

H. H. L.

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

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"A friend," N. Y., \$2; Judson Zeh, N. Y., \$3; F. H. Richardson, Iowa, \$3; Mrs. J. D. Shafer, N. Y., \$1; Hubbell Brothers, N. Y., \$8; W. K. Baird, \$2; Alice M. Hall, in memory of Joseph F. Hall, Maine, \$8; Mrs. Mary J. Ege, N. J., \$3; Elder R. Lester Dodson, N. J., \$5; "A friend from Detroit," Mich., \$3; Ebenezer Church, N. Y., \$10; Mrs. T. H. Young, Ohio, \$1; George R. Tedford, Mass., \$1; A. M. Hellings, N. J., \$1; Mrs. G. W. Thompson, Ont., \$2; "A friend," Ky., \$2; Milford Hall, Sr., Ky., \$2; Dr. T. E. Presley, New Mex., \$1; Mrs. Margaret Jamieson, Calif., \$2; H. M. Bowden, Mo., \$1.

## OBITUARY NOTICES.

**WILCE VALENTINE GARTON**, eldest son of Mr. Roy and sister Lizzie Garton, was born December 4th, 1888, in Jefferson County, Kansas, and departed this life in the hospital at Perryton, Texas, December 13th, 1933, making his stay on earth 45 years and 9 days. He moved with his parents to Oklahoma when just a lad. Here he grew to manhood, and on February 12th, 1911, was married to Miss Alpha Raymond Yenkins, and to this union were born eight children, seven of whom, together with his stricken widow, his aged parents and two brothers survive him. One child, Betty Jean, having preceded him in death, passed away in the year 1922. The children surviving are Melvin, Nettie, Allie, Agatha, Homer, Verga and Thelma, all of Booker, Texas, where the deceased made his home. Brother Garton united with the Old School Predestinarian Baptist Church on the second Sunday in September, 1912, and was baptized by the late Elder A. D. Jones. He was sound in the faith, but lacking in opportunity to mingle with his brethren. Being isolated from any church organization of his faith he stood alone, religiously speaking. He was a man of sterling qualities and of wide influence. It was said of him that his friends were numbered by his acquaintances, of whom there were many. At the time of his last sickness, and for several years previous, he was postmaster at Booker, Texas. He was also engaged in the undertaking business at that place. He was stricken with appendicitis and was removed to the hospital at Perryton, was operated upon, and it was thought he was getting along nicely; in fact, it was arranged to take him home to his family in just a few more days, when a blood clot struck his heart and he succumbed immediately. It was his expressed wish, in case he did not recover that the writer of this notice be called to conduct his funeral. Accordingly I was called over long distance telephone, and went and tried to speak a word of comfort to the sorrowing relatives and friends. It was estimated that over one thousand people were at his funeral. The church-house was filled to capacity, with a large concourse of people standing on the outside, and many were turned away because they could not be admitted to the inside. This fact of itself is an expression of the high esteem in which our brother was held. I used as a text, "Why should it be thought a thing incredible with you, that God should raise the dead?" It is due those neighbors and friends to remark they were most generous in their ministrations of help and in their expressions of sympathy. All this is deeply appreciated, but God alone can heal a bleeding heart. He alone can comfort them that mourn. It is part of his divine arrangement that the acuteness of our sorrow cannot always remain with us. The soft hand of his providence will eventually wear away the keen edge of grief and we will be given better

courage to endure than at first. We sorrow, that is true, but not as others who have no hope. Our beloved brother was blessed with a good hope through grace. While we mourn his absence here we rejoice in the hope of his happy entrance into that house not made with hands, eternal in the heavens. Then may his sorrowing family and other relatives be inspired by the thought that their loss is his gain, lift up their heads, look upward and press forward, for God the Father is at the helm.

L. L. SCHENCK.

**CHARLES HENRY BLYSTONE**, for thirty years a resident of La Grande, Oregon, was born near Neoga, Shelby County, Illinois, November 7th, 1860, and after an illness of about two weeks his passport was sealed for him to cross over the river Jordan, November 26th, 1933. He had been in poor health for over a year, but able to be up and around. He was married to Miss Margaret Lockheart, of Neoga, Ill., December 11th, 1889, and to their union were born five children, one son and four daughters. The son and one daughter preceded him in death. He left to mourn their loss his devoted wife, of La Grande, Ore., and three daughters: Mrs. Joe Harrison, of La Grande, Ore., Mrs. Earl J. Wood, of Portland, Ore., Mrs. W. R. Fletcher and a granddaughter, of Portland, Ore., a grandson, of La Grande, Ore., two brothers, Dan Blystone, of Yakima, Wash., Jess Blystone and a sister, Mrs. Emma Lusk, of Eldorado Springs, Mo., and another sister, Mrs. Jasper South, of Neoga, Ill. He received a sweet hope in early life, but never asked for a home in the church, but was a firm believer in the Old School Baptist doctrine. He was a strong believer that God predestinated and foreordained all things. He was a reader of the SIGNS OF THE TIMES, from which he received much comfort. He would often read different letters and say that was just what he believed. We arranged to take him to the Union meeting, which was held at Weiser, Idaho, in June, 1932, and after each service he was found wiping the tears from his eyes, and several times he remarked that words could not express the joy he was receiving from that meeting. He had a desire to be able to attend the next Union meeting, which was to be held at Touchet, Washington, in June, 1933. He wanted to visit with and hear Elder J. T. Barnes preach once more, but this wish was not granted him. His sweet smiles, kind words and noble life made him a host of friends. His little children friends will miss him, as will others miss him. A few days before he fell asleep in Jesus he called to his companion, and said that his father and mother had come and they were going to take him home. They preceded him in death several years. Dear bereaved ones, is it not a sweet consolation to know he dwells in that home above and will be made like his, and our, blessed Jesus? No more sickness, pain nor death. Weep

not for him who has gone, for our loss is his gain. If we possess a sweet hope, as he did, we should have nothing to weep for, but say, Thy will be done. It is only He who gave the spirit (or life) that can take it away, and when your passport is sealed then will you be carried away in Jesus' arms to dwell with him for ever and ever.

Written for the comfort of his dear companion and children, by a sister-in-law,

(MRS.) LILLIE BLYSTONE.

Miss MARGARET WILLIAMS, our sister in Christ, fell asleep in Jesus January 1st, 1934, at the old home where she had lived many years, near Vienna, Virginia, aged 96 years 10 months and 1 day. Her parents, long deceased, were Augustine Williams and Ann L. ("Nancy") Childs. Sister Margaret was the last surviving one of several children. Her nearest living relatives are three nieces and one nephew. All these four were to her, it seemed, as near and as dear as own children could have been. They are Mrs. Eugenia Buchanan, of Washington, D. C., Mrs. Florence Cline, of Vienna, Va., Mrs. Kate Coleman, of Newport News, Va., and Mr. Charles Moore, of Vienna, Va. These were devoted to their aunt and did all possible for her comfort and ease in her declining years. For several years her mind was very feeble, much of the time not able to recognize those about her. This made her a great care and responsibility, but all possible attention was given her and rendered with the utmost willingness and tenderness. Surely Mr. Moore and his wife, as well as the nieces, have nothing to regret on this score, being assured they were not neglectful of their duty and did not look upon it as such, but as a blessed privilege. Sister Margaret had been unselfishly devoted to their interest and welfare when they were young and needed her, so they lovingly requited her with equal devotion and care when she came in these last several years to need it so much. She was baptized Sunday, July 14th, 1889, by the late Elder E. V. White into the membership of the Frying Pan Old School Baptist Church. She never failed in her attendance at the meetings so long as she was able, but for the past several years owing to her infirmity of mind she could not attend. She was the niece of the wife of the late Elder Samuel Trott, and loved to talk of the ministry of "Uncle" Trott, as she called him, whose preaching she somewhat remembered. Sister Williams was stanch and unswerving in her faith. She firmly and uncompromisingly believed in salvation of poor unworthy sinners through the free unmerited sovereign grace of God through Jesus Christ our Lord, and in absolute predestination of all things, as well as in the resurrection of the dead, and in the unconditional election of the children of God in his Son before the foundation of the world.

Funeral services were held in Vienna at the undertaking rooms of Mr. Money, interment in the

cemetery at Oakton, Va. May the Lord grant us the attendance constantly of his Holy Spirit so that we who are left and who believe and love the truth as she did, may be kept by him when we too may be called to suffer the loss of bodily or mental powers; for our final preservation unto glory depends wholly on the Holy Spirit's keeping us and not our keeping hold of him. May the Lord comfort all who truly mourn and sustain them by his saving grace.

H. H. L.

MRS. MARY A. HOBENSACK, daughter of Christian S. and Sarah S. Stout, was born November 21st, 1868, and died June 29th, 1933, aged 64 years. On March 2nd, 1887, she married William Hobensack, who preceded her in death three years. To them the following children were born: Isaac Carnell Hobensack, Sara May Carnell, who died October 27th, 1918, aged 29 years, Bertha Wells Carnell, George Stout Hobensack, Joanna Schoffel, William Parker Hobensack, who died February 19th, 1921, aged 25 years, Clarice Durand Hobensack, Alice Hobensack and Earl Morris Hobensack, who died at the age of 7 months, August 7th, 1901. The surviving children are all of Ivyland, Pennsylvania. She is also survived by thirteen grandchildren, one brother and five sisters. The Hobensack home for more than thirty years was the chief place of entertainment for Old Baptists visiting Southampton Church. Nothing was spared that would make their guests happy and comfortable. Mrs. Hobensack was as fine a hostess I have ever met, and all who ever visited her home remember, I feel sure, her kind, genial and loving spirit. During my service of the Southampton Church, during the last twelve years, her home was my home, and my feeling toward her was more like a brother toward a sister rather than a friend. Now that she and brother Hobensack are gone, the girls, Clarice and Alice, in fact, all the children, are as kind to me as though I were a member of the family. Mrs. Hobensack never united with the church, but was a firm believer and loved the doctrine and songs of the Old Baptist Church and attended meetings as long as she was able. She had been in failing health several years before the end came, when her heart failed, and a lovely, gracious woman was gone.

The funeral service, held in the home, was largely attended, conducted by the writer, assisted by Elder C. W. Vaughn and the Presbyterian minister of Ivyland, whose name I do not recall at this moment. Interment followed in the family plot in the Southampton Cemetery beside her husband, William Hobensack. The children have my love and deepest sympathy in their great loss and loneliness.

H. C. KER.

ON the night of December 22nd, 1933, sister **JANE MILLER** was called from the shores of time to eternity, at the home of Edward Miller, near Fleischmanns, N. Y., lacking but a little of being eighty-seven years old, and having been forty-seven years a baptized believer and a member of the Old School Baptist Church, and one of its most faithful and devoted members, her life being a testimony to the reality of her profession, and her walk always an example to her brethren and to the world at large. Her trials were many, but her faith never wavered, and with will resigned to her Maker's decree she awaited the final summons. She is survived by two sisters: Mrs. Helen Whitney, of Allaben, and Mrs. Mary Preston, of Oneonta, and one step-daughter: Mrs. Martha Whitney, of Halcott Center, N. Y. Her maiden name was Miss Jane Hammond, and she was born April 23rd, 1847, in Denver, N. Y. In 1888 she was united in marriage to Elder James Miller, of Fleischmanns, N. Y., one of the ablest of the defenders of the tenets of the Old School Baptist faith in this locality, and to whom she proved a loyal and helpful companion, sharing the trials and the problems of a minister's life and work. Her humble walk and spirit of helpfulness endeared her to her friends and brethren, and her memory is enshrined in the hearts of all who knew her. She possessed unusual good health even in advanced years, and attended to her household duties until she was stricken with apoplexy, a few hours before her death.

The funeral services were conducted at the home of Edward Miller, with whom she resided for several years. The writer officiated at the funeral. The interment was in the Halcott Center Cemetery. Sister Miller was a member of the Clowesville Old School Baptist Church at the time of her demise.

ARNOLD H. BELLOWS.

**CHRISTOPHER COLUMBUS SMITH**, my dear father, was born November 8th, 1869, and died December 15th, 1933, making his stay on earth 64 years, 1 month and 7 days. December 20th, 1891, he was married to Miss Margaret A. Wall, who preceded him to the grave, leaving dear father and three children. January 15th, 1899, he was married to Miss Emily B. Williams, who preceded him to the grave several years. He leaves to mourn his passing away three sons two daughters, eight grandchildren, one brother, M. P. Smith, Hattiesburg, Miss., one sister, Mrs. Lou Caldwell, Grayson, La., and a host of other relatives and friends. The children are A. M. and J. C. Smith, of Hattiesburg, Miss., M. C. Smith and Miss Minnie Smith, of Bogalusa, La., and Mrs. C. J. Barnes, Nickbyrd, Miss. We feel our loss is his eternal gain. He saw heaven and Jesus bidding him come, so we weep not as we would did we not know he is at rest, and we hope to soon meet him again, together with all the redeemed family

of God and be with dear Jesus. He was a kind and loving father and husband, a good citizen and a christian. He loved his church and always attended the meetings as long as he was able. He joined the Primitive Baptist Church at Bethel, near Louin, Miss., thirty-three years ago, if I am not mistaken, and was baptized by Elder S. R. Scott. We laid his body in the cemetery at Hattiesburg, Miss., there to await the return of our Savior. We loved father, but God saw fit to call him home to sing praise to his holy name. We hope soon to meet him in glory and be free from all trials and sorrows. We ask all God's children to pray for us in our sad bereavement, that Jesus will still comfort us and be a Father to us.

Written by his lonely daughter,

MINNIE SMITH.

**ERNEST G. CARTER** was born near Garden, Smith County, Texas, April 16th, 1879, was married to Miss Marna James December 15th, 1915, and to this union one child, Irene, was born. Surviving are his wife and daughter, two brothers, B. J. Carter, of Edgewater, Texas, and R. S. Carter, of Gladewater, Texas, and one sister, Mrs. J. E. Billingsly, of Tylor, Texas, all of whom were present at the funeral. His remains were laid to rest in the Garden Valley Cemetery in the presence of a large concourse of relative and friends, to await the second coming of our Lord. He was a reverent and obedient son and attentive to his mother in her old age and declining days, a kind husband and a loving father. At the time of his death he was in the drug business, and will be greatly missed in the community.

At his funeral the writer tried to speak words of comfort, using as a text the words found in 2 Thessalonians iv. 13. May the Lord comfort the bereaved, that they may say, The Lord giveth and the Lord taketh away, blessed be the name of the Lord. Dear ones, do not mourn him as dead, but asleep in Jesus.

Written by one who knew and loved him,

W. W. SLAUGHTER.

## MEETINGS.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in January, February and March, 1934. Services to be held at the home of Ralph Maister, Central Bridge, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

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BAPTIST CHURCH**

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**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.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2307 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

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, Wash. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

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

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

JOSHUA T. ROWE, Pastor.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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

E. B. AULT, Church Clerk.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, 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.

## "FEAST OF FAT THINGS."

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

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# SIGNS OF THE TIMES.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 102. MIDDLETOWN, N. Y., MARCH, 1934. NO. 3.

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## CORRESPONDENCE.

### WHY I AM A PRIMITIVE BAPTIST.

I WAS born in the mountains of the Big Sandy River section, on August 3rd, 1869. In this birth I was born of natural parentage, born to die. In August, 1914, I was born of a spiritual parentage, born a new birth, and born to live forever. At that time I did not know anything about the Old School or Primitive Baptists. I really thought all denominations that professed to be christians were right. There was an old Methodist preacher, a very pious old man, who lived close to me. I wished to be baptized so this old gentleman baptized me. I began to read the Bible every day, and read it prayerfully. I made a vow to my God that I would take his word for my guide. Soon after I commenced reading the Bible I found that the Methodist brethren and I were far apart, and at this I became troubled. At last I heard a United Baptist preach. I thought he

and I agreed, so I joined the United Baptist denomination, was duly baptized and remained with them about ten years. I kept on reading and studying the Bible and contending for the truths I could see that it taught. They soon began to call me a “Hardshell.” I dearly loved those people I had lived with so long, but how can two walk together except they be agreed? (Amos iii. 3.) At last I heard a Primitive Baptist preach, and he preached my belief so completely that I was convinced I was one of them, and that they had the true doctrine of the Bible, and that the world cannot overcome, so I am at last firmly settled on the following faith concerning eternal life. It may even be too hard for some of the Primitive Baptists.

The first points we will notice will be regeneration and conversion. A number of our preaching brethren say they both mean the same thing, but I do not understand it that way. The God that I believe in and worship is a God that knew all things; purposed all things in

Christ Jesus before time began; never made a failure; never was defeated; never tries to do anything, but speaks and it is done, commands and it stands fast; one who does his will in all things.

The difference, as I understand it, I will endeavor to set forth as follows: First, regeneration, or the new birth, or the new creation, or becoming a new creature, is the work of the Holy Ghost, in which a vital change is wrought in the heart of the individual, is the implantation of eternal life in the soul by the operation of the Holy Spirit, for no man can turn himself to God. Regeneration is a passing from death unto life. It is purely spiritual life implanted in the heart. I think much confusion of mind and the consequent error of statement often result from giving the same meaning to regeneration as to conversion. Regeneration is the creative work, and means to quicken, to be born again, or to give eternal life. Conversion should be used with reference to change of mind, views, intentions or purposes. Men may be converted from one error to another, from error to truth, or from truth to error, for the process is only mental and is generally accomplished by persuasive arguments or evidence (or what is accepted as evidence, be it either good or bad) which they may receive from others, or from their own meditations or reasoning; but regeneration is accomplished only by the direct work of the Spirit of Almighty God in the soul of man when it is entirely destitute of even a spark of spiritual life. The soul, or spirit, of man is entirely

passive in this miraculous work, and no earthly hand or influence can possibly aid or assist in the least. So while there are earthly means used in conversion, nothing but the heavenly means of divine power can regenerate men. In their vanity and blinded zeal, men are compassing land and sea making proselytes, but are entirely powerless to give a single one of their converts a new heart or spiritual life. Exhortations, persuasions and arguments may, and very often do, change the mind, but such feeble means can never change one from nature to grace, for that is a radical change. A change of mind or intention is very far from giving life to the dead. Regeneration makes no vital change in the flesh, but in the spirit. There is nothing in the flesh made holy. Conversion may in some respects be called a moral act, but regeneration never is. Exhortations to morality and right living are certainly commendable, but regeneration is not a duty, for men are not commanded to be born again. Men may justly and sincerely thank others who have converted them from errors of any kind, but they should always be very careful to give all glory and honor to the blessed God for the gift of eternal life. If God has through his mercy and pity made one to be partaker of his grace and called him out of nature's darkness into the marvelous light, that one should give God alone the glory and praise for it, for he alone can do it. Men with all their zeal and monied efforts cannot in the least assist the gracious Lord in the genesis of spiritual life, and they should not un-

dertake that which is positively not within their ability to do, for their labors are only destined to failure. Men may aid others to acquire knowledge of many things that may come within their knowledge and ability, and this certainly in many respects is commendable, but they can in no respect aid in the giving of life, which work is far above all earthly powers. They may teach the head or cultivate the intellect, but they absolutely cannot change the heart. They may even teach the gospel in the letter of it, but they cannot convey the spirit of it. It surely is an awful delusion to think that the training of the natural mind or the giving of intellectual knowledge of Jesus Christ is the means of making people His children. If all of any one's knowledge of the blessed Savior is but historical, intellectual or head information, where has he any more valid claim of a better faith than the devils? (Mark i. 24-34.) So if mere intellectual knowledge alone would make one wise unto salvation the devils should have some claims, for they told Christ that they knew him. But they did not know him as the saints do, for it is most surely through the work of free and sovereign grace in regeneration that any one has a saving knowledge of that glorious and blessed Redeemer. God alone has the power to work such knowledge in the heart. Saving faith that trusts and relies upon him alone is the work of his Spirit. The devils never possessed the least particle of this kind of knowledge, neither was salvation ever designed for them. Head knowledge without heart

influence will rather lead from God than to God, and to have the understanding convinced, while the heart remains unregenerated, is among the most awful delusions of the present day. There is no doubt but that in point of mere knowledge the devils themselves know more of Jesus Christ than many of his dear children, for we read that when Christ was upon earth the devils came out of many crying out, and saying, We know thee, who thou art, the Holy One of Israel. But what was their knowledge? They knew him in a way of his own eternal power and Godhead, but not in a way of salvation. They knew him as the Savior of his redeemed, but not as their Savior. Devils they still remained, and devils they must remain forever. The natural birth gives no right to grace. The church of Jesus Christ is composed of real regenerated believers. All who join the church of Jesus Christ without this qualification only constitute what may be called a nominal church. Grace when renewing the soul makes no alteration of the flesh. The body is wholly a mass of flesh and blood and bones, and it remains carnal. All its pursuits, desires, affections and appetites are suited to its nature, and it daily tends to corruption, so grace makes no change in this part of our nature, neither was it ever intended to. The original sentence at the fall of Adam must be executed: Dust thou art, and unto dust shalt thou return. (Gen. iii. 19.) Hence, it is to be sown at death a natural body as it was first formed in the Adam nature of our creation, but by

virtue of our redemption by Christ it will be raised at the resurrection a spiritual body. This is to form the triumphs of Christ in raising our vile bodies to be then fashioned like his own glorious body. This is what the apostle calls the redemption of our bodies, and which they who have the firstfruits of the Spirit wait for. (Rom. viii. 23.) But in the meantime a corrupt, sinful body, whose whole tendencies are corrupt, cannot but be in opposition to the renewed part of the child of God, who by regeneration is wholly spiritual, being quickened, which was before dead in trespasses and sins. It is no wonder, therefore, that in a constant warfare between the two opposing natures of the child of God that he should go mourning. How shall it be otherwise, when a man's own nature is everlastingly opposing his own soul? The flesh lusting against the Spirit and the Spirit lusting against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. (Gal. v. 17.) The doctrine of regeneration, namely, that God by an instantaneous act imparts spiritual life to the sinful soul without its cooperation or assistance, so that the new birth is not dependent upon or conditioned upon the act of man, but that he is born, not of the will of the flesh, nor of blood, nor of the will of man, but by the will of God. (John i. 13.) Again I state that regeneration is the solemn, holy and instantaneous work of God by the Holy Ghost in the soul, and our will or inclination has no more to do with it than the creation of a world, or of bringing ourselves into existence. It is the God of heaven that works it by his power. Religion to be worth anything must be a living religion, a religion that proceeds from a work of grace upon the heart. Regeneration, or the new birth, by which we experience a change of heart, is to be distinguished from baptism, which is an external rite, though some have confounded them as the one and inseparable thing. A new heart also will I give you, and a new spirit will I put within you. (Ezek. xxxiv. 26.) So it is a new creature, not merely a new opinion or a new name. I am sure that if our religion has never humbled us it has done nothing for us, but has left us where it found us: in nature's pride and ignorance. The supposition that the Spirit is begging, beseeching and wooing sinners to become saints, but because of weakness it is dependent upon the sinner for success, as often is pictured out, is certainly dishonoring to God. The powerful hand of God is too often overlooked in this vain and fashionable showing, of too much use for the weak and puny hand of man. While the apostle Paul writes the Thessalonians to quench not the Spirit: but as they were already church members, such exhortation must have been intended along the line of obedience suitable to them in that position. Paul was not addressing alien sinners, or unregenerate characters. While I think it possible for those born again to quench the prompting of the Spirit, at least to some extent, I fail to see how the unregenerate can do so, for they are

sensual, having not the Spirit (Jude 19), and so of course can have none of the Spirit in them to quench. I believe in the doctrine of election by grace, and that God chose a definite number in Jesus Christ before the foundation of the world and ordained them to eternal life and glory. This choice being wholly unconditional upon their part. I believe that Jesus Christ was set from everlasting as the Mediator of his elect people, and that in the fullness of time he took upon himself a perfectly sinless body and nature, and in that nature and body he suffered and died in the room and stead of his elect only, and that he thereby obtained eternal redemption for them. I believe that sinners are justified before God only through the gracious imputation of the righteousness of Jesus Christ. I believe that God's elect are born again, or regenerated from a dead state of trespasses and sins (or spiritually lifeless state) by the Holy Ghost, and that all shall persevere through God's grace unto eternal glory. I believe there will be a resurrection of all the dead, and the joys of the righteous and the misery of the wicked will be everlasting. I believe that the gospel is to be preached publicly as a statement of the truth and as a witness of Jesus Christ, for his praise and for the comfort and instruction of unregenerated persons, but I deny that it is an offer of salvation to the unregenerate or that it contains any obligation for them to believe that he is their personal Savior. Many errors arise from wrong application of the Scriptures, because they are,

with few exceptions, addressed to and therefore should be applied to the people of God, those quickened, or born again, and who alone are given ears to hear and hearts to understand. The power of preaching can reach no further in a spiritual sense than to instruct, comfort, cheer and encourage the weak, wounded and needy sheep of the Lord. We positively have no command to make sheep, nor to assist the Lord to do so. The church should not be considered some kind of a workshop where children of God are made, for out of such an opinion will grow a false zeal that will lead to many erroneous practices.

In the conclusion of this article I wish to repeat the answer to the statement that heads this letter: Why I am a Primitive Baptist. It is because they are the only ones I ever heard or read after who take all of God's word and explain it in a way that all the wisdom of this world cannot contradict it. My reason for writing the foregoing article is that I might lead one of Christ's little ones from error. Do not for a moment think that I believe it might save one from eternal destruction. Far be it from me, for I believe that the salvation of all who will ever be saved was made secure when Jesus said, "It is finished," and all the gospel preaching, writing, praying and every other effort made by mortal man will not add one to that redeemed number that Christ redeemed from hell on the cross. Christ's precious blood redeemed all his people, and his finished work is being manifested in his dear children,

and will continue to be until he comes to take them home

I do not want any one to think I do not believe in good works, for I believe in them as much as any one can and stay within the Bible, but I do not believe in works in the way of saving the soul. I believe that good works spring from salvation, and not salvation from good works. Good works are only the result of salvation, the fruits. I have not said much in this article about good works, as I have been considering the doctrinal side of the great question. A great number of preachers will tell you that if you will perform certain conditions Jesus will save you. There are absolutely no conditions in eternal salvation, but our present salvation largely depends on how we live in this present life.

I will now bring my remarks to a close, hoping that at least some one who reads this will compare it with the "Thus saith the Lord," and if it is not contradicted by God's word it will stand until judgment day.

Your weak brother in the Lord, I hope,

**WILLIAM BRANHAM.**

HITCHINS, Kentucky.

TEAGUE, Texas.

DEAR EDITORS:—I have had in mind for some years the thought of writing for publication a sketch of my little hope beyond this world of existence to leave with my wife and children, in case it has pleased the Lord to have arranged for my going first.

I was born in Chickasaw County,

Mississippi, May 3rd, 1883, and lived there until I was seven years old, after which my father and mother moved to Texas, and as a farmer father resumed the same occupation, and thus I grew up. Like all other boys I enjoyed all the sports relative to my age and custom, and as I grew older I followed and obtained all the pleasure afforded me from a worldly source; in fact, that was all my desire. I would go any place or join any kind of a gathering that was respectable, just so I was in the company of young people. Thus it was with me until after my marriage, which occurred the third Sunday in June, 1910. In August, 1914, I took my wife and two children and moved to west Texas, Jones County. It was in this part of the State that my troubles began. I was raised by Primitive Baptists, my father being the late Elder W. M. Little. As I confessed before the church I could not tell when I first loved this doctrine as contended for by this people, neither can I tell when first I loved this people. Yet notwithstanding this, there was an idea lodged in my mind (being young) that there was some little something I must do that might influence the Lord to save me, and the question with me was, What is it I must or can do, and what is it that I am doing and what is it I am not doing? I thought, I do not steal, I do not play cards, I do not gamble, neither do I drink to excess, nor tell wilful lies, so what is it I must do? The thought came, I must go and hear preaching and do what the preacher says to do. So I went, and

the preacher admonished us all to read our Bibles. So I did. Next I must cease my cursing and telling obscene yarns. This I did also. I must be peaceable and friendly with every one, and this I tried to do. Still there was no relief, my troubles went on and grew into huge mountains that pressed me down beneath their weight. Oh the dark pit I was in! There was no light for me and it seemed that hell was my portion, and how could I ask the just God to save a wretched sinner like me? I would walk away from the house, seeking some place that would raise me above this pit, or this valley of dense darkness, only to be cast further down. The thought came, Who can relieve me or get me out of this black pit before some one finds me out? The thought then came to tell some one. No, no, never mention it, not even to my wife. What must I do? I thought, I will go once again to the woods, out of hearing or sight, and will not answer when I am called. That was in the fall of 1915. Thus my troubles went on. I feared I was going to die, and thought, How can this take place with me in this condition, not saved, so poor in this world's goods, a stranger in the country, and nothing. Surely the good Lord will let me live that I may be able to provide for my wife and children. Oh but could I refuse to die? No. Did I not feel it right? Yes, for how could God be just and let me live, so vile, corrupt, lost and undone? Still I was in this pit of sorrow, trouble and distress, until the fourteenth night of December of the same year. I went to

my bed and it seemed that when I went to lie down I fell like a rock and then went to work trying to get out of that horrible pit. It appeared as though I were working and working, only to fall back in a dense fog of the blackest nothing, and where was I? Oh can hell be any worse, or can a man be any deeper in trouble than I was? I felt as the poet when he sang,

"Lord, I cannot let thee go,  
Till a blessing thou bestow;  
Do not turn away thy face,  
Mine's an urgent, pressing case."

Right at this juncture something seemed to say, My hand is stretched out. Still at the next moment oh what thoughts! I cannot describe them, but I found myself high up out of the pit, sitting up on the bed. Though it was a cold night I was wet with perspiration, and was singing, How sweet the name of Jesus sounds in a believer's ear. My troubles were gone. How happy is every child of God who feels his sins are forgiven. I felt I was free at last, never to have any more pain, trouble, woe, doubt or fear. Though it was dark the world was as bright as at noonday. There was no kind of noise that was not music to my ear. Not another moment did I sleep that night, but I did not get up, due to more than one reason, chief among them because I was afraid my trouble would come back again. This fear finally grew into a very serious doubt. I went on in this condition until the third Sunday in March, 1922, when I went before the church and stated my case, and to my surprise they received me. I lived with those people two years, and finally

found them to be limited in their views regarding predestination, and, being ignorant, I declared nonfellowship for them and left them. My next step was to present my case before old Salem Church, in Freestone County, Texas. Again to my surprise I was received, and I was baptized the first Sunday in August, 1930, by Elder W. O. Beene, and while being led out of the water the brethren said I sang, "Do not I love thee, O my Lord? Behold my heart and see." It again appeared to me that my troubles were gone. But not so, they were just beginning. The text used by our pastor that day was, "Comfort ye, comfort ye my people, saith your God."—Isaiah xl. 1. I thought, Must I do that? My next thought was, No, I will not do it; I will die and go to hell before I will do that. But must I do that to save my life? I could not keep the thought out of my mind. I felt I am not the one to do that, for I am too wicked, vile, sinful, corrupt, and to prove I am not the one to do it I will do everything in the world that is mean, except steal and kill, and in order that my meanness might be kept somewhat closer I began it with my wife. I refused to assist her as I should. I lied to her and raised rows with her. No, I was not mad with her, but she thought I was. I was only trying to erase that *MUST I DO THAT?* from my mind. Thus it went on, pressing me harder and harder, and me putting forth my strongest efforts against it, until the first Saturday in November, 1932, when I was invited into the stand by one of our Deacons

and before I realized it I found myself in the stand trying to do that which, as I thought, I had my seal set forever against. Thus it went on until the first Saturday in August, 1933, when the church liberated me to speak in public wherever in the providence of God I might be called upon.

Brethren, this is the evidence of my little hope. Do with it as you think best.

Yours in bonds,

W. A. LITTLE.

BENTLEY, ILL., NOV. 20, 1933.

DEAR EDITORS AND READERS:—The ever-welcome SIGNS OF THE TIMES has been coming to my home and the home of my departed wife's grandmother (Mrs. Joseph Winchell) ever since its first publication, never having missed a year that I know of, and not a missing copy since it has been coming to my home, which is about forty years. In all this time I have been generally quite well satisfied with most of the ideas set forth therein, and many times has my poor hungry soul been fed and built up, giving me courage to go on. Many times while my family was growing up have we received the dear paper and wife and I sat down and read it clear through, and then talked often to one another of the comfort we received in pondering over its contents. Many are the articles we have read aloud before our children, but we never pressed our belief upon them, yet they all knew what our belief and wishes were, and have always respected them, to the extent that to this day



every one of the five children give encouragement to just keep on in the good old way as proclaimed and ever upheld by the SIGNS.

I must say here that my dear companion, Mrs. Annie Hopkins, departed this life December 16th, 1920, after a lingering illness of pernicious anemia, which she bore very patiently. Her last words were, "Stand still, and see the salvation of the Lord." With abundant testimonies all along her life's journey, we had the evidence that she had been with Jesus and learned of him. When we see from time to time those who have professed a hope in Christ, their walk so orderly and their conversation of a godly sort, depart from this life, we can and do truly say in our hearts, Blessed are the dead that die in the Lord. And, too, we feel not to mourn as those who have no hope.

My present wife was Mrs. Elba Witty, daughter-in-law of Elder Jack Witty, who was an ardent defender of the truth as it is in Jesus. We were married October 26th, 1928. She is a lover of the Primitive Baptists, uniting with them at the Concord Association in 1924. Having received a good hope in Christ, she was received by the Missionary Baptists in 1898, at the age of thirteen years. Now my children, who are all married, and I are happy to make known to all lovers of the truth that you are welcome to the home of my companion and me. We live one block from the church here in Bentley. We have a lovely band of believers here. We also have three other churches, namely, Providence, Middle

Creek and Friendship. Elder Claude Webb is our dearly beloved pastor, who shuns not to declare the whole counsel of God. He dearly loves peace, and pursues it, but will make no compromise with any unsound thing connected with the church, and his walk before men generally is such as becometh saints.

I wrote a short article which appeared in the SIGNS about thirty-nine years ago, soon after I was received into the Old Baptist Church. I have never been able, like some, to tell just when I became concerned about spiritual things, but I remember I was not more than seven years of age when I used to wonder if God saw what I was doing, and what God was, and as I grew older of course I dwelt more on thoughts of heaven and of the life to come. At the age of nineteen, at a camp meeting I went forward to be prayed for, but through it all I did not feel that by what others did they were victorious, or had prayed through. They seemed happy, but I felt miserable, and oh so embarrassed. A short time after that I was received into the M. E. Methodist denomination. During that time, and on, I read my Bible with the idea always in mind to live each day better than the day before, all this in the hope of finally gaining heaven. I yet believe I was traveling toward the heavenly country. Christ was a sacred name, I revered it, but I utterly lacked the knowledge of it, and the name Jesus did not signify love to me, as I now hope I understand it. Along about that time I read about

Jesus telling his apostles to take neither script nor purse, and on one occasion he sent them out and when they returned he asked them, Lacked ye anything? and they said, Nothing. From these grounds I began asking the preachers, and now and then a preaching Elder, how it came they called for stipulated sums of money, and I guess it was getting too near the marrow, and they would divert the conversation to some other channel, or would cease talking. Perhaps the readers can guess what was their reason for not wanting to converse, better than I can tell it. But, anyway, that was the beginning of the reason why my name is with the Old Baptists now.

I realize this letter is getting quite lengthy, considering how poor it is, but I feel the case of the Gadarene who dwelt among the tombs fits me. I believe the tombs represent the so-called churches, when they undertake to bind poor innocent believers, but the Spirit of the Lord is leading them about and they are learning that what they of the different orders have been teaching, or the chain with which they have been binding them, is not true, and their binding chains, or false doctrines, used in these different tombs are broken when Jesus himself comes to where the helpless Gadarene is, and it is then he walks with joy the heavenly road and enjoys the company of the saints, as I do now.

I saw where you mentioned having sent out notices to delinquents to the amount of two thousand dollars and only receiving about twenty dollars in

return. That surely is a sad state. I feel the Lord will sustain the SIGNS if in his wisdom he sees best. I am hoping that by this time many have been stirred up to do their duty by the ones who by the help of God have afforded us all such a stable reliable medium of correspondence.

Now may the blessing of God be with the editors and writers, who are determined to know nothing among you save Christ, and him crucified, the way, the truth and the life. My wife joins in her appreciation of the SIGNS.

I did not start out with any thought of this letter being published, but now as it is so lengthy should you find a few words in it that you feel would be of benefit to any one, if you see fit you may use what you wish of it, but throw it all in the waste-basket rather than crowd out good matter.

Your brother,

LEONARD H. HOPKINS.

ATHENS, N. Y., Feb. 2, 1934.

ELDER H. H. LEFFERTS—MY DEAR FELLOW-PILGRIM:—It is nearly six years since I was introduced to the SIGNS, and ever since I have been a regular subscriber; have all of them bound in a crude way. Many of the articles I have read and reread several times, with much interest, and, I hope, with profit, but in the February number, which I received this morning, I have found special delight in reading your editorial on 1 Timothy i. 8. I think the unfeigned faith of my grandmother Deborah was much like the same faith in Timothy's grandmother

Lois. Looking back over eighty years (I am now about eighty-nine) I feel I was almost brought up as an orthodox Jew. At all events, I was brought up under the law, although I have no doubt my grandmother was a child of God, through grace alone, and rejoiced in it, although burdened with the sense of her unworthiness. The effect of her teaching was that I acknowledged, to myself at least, that I was continually breaking the law I was trying to keep. Oh the long years the law hung over me as the execution-axe ready to take my life! But in early middle life I caught a glimpse of what Christ had done for me by paying the penalty of my sins. That in him I had died, and the hope that because he lived I, too, had everlasting life, and not merely existence.

I am much afflicted with insomnia, and often read for hours in bed. Within reach are my Bible and a collection of religious and devotional books. One of this is Bunyan's Pilgrim's Progress, which I have read many times, but only during the past few years his spiritual autobiography, "Grace Abounding." From it I have learned of the terrible conflicts which for so many years tormented his soul. And I have wondered how he could have been so sorely tempted, so often, so long, so terribly, to "let Christ go." Looking back over my long life, I think I have never had other feelings than those of love and gratitude to Him. My earnest prayer is that he shall more and more win my heart and confidence, that he shall be

in every way my hope, my guide, my life.

"In my hands no price I bring,  
Simply to thy cross I cling."

And still I cannot even cling; I would sink in the sea of sin and unbelief if he did not hold me.

I hardly know why I have written thus, but your words came to me with much comfort, as they stated so fully, and still concisely, what I believe is the real teaching that I cannot easily refrain from telling you so.

A few years ago you wrote me a letter which was much appreciated, although I had not then learned the way Old School Baptists expressed themselves. Since then I have had the pleasure of meeting with them a few times, and have received some beautiful and cheering letters from those I learned to love, but who I cannot expect to see in the flesh, but hope to in glory. My convictions keep me outside any human camp, except as we are gathered to the name of our Lord Jesus. All in him are one body. May we hold all such in loving helpfulness.

Pardon my too long note of thanks, and may I not be one of those who are in your heart when you pray for all saints, i. e. redeemed sinners?

Because I believe you to be one of God's dear children I think of you as a brother beloved, and ask of God that his rich blessing may come to you as you labor to show forth his love and grace.

Sincerely,

P. W. KING.

ELKINS, West Virginia.

DEAR BROTHER LEFFERTS:—I am sending you some of my daughter's views on the Scriptures, or rather what she thinks they teach. She sent them to me to send to the publishers of the SIGNS OF THE TIMES if I thought it was sound doctrine, so I am sending her letter on to you to examine and do with as you think best. If you do not think it worthy a place in the SIGNS all will be well with me.

You will remember preaching at their home one night after being taken there in a buggy from Hopewell Church by James Null. Well, we are some older now than we were then. I am in good health for one of my age. We are both (wife and I) as well as usual, and we hope you and yours are well. I miss my dear brother, J. W. McClanahan, but we sorrow not as those who have no hope. Our loss is his eternal gain.

Dear brother, we would be glad to have you in our country again, and at our home. We would be pleased to hear you speak the word orally. We heartily indorse your views, and hope you may still continue in the faith of God's elect and remain editor of the SIGNS OF THE TIMES.

Give my love to all the brethren and sisters. Wife joins me in love to you and yours.

G. B. McCLANAHAN.

CHARLESTON, West Virginia.

TO THE DEAR CHILDREN OF GOD:—  
I feel it enjoined upon me to write a

few lines, and for what purpose the Lord knows.

“My Spirit shall not always strive with man.”—Gen. vi. 3. I feel every child of God feels this to be true in his own case. I know what it is to mourn an absent God. I have said and done many things which were very grievous to the Savior, which would cause me to mourn on account of my sins. I would own to my heavenly Father that I was vile, and by my own act I had plunged myself into darkness and despair, and no way of escape. Here is the penitent sinner mourning on account of sin. There in heaven is Christ, our High Priest, saying, I have taken up thy case; I am pleading it now. I will bring you off more than conqueror over all your foes. Then we can look up and say, Thou art mine, and all things are mine. Then we view him our Law-maker, our Judge, our Mighty Counsellor, The Prince of Peace and our Great Physician. It is then we can see our standing in Christ. Then ascribe goodness, honor and glory where it belongs, to God. Then we can see our standing in Adam: hatred, envy, scorn, pride and every evil and deadly poison in our tongues, and even a seducing spirit there. Yes, it was our crimes that nailed him to the cross. He was taken by wicked hands. Yes, dear little ones, before the just and holy God we stand as criminals and judgment must begin at the house of God and we have to give account of the deeds done in the body, and a child of God is willing to be tried before this High Court, for he knows he will be

rightly judged. I will make thee a willing people in the day of my power. When the Spirit comes and takes up his abode with you this is the day of his power and he is reigning in your behalf, and he reigns to the overthrow of all things that are not pointing to God and godliness. The the beggar is lifted from the dung-hill and set upon the throne. Dear children, we should be glad to be counted worthy to suffer with him, for if we suffer with him we shall also reign with him. Comfort ye one another with these words. The more when you see the time approaching when the Lord shall come in his wrath to judge the earth. Who will be able to stand? All who have had their robes washed and made white in the blood of the Lamb.

ERNIE NULL.

McDOWELL, Ky., Nov. 19, 1933.

DEAR EDITORS:—I received my copy of the SIGNS OF THE TIMES all right, and we, the church of God, were comforted much by the good word of God. I am very glad I subscribed for it. I feel that God has a poor people (poor in spirit) scattered all over his footstool. I feel that the SIGNS is a God-send to the "sought out" of the Lord. Never before have God's people, Israel, stood in greater need of courageous, enlightened, faithful men, who can stand as rocks before the storm of hatred and persecution, who can hold aloft the light of faith and truth in the fog of fear, confusion, ignorance and unbelief. As I understand it, the SIGNS does more good than many min-

isters could do. I believe it a profitable instrument of God, spreading the gospel of love, joy and peace. No doubt there are many of God's poor children who are unable to hear the gospel of their salvation save through the SIGNS OF THE TIMES, yet God deviseth means that his banished be not expelled from him. God will not and cannot leave his people; neither suffer his faithfulness to fail. God hath promised, yea, sworn, to bless and save his people. There is nothing too hard for God. It is nothing with him to help, whether with many or with them that have no power. It is God's battle and not ours, said the old servant of God. God turns wise men backward and maketh the counsel of the heathen nought. The wisdom of the world is foolishness with God.

I am sending you five dollars to be used in the way you deem best to promote the cause of Jesus. I esteem his words more than my necessary food. They are sweeter than honey to my soul. God is worthy to be praised; for there is none before him nor like him. Incorruptible God! Corruptible man!! Who can but adore him (God)? God's heart alone deviseth means of salvation for his elect "The Lord taketh pleasure in his people: he will beautify the meek with salvation."—Psalms cxlix. 4.

I enjoy reading the SIGNS because of the good doctrine, and also its plain and flat-footed manner of speaking. Truth needs no flowers of speech. I am sure that the SIGNS is doing a great work in feeding the children of God

with knowledge and understanding, therefore I beg to tender you the small sum inclosed. I want my brethren and sisters in the Lord to know that I am interested in their welfare here and hereafter. I love the ring of the truth, and at this time I am striving to help you hear its ring. I expect to help support the SIGNS from now on if circumstances permit.

Now, dear friends, if you feel to use my letter you are at liberty to do so. I do not ask you to publish it, as there are better ones to me, I feel. If not deceived by my tricky and deceitful heart, love moved me to write this epistle and send this little contribution.

A heaven-afflicted sinner,

MILFORD HALL, SR.

[WE much appreciate the kind and encouraging words of the writer of the foregoing letter, also his generous contribution, and sincerely thank him for both.—ED.]

TAFT, Tenn., Nov. 19, 1933.

DEAR EDITORS:—It is through the mercy and kindness of God that I, a poor sinful girl, after a long silence try to pen you a few lines, attempting in my weak and imperfect way to express my thankfulness to you for being so kind as to continue mailing us the SIGNS OF THE TIMES. We look forward to its coming, for its pages are full of the truth which we hope we were not taught to love by man's words. We cannot go to meeting now as we used to do, as mother is not able to go about much. Her health is failing as she grows older, and she is so grieved

and heart-broken since papa was taken away from us on the second day of last June. We are very lonely now, the days seem so long, but we feel God knows best. When he calls we must all go. We know not when, but it was once appointed unto man to die, and as time passes we realize we are nearing the end of our journey here in this old sinful world, but we hope to be submissive to the One who has all power both in heaven and in earth. He can comfort the broken heart, and we feel sure our loved one is at rest and will never have to suffer any more. He cannot come back to us, but we hope that by the grace of God we will some day go to him, for there is "a land of pure delight, where saints immortal reign." (If indeed we may claim a little part with those who were brought to God by the shed blood of his Son.)

I will ask you to please change my address from Taft, Tennessee, to R. 4, Fayetteville, Tennessee, if you still mail me the paper. I hope not to miss a copy, for it is as good news from a far country. I wish I could pay you something for it, but find it impossible. Much of the time here of late we have not had anything to even buy the necessities of life, but we try not to complain, always hoping for kind Providence to provide. We know that all things work together for good to them that love the Lord. Do we love him in the way this means? is the question I long to know.

May God bless the editors to live many years yet to send out this paper that has stood so many years declaring

the absolute sovereignty of God. Of all the themes we mortals know, election sounds the sweetest.

When you have remembered all others, please pray for us lonely three who are spending the sadest time of our lives, yet hoping some day to be freed from these earthly troubles and be carried on the wings of love to that home not made with hands, eternal in the heavens.

"An interest in your prayers I crave,  
That we may meet beyond the grave."

A poor girl, unworthy the least of God's blessings,

WILLIE SISCO.

MONROE, Ga., Feb. 5, 1934.

DEAR EDITORS:—I am sending my remittance for the SIGNS. I have now been taking it three years. I read my father's while he lived, and when he left us I felt I wanted to carry on as much as possible the good cause. I have felt many times that one edition pays for the year's subscription. Elder Leferts' "New Year's Greeting" was good indeed, together with others in that number, and now the February SIGNS brings wonderful articles from Davis Burch, Elders Dodson, Lefferts and others. I would love to write each one my appreciation of their writings.

Perhaps the brethren who remember Elder J. M. Adams would be glad to know his church here in Monroe, where he was pastor, is still having meeting each fourth Sunday. Elder J. C. Hewett is the pastor.

In hope,

SARAH A. PETERS.

ST. LOUIS, Mo., Feb. 14, 1934.

DEAR EDITORS:—Inclosed please find money order for two dollars to renew my subscription another year. I am sorry to be late in sending the money, but I lost my dear wife last September and I have had much to look after and I am getting old and cannot get about as fast as I desire. I am nearly seventy-nine years old, but able to work every day.

Dear brethren, I have Elder Gilbert Beebe's Editorials. They are in good condition, and I would like to dispose of them, as I cannot hope to be here much longer and would like some one to have them who would appreciate them. If any one desires to have them they can write to me at 6043 Elizabeth Avenue, St. Louis, Missouri.

Yours in hope of a better world,  
GEORGE H. LEE.

CLARKSVILLE, Tennessee.

DEAR BRETHREN:—I am sending two dollars for another year's subscription, for I feel I can hardly get along without the letters and editorials that I so heartily indorse. I am a lone widow in this place, not another Baptist here that I know of, and in winter months the SIGNS is all the preaching I have. I hope I appreciate the paper for its worth. Many times I have received great comfort from the writings of the Baptists from different parts of the world. May it be the will of God to provide a way for the continuance of its publication.

Sincerely,

(MRS.) B. H. SHEARON.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH, 1934.

**SIGNS OF THE TIMES  
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Elder Charles W. Vaughn, Hopewell, N. J.*All letters for this paper should be  
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**THE DEVIL.**

As it is the time arranged by our publishers of the SIGNS OF THE TIMES for us to write, we feel our insufficiency of ourselves to write for your edification, and we assure you that we are dependent upon Him from whom all our help must come, for God is our refuge and strength, a very present help in trouble. (Psalms xlv. 1.)

According to the declarations of holy writ, we as a people who profess to worship God in spirit believe him to be Sovereign over all worlds, principalities and powers, possessing supreme dominion. We believe God created all things by the word of his power, and upholds and directs all things. In these expressions there are no exceptions or reservations that the devil should be supreme over. Our God works his will

in the army of heaven and among the inhabitants of the earth, and none can hinder him. We do crown our God supreme in power, and the powers that be are ordained of him. The devil, with all the power he manifests in leading captive the sons of men, cannot pass beyond the bounds God has set; he must in that wonderful sense acknowledge God's sovereignty. We have been interrogated many times as to the devil: where he came from, and did God make him? We now answer in print, and we hope not to be asked relative to the deep mystery which is not to our mind fully answered that we can answer positively. First, if he is a serpent, God's hand formed him. Second, if he is a thing, God created him. The first Scripture we have of the devil and his subtlety is in the Garden of Eden, when Eve was beguiled to eat the fruit of the tree of the knowledge of good and evil, and when these things are mentioned often the questioner will assert that if God created the devil he is the author of sin, without the consideration that God is above all law and all law is subject unto him, and sin is the transgression of the law. When sin was conceived it brought forth death, by the creature that was under the law or subject to its ordinances. God gave the law, man transgressed and became the sinner. Where sin abounded grace did much more abound. Sin reigned in the first Adam unto death, grace reigned in Christ, the second Adam, unto salvation. God is infinite in wisdom, in which all things are with him as one eternal now. Nothing



old or new. A discernor of the thoughts and intents of the heart of man, and knoweth our thoughts when they are far off, before they enter our minds.

Men speak of accepting Christ and by certain acts and customs inherit eternal life. In weighing this in eternal truth we are reminded of when Jesus was led by the Spirit into the wilderness, there to be tempted of the devil. The devil came tempting him, and said, "If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. iv. 3-10. We receive from this teaching that no man can command the devil nor extricate him-

self from his captivity and merit peace with God for the transgression of His holy law. Jesus saith, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve," which proves that Jesus is the only One that can cast him out or deliver from his captivity. When Jesus repeated what was written, that thou shalt worship the Lord thy God, he was cut off from any enticement to Jesus to worship him. Often such spirit is manifest in the church, and when the church refuses to hear or consider their allurements they will leave, and as it was with Jesus when the devil was cast off angels came and ministered unto him, so peace reigns in the whole body of the church. We do contend that all power was given unto Jesus in heaven and earth, and he directs his people during this life's pilgrimage that they should be to his honor and glory, and they are made to understand that all their help must come from him, which proves them to be worshippers of the Lord God. We love to see men and women declare the wisdom and power of Jesus in act as well as word. We often come in contact with those who profess belief in salvation by grace, and grace alone, and then in a very short time express words that would limit his power or abridge his wisdom, which to our mind disqualifies the profession they have made before men.

Jesus was made a little lower than the angels for the suffering of death that he should save his people from their sins, with an everlasting salvation.

As we recall that which was written concerning him previous to his coming, and the elect chosen in him, and he standing as it were a lamb slain from before the foundation of the world, as the sacrifice that should be offered without spot to God, and should make his people perfect to do his will, and how this was all portrayed by the Father in types and shadows under the law, we cannot but declare him to be an absolute Sovereign over all things, and all our times are in his hands. All the expressions of men as to what and how much of this world was predestinated does not weaken our convictions and love for him. We feel that he works in us both to will and do of his good pleasure, and all things work together for good to them that love the Lord, to them who are the called according to his purpose. We do believe his people by his Spirit are given to see his directing hand in all their lives, that causes them to believe him to be all-wise, infinite, and as God, speaks, declaring from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. We realize many blessings bestowed upon us that we of ourselves are unworthy to receive, but we are made to feel it was his goodness and mercy bestowed, which comforts us, by which we are made to hope we are numbered with the elect. When we are cast down we question, Oh is there any one like me? Then when we are given to rejoice no tongue can express the fullness of our joy. Then is when we receive the oil of joy for mourning, the

garment of praise for the spirit of heaviness. (Isaiah lxi. 3.)

We would comfort you, dear reader, in our writings if we could, but we realize we can do nothing, for we are poor, helpless creatures, and have no strength to perform, nor wisdom to direct. We see ourselves as coming short of what we would attain, and from what we hate we cannot refrain, which makes us confess that it is by the grace of God we are what we are. If we declare unto you wisdom and power of God, do not charge that we make God the author of sin, or that he imputes sin, but that venom was in the devil and when it was conceived it brought forth death. We do believe God's wisdom knew the devil and all his work, and God in his power has set bounds that cannot be moved.

Faith imparts to us how we are builded upon that foundation that cannot be moved, and we realize our steadfastness in Him, and through the Spirit we have access unto the Father, which makes us no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. (Eph. ii. 19-21.) When we read in holy writ words of comfort to our hearts do we just see the writer, or the foundation by which the writer was moved to write the inspired word of God? So our faith is built upon the same foundation upon which the apos-

tles and prophets were built, and Jesus Christ the chief corner stone, and according to the testimony of the written word we are builded together for an habitation of God through the Spirit. We behold the same Spirit inspiring them that we hope we have in our hearts. The Jews and Gentiles alike must be partakers of Him, and live and move within him. We cannot set up these wonderful mysteries as we desire, but we hope that you will be given the teaching of the Spirit that will open up to you of the sweetness of the joys of salvation that we have hoped to call your attention to, and hope you will be minded to spread the mantle of charity over us, for our failures are not that we have strength and wisdom to achieve, but because it has not pleased God to open to us more abundantly the stores of his grace. We would attain unto these things if we could, but it is by the grace of God that we are of comfort to his people, and we hope to give him all praise, honor and glory.

C. W. V.

#### 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. 32 means your subscription expired December, 1932; June 33 means your subscription expired June, 1933; Dec. 33 that it expired December, 1933, etc.

#### JOHN'S BAPTISM

VERSUS

#### GOSPEL BAPTISM.

(Matt. iii. 5-17; Acts xviii. 25; Acts xix. 1-7.)

WHAT was there about the baptism of John the Baptist wherewith he baptized those who came unto him truly repenting, that made it incomplete so that Paul had to baptize anew those who came unto the latter having previously been baptized by the former? John's baptism was not recognized by the apostle as having been gospel baptism. Why not?

Those baptized by Paul as cited in Acts xix. 6, and upon whom he afterward laid his hands, received gifts of tongues and of prophecy. No such gifts came upon John's disciples following his baptism of them. When Jesus was baptized by John, the Holy Ghost came manifestly upon Him. The Holy Ghost did not come upon any others whom John baptized. The Holy Ghost did not come upon those whom John baptized as it afterward did upon the apostles at Pentecost and upon those whom the apostles baptized at that later time. The same measure of understanding and of ability for gospel service was not given to John's disciples as was given to those who were baptized after the resurrection and the ascension of Christ. That the disciples of John had the Holy Spirit is evident. They could not have repented otherwise. It is equally evident, however, that they did not have the "gift of the Holy Ghost." Having the Holy Ghost and having the "gift" which the Holy Ghost only can give, is a distinc-

tion though not a difference. The gift which the Holy Ghost gives to those baptized by Him in this age of grace is the ability to minister in the sanctuary of God, the ability to discern spiritual things, which ability carries with it the enabling power to rightly divide the word of truth. Those baptized by John prior to the exit of the Old Testament order of things did not have this ability.

John's baptism was anticipatory: looking toward redemption and the kingdom of heaven. Gospel baptism is retrospective: the result of redemption having been accomplished and of everlasting righteousness brought in. Thus, John's disciples were looking for the Messiah to come to inaugurate the kingdom. Their knowledge was incomplete, owing to the fact that they did not know that the Messiah for whom they were looking was the Jesus who had been crucified. Apollos was an eloquent man and mighty in the Scriptures, which means that he knew and could set forth the Scriptures of the Old Testament. The New Testament had not then been committed to writing. He was fervent in the spirit and taught diligently the things of the Lord, all from the Old Testament standpoint; but he was short on knowledge. His deficiency in this direction was made up to him by Aquila and Priscilla who were graciously enabled to open his eyes to the things he had not before seen. This that he had not before understood was that Jesus of Nazareth was the Christ of whom he had been preaching, the Messiah for whom all Israel had been looking but

in whom all Israel did not believe. When he understood this, such understanding rounded out Apollos' ministry and made his service to the church more efficient than it had before been. And when others of John's disciples were given similar insight into this great truth: that the expected Messiah was none other than the Christ whom they had crucified, then they, too, received baptism in the name of this crucified and risen One and afterwards received gifts by the laying on of the apostles' hands.

John baptized with water only. Christ baptizes his own with the Holy Ghost, and will eventually baptize the wicked with the fire of everlasting destruction from the presence of God.

John himself alone baptized, his disciples did not baptize.

Christ baptized nobody with water, but his disciples did.

John baptized unto repentance in that those who came to him did thereby separate themselves from the pollutions of that day and time. Gospel baptism is because of the remission of sins by the sacrifice of Christ and is the outward sign of the inward grace of regeneration.

John's baptism was a confession of sin and an acknowledgment of its just penalty, death. Gospel baptism is a confession of salvation from sin and from death, through the resurrection.

John's baptism was legal in its aspect, being under the law dispensation. Gospel baptism is gracious in its character and belongs to the age of grace.

John baptized in Jordan only, no-

where else. Gospel baptism can be administered by a proper administrator to a proper subject in any stream or pool of water anywhere.

Jordan means "descending" and appropriately pictured forth the truth that under God's holy law which in itself knew no mercy and which could not of itself clear the guilty, we are all by nature going down to death and the grave in obedience to the edict that went forth in the beginning upon our first parents because of their disobedience.

John came by water only. Christ came not only by water, but by blood also.

Those who came to John to be baptized, evidencing their true repentance, went down into Jordan not confessing Christ, but confessing their sins and the just penalty which their sins entailed. Thus the waters of the Jordan, not literally but confessionally, ran filthy with the unloaded sins of the people. Jesus came to Jordan not confessing any sin, he had none, but he came to fulfill righteousness. John at first forbade him baptism. John did this because he knew the baptism with which he was baptizing was a confession of sin, and he knew this Lamb of God to be spotless and without sin. Hence it seemed to John utterly inappropriate that Jesus should receive baptism at his hands. John knew further that he had need to be baptized himself and thus confess his own sins. But when Jesus told him it was appropriate that they two should fulfill righteousness, then John demurred no more. This fulfill-

ing righteousness meant that Jesus must go down into the stream and be baptized in the burden of guilt with which the people had confessedly loaded the water. He came up out of the water having manifestly assumed his people's sins, which sins he bore in his body all through his ministry inaugurated at his baptism, and which sins he purged away in his death on the cross by the shedding of his precious blood. Thus when he began to be about thirty years of age, the age at which the Levites began their ministry, Jesus began his public ministry. His first act of that earthly service was to go down in Jordan, assume manifestly the confessed sins of his children, come up out of the water bearing those sins, and make an end of those sins in his cross and end his earthly service by dying; thereafter arising from the dead to begin his heavenly ministry upon which he fully entered at his ascension, and which ministry he is now accomplishing for his people at the right hand of God as their eternal High Priest after the order of Melchisedec, the pattern of Aaron's priesthood having been finished.

H. H. L.

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

R. W. O'Neal, Texas, \$1; Florence H. Disharoon, Pa., \$1; Mrs. M. E. Drake, N. J., \$1; H. N. Hoskins, Ky., \$1; Mrs. Ida L. Reilly, N. Y., \$1; Mrs. A. T. Jones, Mich., \$2; Durwood H. Bradley, Texas, \$2.50; Unetta Hamilton, Mo., \$2; E. H. Winchell, Mich., \$3; "A friend," \$1.25; "Lovers of the Truth," Ont., \$2; Mrs. Kate Lunsford, Ky., \$1; Mrs. A. J. Crenshaw, Okla., \$2.

## OBITUARY NOTICES.

On January 15th, of the present year, at her late home, in the town of Halcott, Greene County, New York, **MRS. BERTHA BELLE SCUDDER**, wife of William Scudder, departed this life, leaving to mourn their loss her aged mother, Mrs. Martha E. Whitney, her husband, and four children: Mrs. Smith Streeter, Mrs. Kenneth Streeter and one son, Wesley, of Halcott, and one daughter, Mrs. Wesley Van Valkenburg, of East Masonville, N. Y. The funeral services were held in the Methodist Episcopal church-house in Halcott, January 18th, the writer officiating, assisted by F. P. Venable, pastor of the Halcott M. E. denomination. The interment was in the Halcott Cemetery. The subject of this article was born November 20th, 1873, and was a granddaughter of the late Elder James Miller. Practically all her life, save for two years, was spent in her native town. In 1896 she was united in marriage to William Scudder, proving to him a most loyal and faithful helpmeet in the voyage of life. Mrs. Scudder had been ill of hardening of the arteries, associated with heart trouble, for two years, and for about a year was rendered blind by her illness. She was a patient sufferer and seemed to be given reconciliation to the will of God in her grievous affliction. She believed in the doctrine of salvation by free and unmerited grace, though she never united with any church organization. She possessed rare qualities as a wife and mother, as a neighbor and friend, and the influence of her exemplary life will be felt in her community for a long time to come. The large number of people who gathered at the funeral services to pay their last tribute of respect attested the esteem in which she was justly regarded. Much sympathy is extended to the bereaved family.

ARNOLD H. BELLOWS.

**ERNEST G. CARTER** was born near Garden Valley, Smith County, Texas, April 16th, 1879, was married to Miss Mama James December 15th, 1915, and to that union one child, Irene, was born. Surviving are his wife, one daughter, two brothers, B. J. Carter, of Edgewood, Texas, and R. S. Carter, of Gladewater, Texas, one sister, Mrs. J. E. Billingsby, of Tyler, Texas, all of whom were present at the funeral. His remains were laid to rest in the Garden Valley Cemetery in the presence of a large concourse of relatives and friends, to await the second coming of our Lord. He never united with any church, but was a believer in the doctrine of the Primitive or Old School Baptists. He was a reverent son and very attentive to his mother in her old age and declining days, a kind husband and loving father. At the time of his death he was in the drug business and will be greatly missed in the community.

At his funeral the writer tried to speak words of comfort, using as a text the words found in 2

Thessalonians iv. 13. May the Lord comfort the bereaved, that they may be made to say as one of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Dear ones, do not mourn him as dead, but asleep in Jesus, from which none ever wake to mourn.

Written by one who knew and loved him.

W. W. SLAUGHTER.

[The foregoing obituary is republished by request of Elder W. W. Slaughter, who says there were several mistakes, which he thinks were his, in the former publication of the obituary.—ED.]

This is to let my brethren, sisters and friends know of my sad bereavement in the loss of my dear companion, **NANCY JANE BERRY**. She was born February 16th, 1852, in Forsyth County, Georgia, and came to Fayette County, Alabama, with her parents, E. B. Newton and wife, E. A. Newton, in early childhood. She was married to G. W. Berry September 11th, 1881, and to this union were born eight children, twenty-four grandchildren and four great-grandchildren, all of whom are still living except one son, Dan. W. Berry, who died in France during the great war. To say that I am sad and lonely is putting it mildly. I feel in my heart to-day that surely no man ever had a truer, better life companion than she was, and no set of children ever had a better mother. We lived together fifty-two years, four months and nineteen days. She joined the Primitive Baptist Church at Hopewell in November, 1898, and lived a consistent member until death. In her sickness she seemed to think she was away from home and begged me to carry her home. But that was the work of God, and I fully believe he sent his angels and carried her home.

The burial service was conducted by Elder Lytle Burns, after an appropriate introduction by a Methodist minister. Brother Burns made a very nice and comforting talk.

Written by her husband,

G. W. BERRY.

## MEMORIALS.

INASMUCH as it has pleased the great Head of the church to call from his labors on earth to his everlasting reward our Moderator and dear brother and father in Israel, **ELDER J. R. HATCHER**, Be it

RESOLVED, That we, the Western Tennessee Association, bow in humble submission to the will of Him who doeth all things well. May he in tender mercy reconcile us to our great loss. Be it further

RESOLVED, That this memorial be printed in our Minutes, and also published in the SIGNS OF THE TIMES. We pray God's richest blessings on our dear Sister Hatcher and her family in their sad bereavement.

We shall miss our brother and faithful servant,

but have full assurance of his eternal rest from his labors and his works do follow him.

Done and signed by the order of the Association.  
R. L. BIGGS, Moderator.

KATIE RAGAN, Clerk.

ALSO,

WHEREAS, it has pleased Almighty God to take from earth our dearly beloved brother, L. D. PERRY, we, the Original West Tennessee Association of Old School or Primitive Baptists, feel that a suitable memorial should be prepared. We know that words can but slightly express what we feel in our hearts, neither can they do justice to so noble a life as was found in brother Perry. He was a man of sterling integrity, upright in heart, kind and generous, and to know him was to love him. He was a firm believer in election and predestination and the absolute sovereignty of God. He served his church as Deacon for several years to the entire satisfaction of all, being found blameless.

We extend our heartfelt sympathy to our dear Sister Perry and their children. We feel our loss deeply, but would bow in humble submission to our all-wise King, and desire to say as one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Be it

RESOLVED, That this memorial be printed in our Minutes and a copy be sent to the SIGNS OF THE TIMES.

Done and signed by the order of the Association.  
R. L. BIGGS, Moderator.

KATIE RAGAN, Clerk.

### MEETINGS.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in January, February and March, 1934. Services to be held at the home of Ralph Maister, Central Bridge, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.  
LUELLA STEVENS, Church Clerk.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2807 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

## 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

## 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, Wash. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

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

The Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.

GEORGE L. WEAVER, Pastor.

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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

E. B. AULT, Church Clerk.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, 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.

## "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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# 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. 102.

MIDDLETOWN, N. Y., APRIL, 1934.

NO. 4.

## CORRESPONDENCE.

### THE PARABLE OF THE TEN POUNDS.

(LUKE XIX. 11, 28.)

The parable considered in this article while bearing a resemblance to the parable of the talents differs from it in several essentials. The parable of the talents was spoken by our Lord upon the Mount of Olives, while that of the ten pounds was uttered either in Jericho or while Jesus was enroute from there to Jerusalem. The former was addressed to his disciples only, the latter to a body of Jews who thought that the kingdom of God should immediately appear, which was the desire of national Israel in their longing for a literal kingdom on this earth and freedom from bondage to Rome and servitude to a Gentile power.

The Lord mentioned a certain nobleman who went into a far country to receive for himself a kingdom and return, and before his departure called his ten servants and delivered to them each a pound and bade them to occupy until he

came. But his citizens hated him and sent a message after him, saying that they would not have this man to reign over them. Upon the return of the nobleman, who had received his kingdom, the servants were called to him to give an account of the use of their money. The one who had gained ten pounds by the use of the one pound left him was rewarded with ten cities over which authority was given him. The second man had gained five pounds and the government of five cities was given him. The third had hidden his pound in a napkin, fearing his lord, and that was taken from him and given to the one who had gained ten pounds. No mention is made of the other seven who were entrusted with money. The enemies of the nobleman were slain before him. Such in brief is the main substance of the parable.

To my understanding, the certain nobleman who went into a far country is the Lord Jesus, the word “certain” signifying a particular individual apart from all others. By virtue of his divine

essence, his holy humanity, eternal sonship, and the Godhead dwelling in him, Jesus is distinguished from all creatures of earth or heaven. He was a true nobleman of David's royal line after the flesh, also having God for his Father, he was entitled to a heavenly as well as an earthly throne. Having been through the death of the cross, both a holy offerer and a holy offering, by which he effected forever the work of atonement for all the election of grace, Jesus rose from the dead and later ascended to heaven, which is the far country. Compared with the legal heaven the gospel heaven is a far country. Those who are under the condemnation of the law are separated from the gospel blessings by an impassable gulf so far as the effort of the creature is concerned. Heaven is a far country to them. Only the Lord Jesus as God manifested in the flesh is able to take the poor, lost, guilty, helpless, condemned sinner from his lost and ruined state under the curse of a righteous law to that far country of gospel blessings and liberty in Christ, even to the heaven of fadeless glory, which is accomplished through his finished and redemptive work. The work of salvation embraces the work of the Trinity, the Father who predestinated all things and gave to his Son the church as his bride, all true believers being embodied in the gift of the Father; the work of the Son who redeemed this elect family of believers through his incarnation, life, death, resurrection, and priesthood; the work of the Comforter or Holy Ghost who reproves the world of

sin, righteousness and judgment, convicts all the children of God of sin, shows unto them their Redeemer, Husband and Lord, gives them peace, and guides them into all truth. This threefold work of the Trinity is found in the creation, in the incarnation of the Son, in the crucifixion and in the resurrection of the dead. The work of Christ as the third person of the Trinity during this grace dispensation manifests in the hearts of all true believers the fact of sin, the fountain of sin, the fault of sin, the filth of sin, the folly of sin and the fruit of sin, and shows the riches of saving grace, and applies, as stated above, the work of redemption in Jesus crucified, risen and exalted at God's right hand. But this glorious truth in all its experimental and doctrinal reality in no sense conflicts with the fact of the actual second coming of Jesus, the same Jesus that was taken up into heaven from the Mount of Olives in a cloud, when the trump of God shall sound and the saints shall be caught up to meet the Lord in the air, after which shall follow the execution of God's righteous judgments upon Satan and the impenitent wicked.

Before the departure of the nobleman in the parable under consideration, he called his ten servants and delivered to each a pound, saying, "Occupy till I come." Jesus served under the law in his earthly ministry and came to the Jews as his own after the flesh, who were under the law, and this pound which he gave was delivered while the law was still in force. But the Jews as a nation hated him and would not have

him to rule over them. The pound that was given implies and includes that which was embraced in the promises made to Israel and in the law as regards the decalogue, and also the ceremonial law which with its types and shadows pointed to the remedy for sin in the person and work of our Lord Jesus Christ. But in its spiritual application to believers, a pound represents faith, which is the gift of God and the evidence of things not seen, and which is imputed to redeemed sinners for righteousness. Faith is legal tender in the kingdom of God, without which it is impossible to please God. There are two kinds of currency, the genuine and the counterfeit, so there is one true faith, also a counterfeit in head knowledge that rests in a purely intellectual comprehension and manifests itself in the emotions and desires of the carnal mind and is evidenced in worship where the heart is not touched or made contrite because of sin. Now each of these ten servants received the same, a pound. May not these ten servants suggest to us the ten commandments given by God through Moses, and written on two tables of stone by the finger of God? Though given primarily to the Jews, however the Gentiles who have not the law, and yet do by the nature the things of the law, having it written in their hearts become a law unto themselves, and so in that secondary sense receive the law, become aware of the wound and death wrought by sin and by faith, see the law kept by Jesus and also the ceremonial law fulfilled and ended in him.

But the Jews believed that righteousness came through the works of the law, and so were blinded, and did not discern Jesus as the anointed of God, the true Messiah. The law was primarily the special property of the Jews, and Israel had the tabernacle and later the temple with its worship. Wonderful miracles were wrought for them, and precious were the promises given to them, also the ministration of the prophets, also their deliverances, and the mercies extended to them by Jehovah. In that sense each of that nation received a pound. They were to make use of that which was given for their benefit until the nobleman, Jesus, who went to that far country, heaven, should return.

There is a sense in which the people of God grow in the grace and knowledge of God that is given them and have their faith increased. In this there is a lively exercise of hope as the brethren mingle together in sweet fellowship, talk of the things of Jesus, witness unto him, and testify of his wondrous love and eternal salvation, of their need of him, of their fullness in him. The quickened child of God has all needful faith, a pound, and this is increased as the need arises.

When we look at Israel under the law, we find that its meaning was veiled from them as a nation, that in the blindness of their minds they did not discern their failures under it and their need of grace, and wilfully rejected the teaching of prophets and stoned them that were sent unto them and persecuted them. In the face of visible

manifestations of Jehovah's repeated mercies, they sinned and turned to follow their carnal minds and desires. And when the nobleman returned and required an accounting from them to whom he had entrusted money, we find that the one who came forward first reported that he had gained ten pounds by trading and received as a reward ten cities. The second received authority over five cities, as he had gained five pounds. It was customary to award to faithful servants in olden times the government of cities for service rendered. In the case of the man who received ten pounds, do we not see the Gentile believer represented, as well as the Jew who has been given faith? for the Gentiles by acknowledging the righteousness of the decalogue, or ten commandments, and their condemnation under it, and their hope through the mercy of Christ and his shed blood have it fulfilled by the Holy Spirit in them and kept in Jesus. Each believing Gentile, as well as each believing Jew, has gained ten pounds, in the above reference to the ten commandments as applied in their experience and walk after the Spirit. Here is a perfect salvation and a perfect reward in the fruits of the Spirit: love, joy, peace, gentleness, goodness, faith, meekness, temperance, etc. The one who received five cities as a reward for the five pounds his one pound had gained may represent the Jews who were given faith to embrace Jesus as their hope and their salvation, as considered apart from Gentile believers, for the number five represents law as

well as grace, as we note in the case of the five foolish virgins and the five wise virgins. There were five books of Moses, books of the law. There were five porches to the pool of Bethesda, another figure of the books of Moses as regards the law, and the brazen altar of sacrifice was five cubits square, and this altar prefigures the cross. Other illustrations might be given, but are not necessary here. These books of Moses include both the decalogue and the ceremonial law with all its elaborate detail. The Jews had the ceremonial law, and the Gentiles never had it and were not under condemnation for lack of its observance. Therefore the use of five pounds and ten pounds to illustrate and prefigure the import of the parable under consideration.

The third man came forward and reported that he had kept his pound hidden in a napkin and had feared his lord as an austere man. The word "napkin" means sweat cloth, and was used to wipe the perspiration from the forehead, and also to enfold about the head of a corpse. As a result of Adam's transgression, man was told that he must earn his bread by the sweat of his brow. We see in figure here the deadness and the curse of death and separation from God brought by sin. The pound of this man had been hidden in the sweat cloth of the curse of sin. This man, and it applies alike to Jew and Gentile as a sinner blind to the law of sin and its direful consequences, had not felt the arrows of conviction of sin in his soul nor the prickings of conscience as a transgres-

sor in his heart, nor realized his guilt and helplessness before God. As a Jew he had not seen the meaning of the ceremonial law nor felt the deadness wrought by disobedience of the commandments of the decalogue. He had tried to justify himself by the works of the law, and, like people to-day, who know not the truth, considered God austere and unjust because the Bible teaches that God has ordained some to eternal life and happiness and others to eternal condemnation. So this man's pound was taken away from him and given to the one who had ten pounds. How true it is that the gospel blessings and privileges of this present dispensation have been denied the Jews nationally and have been given to the Gentile believers, whom the man who had gained ten pounds may represent. Also that which the Jews had under the law, the temple worship, has been meantime denied to them. We see that the Gentiles who had not the oracles and the prophets as the Jews had are blessed as believers with Christ and and spiritual blessings.

In concluding I would note that seven servants, a perfect number, did not report to their lord as to the use made of the pound given to each of them. Does this suggest that in regard to them there is Scripture unfilled? I cannot explain this mystery. Secret things belong unto God and revealed things unto his children.

The above is submitted with much fearfulness, yet with the hope that those who may read these views will exercise all needful charity.

ARNOLD H. BELLOWS.

DELAWARE, Ohio.

DEAR BRETHREN EDITORS, WRITERS AND READERS:—For more than a month I have had a desire to write again to you, and to acknowledge my belief and comfort in the pages of this dear paper, which some condemn because of some point of doctrine they think you do not agree with them in. But in conversation with both you and them all agree with me as to how sinners are saved. We all know that sometimes in the dark we imagine we see a fearful shape, which with a little clearer light, when our agitation is over, we see it is but a familiar thing, which we are already acquainted with. When ill feeling arises one is, no doubt, in a fleshly spirit, which never has a clear vision of divine things, and a fleshly belief is not faith; for "faith works by love," and "it [the] truth] is revealed from faith to faith," but not in fleshly combat. One hears that "absoluters" believe and advocate that man is excusable, or not to be blamed, for his sins, because when he sins he is doing just what God not only takes pleasure in, but makes him do. I cannot approve of the above expression, neither do I believe that either the editors or good writers of the SIGNS approve of it, but I do believe that God did declare all things, both good and bad from the beginning, and that he has a most wise and holy purpose in all things, because I believe that he is almighty, all-wise and altogether holy, too all-sufficient in all his attributes to suffer terrible things to be if he had no good purpose in their coming to pass. I do not like the word "happen," for I

do not believe there is any "happen-so" with God. I believe his decrees extend to all things, yet in such a way that God is not the author of sin (though he must have determined it and set its bounds), neither is violence done to the will of the creature. Since the fall of Adam fleshly impulses are only evil, and that continually, without the Spirit of God moving upon them and compelling them to sin. No man can go further than the bounds that God has set for him, for God has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. How can man dare say that God will not, or does not, do it? Satan could not do any more to Job than what God purposed. Pilot could not have power, except from on high, to condemn Christ; neither can any evil come but by the permission of God, who even gives them power to so do. But though God says, Is there evil in the city and the Lord hath not done it? I do not believe that God works sin in the way that he works in us (saints) to will and to do of his good pleasure, because the same fountain cannot send forth both sweet water and bitter. But in some way there was an evil spirit sent by the Lord to go in the mouths of the evil prophets, a lying spirit, to whom God said, Go and do so. Since it is so far beyond the power of man to explain, I think it is not only ungodly, but silly, for saints to quarrel over predestination.

Now I do not know whether or not I have made my belief clear, but, to sum it all up, I believe God intended things

to be as they are, yet I do not believe he works sin by his Spirit. God is of one mind, or Spirit, holy and without iniquity, yet in his wisdom "by him all things consist." Why did not God destroy Satan in the beginning instead of in the end of time if he had no use for him? And now do not say, "Hush," when I say, Why did God make him at all? And if Satan is self-existing how could God destroy him at all? This is not frivolous talk. The Bible says he formed the crooked serpent and the wicked for the day of evil. I must contend that God knew just what Satan and the evil should do, and that he had a purpose in the evil as well as the good, for he declared, All things work together for good to them that love the Lord, to them who are the called according to his purpose. And God shall appear in the end, holy, almighty and glorious to all men, and every mouth be stopped. I have fellowship for all who believe that salvation is of the Lord, for God loves all such or they would not believe it. Now if I am in error, please correct me. I am not infallible, but in some way I have held this belief since childhood, even before I heard an Old Baptist sermon or read the London Confession of Faith. I have heard what sounded a little lopsided to me, both from friends and foes of predestination. For we are not to say we are delivered to commit these abominations, or to say we are tempted of God when drawn and enticed by our own lusts, but, Let God be true, and every man a liar. God is never disappointed.

Dear brethren, I had no intention of writing on predestination when I began, but I have just penned thoughts as they came. If what I have written sounds silly just cast it aside. I am ill at present, and nervous, with one of the worst colds I ever had. No doubt the natural mind is rather weak. I meant only to say how much I enjoy the SIGNS, especially the two last numbers, December and January. I cannot mention all, but excuse me if I mention such old friends as Elder Lefferts, brother Davis Burch, Elder Greathouse and others, together with good letters from sisters. I enjoyed the letter to the New Hope Association, held with Little Flock Church, Edgewood, Texas. Brother Greathouse, I met you there, at the home of Elder W. W. Slaughter and his dear wife, who has gone on before us. You and I had quite a talk while standing on the lawn in front of the house, when we found that we both came from Ohio. That was about the year 1916, or possibly a year or two later. My dear father was there, also my sister, Mrs. J. J. Darnell, of Greenville, Texas. My name then was Joie E. Woods. Elder J. C. Sykes was present, also his brother (I think) preached. I remember too many dear ones to mention all, but I wish to offer my love to all who remember me, and to all who love our Lord. I long for that never-ending Association above, where I hope to meet you all, never to say goodbye. There all shall see eye to eye, all be charity, which is love. We shall not need faith

or hope, but sweet shall be the love which we now enjoy only in part.

I have just reread some in the December number of the SIGNS, and again enjoyed the letters of Elders Greathouse, Ruston and Lefferts. Elder Greathouse seemed more comforting than before, and "G. R." filled me to overflowing with tears of joy and comfort. The thought kept repeating, "My dear brother." Then naturally came the thought, If he is a dear brother in writing so comforting, must I not be equally a blest sister when I can so appreciate what is written? For, "Blessed are they who know the joyful sound," of a sinner saved by grace. I had even a greater feast than at the first reading. Oh how good is the Lord, to give us feasts of his love and mercy, and to enable us to comfort others with the same comfort by which we are comforted of God.

#### JOIE E. WOODS PETERS.

PRIMITIVE BAPTIST HOME, Salisbury, Maryland.

ELDER R. LESTER DODSON—DEAR BROTHER:—Here I am sitting in my room, but I am traveling along with you, as I was four weeks ago, enjoying the mountains and hills and drinking in the beauty of God's handiwork. Surely the heavens declare the glory of God and the firmament sheweth his handiwork. There is no speech nor language to express the glory seen with the eye or felt in the heart reviewing the wonders of our God toward us, and we have nothing to offer in return. It is all freely given, and we are ever receiving from a bountiful hand for our

pleasure here, as we pass through this wilderness, and how little do we appreciate it. When I look upon all the wonders and blessings we have here it makes me stop and consider what must be the place which the Lord has prepared for his children when he gathers them home to dwell with him for ever and ever, to be at peace, and rest from all turmoil. So far, he has led me, clothed me, fed me and kept me from harm, and fought all my battles.

I did enjoy the last two Sundays I was with you all, when you spoke of His fighting our battles for us. I realize more and more every day I live that if the Lord did not fight my battles and keep me I would sink never to rise. The troubled waters almost, but not quite, overflow me, but his everlasting arms are underneath to bear me up and on. I can look back from my eighth birthday until the present day and see the hand of Almighty God leading and keeping me as the apple of his eye, but many times I am fearful of many things. Am I a child? Do I have the mark in the forehead I see in the Lord's children? Has he brought me thus far, and will he leave me at last to sink? Will I be a Judas or a Pharaoh? Am I to be used for a purpose? for we are all born for a purpose and have to fill that purpose; whether we like it or not, we cannot help ourselves. I feel perfectly helpless in his hands. There I must rest, in his hands.

I did so enjoy your sermon, especially on David and Jonathan. How they were knit together! How the Lord delivered David out of the hand

of Saul! Surely the Lord has fought all my battles and delivered me out of the hands of the Philistines, within and without, many, many times, and if we are true to ourselves, we are not true in all things that pertain to those we love, if we are in that same knitting. The thread being without beginning or ending we cannot be unraveled; all our enemies are removed and taken from us. The Lord is merciful and longsuffering. The psalmist says, In him will I put my trust. I also enjoyed the sermon about the Shunammite. I feel you saw more in it than you spoke of. Can we not sing, when the Lord rules, "It is well?" When we can see that he has removed so many things far from us, especially our sins, which are many. Is it not beautiful where the Lord spoke to Joshua, and said, I will be with you; I will not fail thee nor forsake thee. Is not he with us to-day, as of old, ever leading us, though the way be rough and many times our feet slip? When we are made to see the error of our ways our feet are upon the Rock, Christ Jesus, and we are made to cry, Lord, help me. When we least expect it mountains are removed, rough places are made smooth, and we can then sing with Israel of old, The Lord has triumphed gloriously, the horse and his rider hath he cast into the sea. Oh that we could always be mindful of these deliverances and not grumble and complain; put fear behind us and always trust, but the flesh is so weak, so apt to go astray and try to have our own way, therefore we are brought low and made to cry and not put our help in puny



man. We have to learn as we travel that our God's name is Johavah. He is a mighty ruler, a man of war, peace and love, all in one. None can stay his hand or say, What doest thou?

Christmas morning it would have done your heart good to have seen the family gathered in the living room, like a lot of children, waiting for Santa to distribute their presents. Sister Livingston asked for the festival to open with singing, which we did by singing hymn 160, "Joy to the world."

This is a beautiful morning and we have much to be thankful for.

As I read this over I see many mistakes, so please cast the mantle of charity over it, and if I have said anything that is amiss excuse it. I have not the pen of a ready writer, or the tongue to tell all I feel, but I hope I have been led by Him who doeth all things well, and unto him be glory given now and forever, world without end.

Your sister in hope,

**NETTIE DOLSON.**

SWANQUARTER, N. C., Feb. 6, 1934.

DEAR EDITORS:—I come to you again, as I have so often come, saying I am not able to pay you for your, and, I must say, my paper, the SIGNS OF THE TIMES, yet in all of my poverty I have not lost that fervency and zeal for the truth, for it seems the poorer I become in this world's goods the richer I become in faith, and I hope in grace, yet in all this I cannot ask you to continue sending me the paper, for you have already sent it to me for these several years without compensation, as far

as money is concerned, but my prayers have been with you, and praise to God that he should move upon your heart that you should desire to send it to me. It plainly teaches me, my dear brethren, that you have love and fellowship for such an unworthy worm as I am, one who does not feel fit of your notice, yet I am glad, and often while reading I am moved to tears, each and every copy, to think that you should deem me worthy to read such vital truths and send it to me year after year. Oh I am so fed and comforted in that thought, and as I read I can see how God is upholding you by his mighty power and sustaining you so richly by his grace to write and speak such heavenly and divine truths. Yes, declaring his whole counsel, crying aloud and sparing not, letting the chips fall where they may. Oh I rejoice in such godly boldness; it does my soul good, and I praise God in your behalf and pray that you may be spared many years to wield "the sword of the Lord and of Gideon" to the comfort, edification, inspiration and instruction of the bleeding cause of Zion. The SIGNS is all the preaching I have now, for disorder has crept into this church and my failure to go into it has excluded me from it, so there is nothing being preached here but by the disorderly faction, so I am cut off and am one alone, as it were, and would go hungry were it not for the SIGNS, yet, my dear ones, I cannot ask you to send it any longer, yet I feel I cannot do without it in such a famished time as is the present with me. I get to hear preaching only about three or four

times a year, when I can find some way to go to some church that is in order. I cannot go into disorder, and would rather never hear another sermon than go into disorder. I hope there will be a way opened for me to be fed, and I feel sure there will be, if indeed I am a child of God. I am not afraid to trust him, for my trust is in him. I want you to pray for me.

I hope the way may be opened for me to have and enjoy the SIGNS some time, if not now, but I know you are tired of sending it to me so long and no pay in sight, so use your pleasure, and write when you have a mind to do so, for I love to hear from the children of God.

From one who loves you for Christ's and the gospel's sake.

Your sister in hope,

(MRS.) EFFIE CARAWAN.

PROVINCE OF ONTARIO, Oct. 23, 1870.

DEAR ELDER BEEBE:—I am living in a place where the truth is not preached, and as I cannot countenance error and rejoice in humanly devised schemes of our day, I choose rather to stay at home when those around me go to their places of worship. On this account I am a wonder unto many, and on coming into my room on Sunday morning I found the following lines left, written upon my table. I wrote the reply which follows them and left it where it could be seen. I send them both to you, and if you think them worth publishing, they may be of some use to some one of the "little flock," the good

pleasure of whose Father it was to give them the kingdom.

Why make yourself so lonely?

Why don't you friendly be?

Why don't you go to church, where you  
May other good folks see?

Why are you always by yourself?

No reason can I tell,

Unless it is because you think

There's no one like yourself.

Am I right?

REPLY.

You think I am lonely, but no, not at all,

For Jesus is with me, who saved from the fall;  
When walking the broad way, when wandering  
to hell,

He sought me, he found me, deigned me to dwell.

You think me unfriendly because I don't go

To some place of worship, as other folks do;

Though the charge of unfriendliness thus do you  
bring,

Yet I must remember the law of my King.

Cease, my son, says that law, the instruction to  
hear,

From the words of true knowledge that causeth to  
err. (Prov. xix. 27.)

Come out from among them, and stand not  
within,

And be not partaker with them of their sin. (2  
Cor. vi. 17.)

When to church I go, I hear a great deal

Of poor, lost man's merit, and human free-will;

Both notes are detested by me, who must own,

That saved I am by God's free grace alone.

Why so much by myself you cannot conceive,

If it is not because that I fully believe

No one to be like me, nor no one so good,

That is not the cause why I love solitude.

For in me (in my flesh) no good thing does dwell,

All my good is from Jesus, of him I will tell:

In myself a poor sinner, do the best thing I can,

With Paul I must cry, Oh poor, wretched man.

(Rom. vii. 24.)

Perhaps you still wonder, and yet do not know,

Why a pilgrim and stranger through life I should  
go;

Let me tell you, and oh may I tell you in love,

"Twould all be quite plain were you "born from  
above." (John iii. 7.)

JOHN A. McKELLAR.

[THE foregoing letter was written years ago by the late John A. McKellar, a very worthy member of the Cov-

enanted Baptist Church, and is again printed at the request of brother John McFarlane, who is now in his ninety-seventh year.—G. R.]

### H Y M N S .

AROUND the world among old and young, rich or poor, Eastertime is a joyous time. Joyous not only because of the rising and warming of the natural sun at its awakening from the sleep of winter, but also because of the joyous belief in the rising of the Sun of righteousness—the resurrection of Christ. And because of this it awakens a feeling of thankfulness, of reverence and joy in one's heart. The spring sun after the vernal equinox is glorious to behold at its rising in the east, the white lilies are fragrant and pure, the gayly dressed people, and the lively spirit abounding, are all very splendid. But the beauty of heart-awakening hymns is greater than all else. Uplifting with living words sprung from the very soul, words which only the heart can feel of that hour of transfiguration in which Christ was risen, is beautiful, and one is made to rejoice. Nothing down through the ages has been greater than hymns, greater by far than any of our natural expressions in art and literature. They sustain one through seasons of hope and conflict; they likewise restrain; they set one's mind at rest and peace. "For hymns are the exponents of the inmost piety of the church." To each individual there are hymns to dry tears, and hymns to open the buds of praise and joy. They are blossoms of love

which beautify the church, and the soul of mankind. To the one who knows which way the life of hymns flows, and knows of the river of life, how deep and quiet runs the stream of piety.

To write a hymn is a gift. No other masterpiece can compare with the few humble words form the heart which lives in it. One's whole life's experiences may be bound up in a single hymn—beautifully. A hymn is not a thought, not a fancy, or an expressed number of impulses. It is a voice coming from the soul that speaks one's own experiences in words which few are given the gift to write. In it many can feel of the things spoken and be truly thankful in having it so. Hymns live within the heart and are as helpful in times of trouble as in times of victory, in darkness as well as in light,—always there. Yet in a whole lifetime of up-risings and downsittings one little verse can fully express the fruits of hope and faith and worthiness. As the lily does drink of the goodness of nature through a whole season of its life before it sends forth its blooms, pure and sweet, so the noblest blossoms of our soul must be fed and grown before we can give utterance to the beauty they manifest.

A hymn is something of a silent minister which God has given some one the gift to write and send it out that it may reach those who need food for their souls. And as it lives within one's heart it becomes rooted and sends forth its own branches and like blossoms and fruits. So a hymn born of the experiences of one individual may come to

live in the hearts of many. One may not always feel like singing it, but the words live and lead one's life on to more wonderful verses, those many verses which live in one's heart in harmony. Hymns fulfilling the promises of Christ our Savior are like the spreading of an eagle's wings catching up her faltering young and bearing them on to a cleft of safety. Hymns are the lilies of our field, brightening the days wherever they live.

MARY LOUISA HELTINGS.

ONTARIO, California, March 1, 1934.

DEAR ELDER LEFFERTS:—In keeping with the expressed wish of brother Staggs and his wife, sister Lilly, you will find a copy of a private letter received recently, and should you deem it worthy a place in the SIGNS we (I must say we) will be glad. However, I think we are prepared to say, not boastingly, but humbly, we submit it to your personal judgment as to whether it is worthy of publication or not.

Brother Osteen has and is suffering deep bodily afflictions, but God has given him the usual exercise of his mind, and while they received and we enjoyed his epistle, we feel that it may be his last letter, and submit it to you, though it was meant by him to be a private communication only.

Unworthy of the least of His benefits I feel to be, yet I beg to remain in the best of bonds, the bonds of love, as your brother,

T. D. WALKER.

PERRIN, Texas, Feb 24, 1934.

DEAR BROTHER AND SISTER STAGGS:—I am trying to answer your good letter, after so long a time. Owen and Emma have been so poorly we have been going there a great deal of the time, and have neglected to answer your letter, and your card received yesterday, which found us and John's folks as well as usual. Everything is looking good, in the way of small grain, here. I was surely glad to hear of your good meetings, and I do hope the good Lord in his mercy will continue to bless you in that way, and every other way possible, for he is a merciful God, just and right is he. (Deut. xxxii. 4.) We had a good meeting at Rising Star the last time I was there; had meeting Saturday and I was alone, to conduct the service, and we came near having no service at all on Saturday, but brother Varnell came Sunday and certainly was enabled to do some good preaching. I meant to go last second Sunday to Fort Worth, but it rained me in. I surely would enjoy meeting the dear brethren and sisters of southern California, but conclude that will never be in this life, for I am getting too old to go much.

Well, you just ought to hear Elder Seale now! He is enabled to preach the good old doctrine of salvation by grace, and grace alone, the predestination of all things, and preach it straight. Brother Seale is not satisfied with some things, I conclude, but it seems to me dissatisfied—dissatisfied because he is satisfied some do not want him to preach what he believes the

Bible to teach. If I could not preach what I believe I would as soon be one place as another, for there is no difference. But Paul says, "But though we, or an angel from heaven, preach any other gospel [or doctrine] unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel [or doctrine] unto you, than that ye have received, let him be accursed."—Gal. i. 8, 9. For there is a curse for preaching any other doctrine than that of Christ, for neither is there salvation in any other. Paul declares again, "I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. ii. 2. For he was crucified, or put to death in the flesh, but quickened in the Spirit. Yea, even he who was delivered for our offenses was raised again for our justification. So all Jesus did while on earth was for the salvation, the justification and the resurrection, of final glorification, of his people. For they are sown in corruption and received in incorruption, sown in weakness and raised in power. For if in this life (the mortal life that now is) we only have hope in Christ, we are of all men most miserable, for now we see only as through a glass darkly, but then we shall see face to face. Now we know in part, but then we shall know even as we are known, for the Lord knoweth them that are his. Oh glad I will be to be counted worthy, for Jesus' sake, to be one with the Father, Son and ever-blessed Spirit; to awake

in his likeness, when I awake, to be like him, and satisfied. That is the day I am waiting for.

Oh how I do wish, if it was His will, I could see you now, at this present time. It seems I could talk with you and sister Staggs all night, and enjoy it, for we have been made to hold sweet counsel together, and have had many conversations in the past on the doctrine set forth in the good book called the Bible. But I am so weak and sinful, so unworthy, that I feel like it would be too great a sin for me to come under the hands of the presbytery, submit to the laying on of hands and be ordained, or set apart, to the full work of the gospel ministry. They have not yet set any time, and I sometimes think and feel I just cannot submit. But the good Lord only knows what will be in the future. I sometimes believe as John declares, "Little children, it is the last time." So we are living in the evening of the gospel dispensation, as Paul says, "In the last days." For we have everything fulfilling as Jesus declares, and everything taking place that he enabled Paul to set forth as the signs of the times, these times. But God only knows.

Write me a long letter, and also give those brethren my best fellowship and love. We surely would be glad to see you and yours again, and I am always glad, unworthy though I be, to hear from you.

We beg to remain, in hope of much mercy, your poor brother and sister,

C. Y. and E. L. OSTEEN.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL, 1934.

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**EPHESIANS IV. 32.**

"AND be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Once more we are favored of the Lord to address our many brethren and friends through the pages of the SIGNS, and may the God of peace and love bless us with such liberty of expression that our testimony shall not only appeal to the heads, but to the hearts, of our readers, for if we have a God-revealed religion, it will be in the heart, and will affect the life. The apostle Paul received his religion from heaven, and in this chapter he says, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of

their heart." That was just a word picture of what the world was in Paul's day, and the world has not changed, and while the world is full of "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious heresies, envyings, murders, drunkenness, revellings, and such like," I hope we can say of our readers, as Paul did of the Ephesians, "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." To learn Christ is to learn forgiveness, "through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light unto them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Those who have learned the lovingkindness and tender mercy of God ought to be kind and tender-hearted towards each other, for if we are what we profess to be, we are strangers in this world, and find it to be solitary, as was the wilderness of old. There are but few walking in the narrow way to-day, the religion of Jesus never was popular with the world and should we try to make it so, in being friendly with the world, we should then be enemies to God. But we write to the few who are travelling home to God, in the way the fathers trod: "Be ye kind one to another," for we are brethren, of one common stock by nature, and if we differ from the wicked it is by the grace of God we are what we are. In other words, we have received it, and why glory as though we

had not received it? We have all been forgiven much and ought to be forward to forgive others. Peter said unto Jesus, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Then Jesus tells of the man who was forgiven his debt of ten thousand talents by a certain king and this very man, who had been forgiven, and was but a servant to the king, went out and found a fellow-servant who owed him one hundred pence. This man, who had so much forgiven him, took his fellow-servant by the throat, saying, Pay me that thou owest. And the fellow-servant fell at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. Undoubtedly Jesus gave this illustration to emphasize the declaration he had made to Peter, to impress us with the needs-be that we consider what a debt we owe. If we have not forgiveness towards each other, what reason have we to think that God has forgiven us? If Christ is born in our hearts, we have in him the embodiment of forgiveness, kindness and tender-heartedness, therefore our text can be summed up in this sentence: Live Christ in your dealings one with another, practice Christ as well as preach him, live Christ as well as talk him. Paul says, "I live; yet not I, but Christ liveth in me." Paul preached not himself, but Christ, for he lived Christ. Paul, swallowed up or lost in Christ. Those who had known and seen Christ would recognize Christ in Paul, his doctrine and his life. How few to-day could say in truth, "I live; yet not I, but Christ liveth in me." "By their fruits ye shall know them." We write this, humbly realizing how impossible it is for one in the flesh, and prompted by the flesh, to do any good thing, but knowing somewhat of the flesh in ourselves and seeing it in others we would put on Christ. David would show kindness for Jonathan's sake, so we should be kind and tender-hearted to one another for Jesus' sake. We are chosen in the furnace of affliction and all must pass under the rod, and for Christ's sake we are killed all the day long, and accounted as sheep for the slaughter, therefore how becoming that we be kind and considerate of one another, forgiving one another. We have heard it said many times, "I can forgive, but I cannot forget," but we question if that is forgiveness. David cried, Remember not the sins of my youth, nor my transgressions. How can we ask God not to do against us the thing we are determined to do against others? We find Mary Magdalene, a great sinner, yet through the grace of God a changed person, and from the day she was forgiven she was often found in Jesus' company. He did not look suspiciously on her or treat her distantly or remind her of what her former life had been, neither did our Lord treat Peter coldly, even though Peter denied him with oaths and cursing, but when sending the news of his

resurrection to his disciples he singled out Peter, telling them to tell him. The brethren did not hesitate to show kindness to Paul, for this same apostle said, "But they had heard only, That he which persecuted us in times past, now preaceth the faith which once he destroyed. And they glorified God in me." They were kind and tender-hearted towards him and forgave him, even though he had been so eruel to them in the days that were past. They forgot his past, as they forgave him. There is something wrong when brethren cannot forgive brethren. How can they ever think they have forgiveness when they do not exereise the same to their brethren? Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." God grant us more frequently to see that when we wound God's children we really are hurting Christ, and how can we bear revenge or pride with Jesus in our view? Now we are admonished to be kind one to another even as God for Christ's sake has been kind to us. This seems to suggest a large call for kindness, seeing that we all are fit fuel for hell, not one any better than another, and it is God's kindness to us that we ought to consider as the only example for us to follow one toward another. Again, we must be tender-hearted. Most people are naturally hard-hearted, and it is only the grace of God that can and does soften such hearts, and when we have been forgiven much of God, it is then, while we are under a sense of sins forgiven, that we feel we can forgive

our worst enemy. There is then little need or thought of forgiveness towards the brethren beloved, for they are then the perfection of beauty, and we are happy to sit at their feet. Then it would seem impossible for any of them to hurt each other, and we have felt confident at such times that whatever they might say of us, they could not hurt us. When such love and forgiveness has been shown to us, we could say of the brethren, "I was a stranger, and ye took me in: naked, and ye clothed me." Such perfect love easteth out fear, and while in the enjoyment thereof, the earth has swallowed up suspieion and complaint and how awful to even think that they will ever show their slimy heads again. Under this sense of forgiveness and merey from God, with hearts that are tender and full of kindness towards men, espeecially the household of faith, we do not perhaps need this admonition of Paul's, rather it is when we have left our first love, and through the love and devotion of brethren to us, we have thought we were somebody in the church or among the saints. Such somebodies will always have their favorites, and high-mindedness, with self-esteem, will prevail. In this mind they have ceased to be little children, and they need their Lord Jesus again to call a little child unto him, and set Him in the midst of them, and say, "Verily I say unto you, Execept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Now we do not for a moment consider that any such can



humble themselves except as God, who is gracious, blesses them to do so, for we feel that "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." It is therefore when our hearts are hard, and our pride has been hurt or our judgment questioned, or our plans frustrated, that this admonition is to us, be ye kind, when we feel so very unkind; tender-hearted, when our hearts are as cold as ice, and as hard as a rock. Paul would say, Forgive, and directs us to what God for Christ's sake has overlooked and forgiven in us. Thus again the rule to measure by, is not, I will forgive him if he will not repeat his offense, or if he will come to my terms, when perhaps my terms are not according to the rule of God's word. We believe God's children are generally sorry when shown by his Spirit that they have erred, and the rule is, Even as God has forgiven you, so you should forgive one another. Peter says, Shall I forgive him seven times? Jesus said, Forgive him four hundred and ninety times. As we have said before, we believe forgiving means forgetting, and it is not forgiving when we from time to time are found mentioning the offenses of others and taking pleasure in repeating those things that we are supposed to have forgiven long ago. This surely is not as God for Christ's sake has forgiven us. We ought to cast such things back of us, to be God-like. Whosoever offend, being left to themselves, and fall into shame and reproach, if they are the Lord's people, they will suffer and

grieve and weep bitterly; such need kindness, not once, but always, and kindness to such from brethren will never be bestowed in vain. If it is our lot to judge those that have erred, for judgment is in the church, let us consider the word of God as the only rule to follow. "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," and "he that is without sin among you, let him first cast a stone at her." Mary came and washed Jesus' feet with her tears. Here is feet washing with heart-stirring pathos, yet how beautiful. What an example! In it she confessed that He trod the dusty rough road for her. Confession of sins one to another is a kindness, especially when those sins have been to the hurt of one another, and confession, which carries with it such a spirit of feet washing as mentioned above, is often the only possible way for offenders to make restitution. Such submission one to another is only possible through God's abounding grace, and we are encouraged as grace makes its possessors kind, tender-hearted and forgiving. "His love to men of sinful race glowed in his tender breast," and such love is shed abroad in our hearts by the Holy Ghost which is given unto us. If we love him that begat, we also love those that are begotten. We have heard it said, I cannot forgive that person. May God deliver us from such a spirit, we would pray, especially as we consider the

solemn words spoken by our Lord: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." We do not feel that our forgiveness of God depends upon, or is subject to, our forgiveness of man, but we do believe that God's goodness to usward is through free grace, and grace alone, but in a gracious person there will, in the working of grace, be a forgiving of others, and if we cannot forgive others we have good reason to question God's grace to us, for what evidence of pardoning grace is there in the mind of one who is so obdurate towards others? Surely the above words of Jesus should make brethren sorry and ashamed and cause self-loathing as they realize how cruel, cold and unforgiving they can be to those whom they know are children of God. May he who is the Father of mercy bless his saints with bowels of compassion one toward another, so that we love one another, proving that we are his disciples indeed.

G. R.

#### BOOKS WANTED.

WE are in receipt of a letter in which the writer says he is anxious to purchase reasonably priced Old Baptist books. He is especially anxious to obtain the books of Editorials by Elder Gilbert Beebe. If any have books of this description they wish to dispose of and will write us, stating kind and price of books we will gladly forward their letters. Address your letters to J. E. BEEBE & CO., Middletown, N. Y.

#### REVELATION XXI. 16, 17.

"AND the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

Our beloved brother, Elder P. W. Sawin, of Lexington, Kentucky, has asked us to give our views on the above Scripture passage. We feel that he himself could have much better done this than can we. For ourselves, we cannot attempt anything like a full exposition of this matter, but shall attempt to put down some scattering thoughts upon it. From a careful reading of this twenty-first chapter, it is apparent that this scene of the descending city of God, the New Jerusalem, belongs to the new heaven and the new earth (verse 1) and not to the present world or age in which the gospel church is dwelling at the present time in this dispensation of grace. We have it on the authority of the Holy Spirit speaking through the apostle Peter that this present world in which we now are is to be followed by a new creation in which shall dwell not any sin or any curse, but righteousness wholly. (See 2 Peter iii. 10-13.) This new heavens and new earth of the world to come are to be the scene into which the New Jerusalem shall come down out of heaven. Verse five of this chapter we are considering, says God will make all things new. Preparatory to this coming down out of heaven, there must of necessity be a taking up into heaven of the church. It cannot come down except it first be taken up.

Hence, we read in 1 Thessalonians iv. 16, 17, that the Lord himself will descend from heaven for the purpose of catching up unto him in the air, the saints both dead and living which comprise the body of Christ. Following this removal from the earth of the church there are to come fearful times of tribulation upon the earth, which is to result in the divine judgment and overthrow of the antichrist and in the binding of Satan for the period of the thousand years. This is set forth in 2 Thessalonians ii. 3-8, also in Revelation nineteenth chapter, nineteenth verse, to the fourth verse of the twentieth chapter. It will be seen from this that I do not agree with that exposition of these Scriptures which places the thousand years of Revelation xx. 2-5, as coincident with this present gospel dispensation. There are some who hold that this thousand-year period is only another way of designating this present age of grace in which we are now living. I cannot agree with that interpretation. To me, the Scripture plainly indicates that this thousand-year period is yet future. It is not until after this thousand-year period, which is yet future, that the new heavens and new earth are mentioned. The new creation, therefore, is not the same thing as the thousand years, but is to come after that. The holy city is to come down into this new creation, which is to come after the final judgment set forth in Revelation xx. 11-15. The old heavens and old earth are here seen to pass away (verse 11) preparatory to bringing in the new creation of verse one of

chapter twenty-one. Coming down into this new world is seen the holy city, the New Jerusalem, descending. No death, no sorrow, no crying, no pain shall be there. The former things are altogether and forever gone. This is the glorious inheritance unto which the elect of God are now pilgrims. As to this present world, we are pilgrims; as to that blessed world which is coming, we are citizens. The faithful of old times sought a city whose builder and maker is God. Insofar as they confessed this, they thereby acknowledged themselves not to be at home here, but to be seeking a city that hath foundations. Here in this twenty-first of Revelation is the blessed inheritance declared, unto which God's people are by Christ redeemed and are by the Holy Spirit pressing toward. Our citizenship even now is there, though at present we have our being in this present wilderness world which is to pass away. God himself is the Designer and Creator of this world to come, as well as he is the Builder of the New Jerusalem its heavenly capitol. It is very true that eye hath not seen, the ear has not heard, nor has the heart of man conceived, the things that God has prepared for them that love him; but let us never overlook the great truth that we do have the revelation of these things by his Spirit. This revelation, faith believes; though the eternal blessedness assured the people of God is above and beyond all finite comprehension. The "city lieth foursquare." This conveys the fact that it is solid, real; not fanciful nor illusory.

We sometimes speak of a person being "foursquare" when we mean such an one to be upright, honest, sincere and square-dealing. That the city of the world to come is to be foursquare assuredly means that it is to be alike and equal in all its dimensions, solidly and substantially founded, and built to endure eternally. How can it be otherwise when God is declared to be the Builder? That it is to be equal in all its dimensions is likewise consistent with the Person and Character of its glorious and infinite Maker. God himself is equal in all his attributes, hence he is a God of equity. It is to be expected, then, that the New Jerusalem shall bespeak the infinite equableness of Him who is its life and substance. The wall which surrounds this city speaks forth the salvation of God which is the safety, security and preservation of this heavenly commonwealth for ever and forever. We cannot overlook or ignore the fact that the number twelve is conspicuous throughout all this city. This indicates without a doubt the wholly divine government and organization of this city, and declares beyond all doubt that human systems and governments, which bear the numeral 6, are forever gone; the divine and heavenly order of things being brought to light in this new creation. The gates of the city are twelve, there are twelve angels at the gates, the names of the twelve tribes of Israel are on the gates, the foundations of the city are twelve, and the names of the twelve apostles are in the foundations. Twelve manner of precious stones gar-

nish the foundations. The dimensions of the city and of the wall are divisible by twelve, hence are multiples of twelve. Everywhere, as we read, these twelves are too prominent to be ignored; therefore, have a tremendous significance. The significance is that the government and organization of the new world and its central city, the New Jerusalem, are to be wholly divine and not at all human, nor after the pattern of any earthly system that has gone before in the previous creation which shall, by that time, have passed forever away. Throughout the Scriptures twelve is invariably associated with divine government. When God carved out for himself a nation from among all the nations, he made Israel a nation of twelve tribes headed by twelve patriarchs; thus stamping his own identity upon that nation as being his peculiar treasure above all nations. When God in the beginning of this present gospel dispensation brought to light the church which is the body of Christ, he gave the church twelve apostles. In this one fact alone, to say nothing of others corroborating it, is the stamp of divine government upon the gospel church. It is not any chance, either, that the New Testament contains twenty-seven books, and that twenty-seven is two twelves supplemented by three. Three is the number of Deity. Hence we have the insignia of divine authorship stamped upon the double twelve of the New Testament. The Old Testament has thirty-nine books. Three twelves with an added three. Divine signature on both Testaments,

hence all the Bible. And, by the way, twelve is an expanded seven. Seven is the Bible numeral for spiritual perfection. As four and three make seven, so does four times three make twelve; hence twelve is a seven expanded. On the fourth day of creation in Genesis i. God placed luminaries in the heavens to benefit and bless the earth. Hence, four, which is three plus one, would be Deity blessing the earth. Therefore, how much more will this be true in the world to come wherein we see twelve so conspicuously, this twelve which is four three times. God himself will be manifested in infinite blessing and fullness towards the heavenly creation in which he will display all his Deity to all his infinite and illimitable capacity.

H. H. L.

### CORRECTIONS.

In the SIGNS OF THE TIMES, March number, page fifty-two, column one, eighteenth line from the bottom, the word "lusting" following the word "Spirit" should be omitted. The flesh lusts against the Spirit, it is true; but the Spirit is against the flesh, not "lusting" against the flesh. The Spirit does not "lust." See Galatians v. 17.

On page fifty-three, first column, seventh line from the bottom, last word in the line is "unregenerated," it should be "regenerated."

Also, in the same March number of the SIGNS, page fifty-four, first column, midway thereof, the statement, "Our present salvation largely depends on how we live in this present life," is

not doctrinally sound nor scripturally true. None of the editors of the SIGNS believes this expression. Salvation, whether for the future, or for the present, is wholly and alone of grace. If salvation is in any sense contingent upon the believer's works, then grace is no more grace. How we live evidences whether our state is gracious or graceless, but how we live cannot possibly be the cause of our salvation now or ever. Read and carefully ponder every word of Ephesians ii. 8-10. These corrections should have been made before the above mentioned article went to press, but the matter escaped our vigilance, proving thereby that we are only weak men after all, and liable to err as are all others. It was brother Branham's desire that nothing of his be printed unless it was backed by the word of God, so we are confident he will not be offended at our making these corrections. We ask all our faithful readers, both brethren and friends, to forgive our oversight.

H. H. L.

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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. 32 means your subscription expired December, 1932; June 33 means your subscription expired June, 1933; Dec. 33 that it expired December, 1933, etc.

## OBITUARY NOTICES.

**BENJAMIN LLOYD NORRIS** departed this life at his home, in Russell County, Alabama, February 3rd, 1934. He was born March 31st, 1874, near Greenville, Alabama, making his age 59 years, 10 months and 3 days at the time of his death. He was ill about three months and confined to his bed about six weeks. His body seemed to have been stricken with some form of paralysis. The several doctors could not seem to find or name the cause of his malady. He suffered intensely with his head and shoulder when first stricken, after which paralysis seemed to creep slowly over his body. His suffering grew less, but he became weaker and weaker towards the end. He showed great patience and fortitude through it all, but felt and said he could not get well. He seemed to linger long and calmly between the shadow of death and that heavenly kingdom. Brother Lloyd seemed sweetly reconciled to the will of God as he came to the end of the way, and would often smile without saying anything to those who were doing all in their power to make him as comfortable as possible. He joined the Primitive Baptist Church about the year 1913, at Mt. Pisgah Church, Chambers County, Alabama, but owing to dissension of the brethren over the doctrine of God's absolute sovereignty he withdrew from the church of his membership because they did not love and indorse this doctrine which he so much loved. Two cannot walk together except they be agreed. He never again offered to unite with the church militant. About the year 1901 he married Miss Florence Gass, of Webster County, Georgia, with whom he lived only one year, when she died. Several years after he married Miss Hassie Smith, of Chambers County, Alabama. To that union were born two daughters, who survive him. This wife, the mother of his two children, departed this life in the year 1926. He afterwards married Miss Dollie Smith, also of Chambers County, Alabama, who survives him. He is also survived by two daughters, Mrs. Ernest Corley and Mrs. Mace Byrd, his mother, Mrs. F. J. Norris, two brothers, Y. C. and Jack Norris, of Amity, Ark., and seven sisters, as follows: Mrs. C. M. Thetford, Mrs. H. P. Rodgers, Mrs. T. H. Hoey, Mrs. G. W. Smith and Mrs. J. A. Mayberry, of Columbus, Ga., Mrs. N. C. Alston, of Atlanta, Ga., and Mrs. E. C. Dean, of Manchester, Ga.

The funeral services were held at Mt. Pisgah Church, and burial was in the cemetery there. The funeral discourse was preached by Elder W. J. Chancellor, of Columbus, Ga. He took for a text the first three verses of the fourteenth chapter of St. John: "Let not your heart be troubled: ye believe in God, believe also in me," etc. By faith he led us to feel the truth of this text, and also another truth: Better is the day of one's death than the day of one's birth. We miss him, but our sorrow is mingled with joy, in that we

know our loss is his eternal gain. We believe he is done with all trials and afflictions and is now in that kingdom of glory, singing the eternal praises of our Lord. May the Lord keep and comfort those left behind to the end of their pilgrimage here. For whether we live or die we are the Lord's.

His sister,

(MRS.) C. M. THETFORD.

**SISTER OLIVE REBECCA GARNER QUINN** was born April 8th, 1856, and was united in marriage to David S. Quinn April 18th, 1877. To this union were born seven children: Olive and Lizzie died in infancy, Charles, Lee and Hugh lived to be grown and married, dying in early manhood of that dreaded disease tuberculosis. Two children are still living: brother Waddell Quinn and sister Alice Simmons, both members of Newport Primitive Baptist Church. Sister Quinn came before Newport Church September 19th, 1891, related an experience of grace, was received and baptized the next day by the pastor, Elder L. H. Hardy. She died November 18th, 1933, making her stay on earth 77 years, 7 months and 10 days. "Grandma," as she was familiarly called by all who knew her, was a most wonderful character in many respects. It has never been my privilege to meet any one anywhere who manifested more love for their church and its welfare than she did. She loved the preaching and doctrine that exalted God and abased man, believing in the absolute sovereignty of God over all worlds, things, times and events, and in that one salvation from time and eternity, which is from above by the grace of God, through Jesus Christ. She was very spiritually-minded, and in her declining years nothing pleased her more than to sit around the fireside and talk of spiritual things. Several years ago she made the request that her pastor, Elder W. W. Roberts, and myself attend her funeral. This request was complied with. Brother M. L. Simmons made a few very appropriate remarks on the occasion. Her body was carried to the Newport Church for the funeral service, it being the third Sunday regular meeting time. The large house was filled with relatives and friends. After service her body was taken to the family cemetery near by and deposited there to await the resurrection morn. In the language of the apostle Paul I would say to the bereaved ones, "Sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We feel sure from the evidence shown in her christian life, that while we are mourning our loss here, she is resting that sweet peace from which none ever wake to weep, and her sleeping dust is being watched over by the blessed Son of God, who became poor that she might be made rich in the things that never lose their excellency or grandeur. Your loved one, whom God has been pleased to call from this vain world of sin and sorrow, is at rest

from all her labors, and her works do follow her. May God's richest blessings rest upon all of the bereaved ones, and may he be pleased to give each of them a spirit of reconciliation, that they may be able to endure all their losses and crosses with an eye single to his honor and glory, is my prayer.

Written by request of the family.

H. F. HUTCHENS.

**MRS. DOLLIE M. GREGORY STULTZ**, daughter of John and Susan Gregory, of Henry County, Virginia, was born March 30th, 1844, and died April 29th, 1933, in her ninetieth year. She had made her home with her daughter, Mrs. Homer C. Bennett, since the death of her husband, June 20th, 1920, and a home indeed it was for her. She was cared for as tenderly as a baby by Mr. and Mrs. Bennett. One of her own sons could not have been more thoughtful of her than was Mr. Bennett. A more devoted daughter never lived than was Mrs. Bennett to her mother.

Sister Stultz and brother T. C. Stultz, the son of John and Lucy Stultz, were married December 9th, 1860, and to their union twelve children were born, only seven of whom are still living. A more devoted family to parents and to each other I never knew. Their kind and hospitable dispositions endeared them to all who knew them. Brother and sister Stultz joined the old Primitive Baptist Church at Camp Branch more than fifty-six years ago, and were baptized together. They were loyal and devoted members until death, and were greatly missed by us all. Brother Stultz served for a number of years as Deacon and Clerk at Camp Branch. I must say for sister Stultz, Truly a mother in Israel has fallen. Children, weep not for them, for we believe they are now resting in the paradise of God. You with loving hands and faithful physicians did all that could be done to stay the icy hand of death. Mrs. Bennett, we feel you will miss her more than all the rest. May the Lord be pleased to fill the vacancy in homes and hearts of loved ones with his presence.

Funeral services were conducted at Camp Branch by the writer and Dr. J. P. McCabe in the presence of a host of sorrowing relatives and friends, after which she was laid to rest by the side of her husband in the cemetery at Camp Branch to await the coming of their Savior.

J. E. BURGESS.

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

Mrs. Attie T. Rutledge, Fla., \$3; Mrs. J. A. Phillips, Tenn., \$1; Elizabeth Rittenhouse, N. J., \$2; T. F. Daniel, Ala., \$2; Mrs. W. L. Timmons, Md., \$1; Elder Arnold H. Bellows, N. Y., \$1.25; W. D. Fooks, Md., \$2; Mrs. Sarah J. Clegg, Pa., \$1; R. P. Eaton, Ont., \$1; Nettie Dolson, Md., \$1; Mrs. F. J. Norris, Ga., \$1; Mrs. Elizabeth Y. Mace, Pa., \$2.

**POETRY.**

**MY PRAYER.**

I try, dear Lord, but words I cannot find  
To breathe in prayer the longing of my mind  
And tell to thee my soul's sincere desire,  
Unless thou dost for me a prayer inspire.  
Helpless and lost, before thy throne I kneel  
And through the merit of thy Son appeal,  
Remembering that the sparrow cannot fall,  
Except thou will it so, my God, my All,  
Who sent thy Son that sinful man might live,  
To give his all, when we had nought to give.

Lord, may within my heart thy peace abide,  
Faith's eye undimmed sees Jesus crucified,  
Thorn-crowned upon the misty mountain side;  
Martyr of Calvary, hear my appeal:  
Forgive my sins; let me thy presence feel  
Within my heart, the risen Christ reveal,  
And by thy blood, thou, my redemption seal  
For all eternity; hide not thy face;  
My refuge be in every time and place;  
Restore my soul and keep me by thy grace.

GEORGE W. SHEEHAN.

**MEETINGS.**

Providence permitting, the Middletown & Wall-kill Old School Baptist Church will resume their monthly meetings the fourth Sunday in April (22nd), at their place of worship, corner of Roberts and Cottage Streets, Middletown, N. Y. Meetings to be held each fourth Sunday during the summer and fall months, commencing at 2:30 p. m. All are welcome.

R. LESTER DODSON, Pastor.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in April, 1934. Services to be held at the home of Ralph Moister, Central Bridge, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELIA STEVENS, 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 April (29th). All are welcome.

E. M. FORD.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor,

J. B. SALLEE, Clerk.

**E B E N E Z E R  
OLD SCHOOL  
BAPTIST CHURCH**

IN

**NEW YORK CITY**

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

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

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH.**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, P. A.**

Meeting First and Third Sundays

At 10:30 A. M.

**ALL WELCOME**

**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, Wash. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

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

The Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.

GEORGE L. WEAVER, Pastor.

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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

E. B. AULT, Church Clerk.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2807 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.



# 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. 102.

MIDDLETOWN, N. Y., MAY, 1934.

NO. 5.

## CORRESPONDENCE.

### THE FAITHFULNESS OF JEHOVAH.

DEAR SISTER IN OUR PRECIOUS LORD JESUS CHRIST:—Your letter was very welcome, for I am pleased to hear tidings of the prosperity of the dear children of God. Some tidings reach us concerning some portions of Zion, of distress and desolations, and even of “wars and fightings,” and then our hearts are grieved: we mourn for Jerusalem. While such things prevail, like Nehemiah, our countenance may well “be sad.”—Neh. ii. 3. But when under the reign of the Prince of Peace, from Dan even to Beersheba, the tribes of Israel dwell safely every man under his vine and under his fig tree, eating and drinking and making merry. (1 Kings iv. 20-25.) Oh what a glorious and delightful state for the nation to be in! “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down

upon the beard, even Aaron’s beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.” It is therefore a sacred pleasure to my soul to hear you rehearse the lovingkindness of the beloved Redeemer to your soul. As for myself, I have much reason to extoll the grace of Jehovah. His mercifulness to such a poor sinner exceeds my power to tell. His faithfulness as our covenant-keeping God is beyond my highest thoughts. It reacheth unto the clouds, and is established in the very heavens. Each day and every season has its joys and sorrows, its adversities and prosperity, according to the purpose of God. We may say, with David, “My times are in thy hand.”—Psalms xxxi. 15. Like Isaac, I have been out to meditate in the field at eventide. (Gen. xiv. 63.) I have found the field of Jehovah’s faithfulness a precious field to meditate in. As

one at the closing of the day would contemplate all that has transpired, so, I feel it has been our beloved Emmanuel that has drawn forth my soul into this field, saying, "Come, my beloved, let us go forth into the field."—Song vii. 11. As I look over the field I find it very large; indeed, no creature can measure it, for Jehovah's faithfulness is to all generations. It reacheth unto the clouds. As I roamed abroad in this field the *covenant* faithfulness of God the Father, the Son and the Holy Ghost has been very sweet in my meditations. "The secret of the Lord is with them that fear him; and he will shew them his covenant."

"'Twas made with Jesus for his bride  
Before the sinner fell;  
'Twas signed, and sealed, and ratified,  
In all things ordered well."

Consider, dear sister, the immutability of this covenant. Its stability rests upon the very character of our God. "He cannot deny himself." The Father sware, and would not repent, saying in this covenant, Thou (the Son of God) art a priest after the order of Melchisedek. (Heb. vi. 17-20.) "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." The Lord says, "My covenant will I not break, nor alter the thing that is gone out of my lips." He will ever be mindful of his covenant. Then again, our dear Redeemer, the incarnate Word, says, "This cup is the new testament in my blood, which is shed for you." Our Lord Jesus, that great Shepherd of the sheep, was brought again from the dead through the blood

of the everlasting covenant. Then the faithfulness of God the Father is established in the very heavens; for in the fullness of time he sent forth his Son. The faithfulness of the Son of God is established, for he says, Lo, I come to do thy will, O God. "A body hast thou prepared me." He, "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was the Surety of the covenant, and was faithful unto death. He died for our sins, and rose again for our justification.

"Amazing deeps! O love beyond degree!  
The offended dies to set the offender free!"

"By his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Oh! the mercies of this covenant are sure, called "the sure mercies of David." (Isaiah lv. 3; 2 Sam. xxiii. 5.) The covenant is of force. "This is the new covenant in my blood." This is known in the established faithfulness of the Holy Ghost, called "the communion of the Holy Ghost." He is ever communing with the heirs of this covenant. Jesus says, The Comforter, the Holy Ghost, "will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath

are mine: therefore said I, that he shall take of mine, and shew it unto you.”—John xvi. 13-15.

We have tasted the forgiveness of sins, we have rejoiced in Christ's salvation, and by precious faith we have peace with God through our Lord Jesus Christ, all of which declares the faithfulness of the Holy Ghost in the “covenant ordered in all things and sure.” The communion of the Holy Ghost is the earnest in our hearts. (2 Cor. i. 22; v. 6.) “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. All the heirs in due time have the earnest, and the inheritance is sure to all the seed. Thy faithfulness, O God the Father, Son and Holy Ghost, shalt thou establish in the very heavens. “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” I have been led to review of late some of the dealings of the Lord with me. I remember how in times of need my soul found a stay in the exceeding great and precious promises. I hoped in the word of the Lord and based my expectations thereon. But sometimes, instead of the fulfillment of the promises, disaster and utter shipwreck of all my hope seemed ushered in; yet in my mournful, tired heart I still clung to his promises to my soul, as I sighed, “Doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?”—Psalms

lxxvii. 8, 9. But in so many ways and such a multitude of providences I have proved

“His promise is yea and amen,  
And never was forfeited yet.”

All the tribes of Israel gathered into this field of meditation will say amen to King Solomon when he exclaimed, “Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.”—1 Kings viii. 56. Then I have meditated upon the faithfulness of our Father in heaven; hal- lowed be his name! Yes, I hope I am a child of God, and that he hath dealt with me as he deals with his children. It is written, “Like as a father pitieth his children, so the Lord pitieth them that hear him.”—Psalms ciii. 13. How gracious he has been to a vile sinner like me. But though he hath given me to enjoy many good gifts, and hath sent forth his Holy Spirit, and has communed with my soul, telling me I am a child, and if a child then an heir of God, and a joint-heir with Christ, yet I have often been ungrateful; I have been wayward, and have transgressed his commandments. Has the Lord cast me off? Has he disowned me as his child? Oh no! Great is our heavenly Father's love, great is his faithfulness! What has he done then? Why, he hath chastened me betimes. He has saith, “I will correct thee in measure, and will not leave thee altogether unpunished.”—Jer. xxx. 11. “No chastening for the present seemeth

to be joyous, but grievous." So I have found it when it pleased the Lord to lay affliction upon my loins. I have grieved, I have smarted under the strokes of his hand, and I have sometimes rebelled against the rod. My complaints have been bitter, but God our Father did not spare the rod for my crying. He abideth faithful, all his chastenings are for our profit. Yes, I have been made to hear the rod, and our God who appointed it. (Micah vi. 9.) "The Lord hath chastened me sore: but he hath not given me over unto death." I have mourned over my ways, and have sighed over my heart's abominations: and I have been able to feel, and have acknowledged, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Look at the scene presented in Jeremiah xxxi. 18-20: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." All the while the Lord remembered him, that he was his dear son, his pleasant child. Great is our heavenly Father's

faithfulness. In the field of the Lord's faithfulness I have meditated upon the faithfulness of Christ our King. He reigns in righteousness, and of his people it is written, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Faithfulness is the girdle of his reigns. He is King in Zion. Was there ever any one, the poor and needy, that perished in his sight? Oh no! "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy."—Psalms lxxii. 12, 13. "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." His name is "called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."—Rev. xix. 11-14. We shall be more than conquerors through our King that loved us.

In the field of the faithfulness of the Lord of Hosts I have often meditated upon the bond of eternal wedlock subsisting between Christ and the church. It is written, "Thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of

Israel; The God of the whole earth shall he be called."—Isaiah liv. 5. "We are dead to the law by the body of Christ," and raised up with him, we are married unto him that is raised from the dead. "He hateth putting away," (Mal. ii. 16), and you remember that the very language of our Beloved in his betrothal of us was, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."—Hosea ii. 19, 20. When the dear Savior first declared these things in my soul oh how happy was I! Why did the Lord love a poor sinner like me? I could not discover (neither have I yet been able) what was in me that Jesus, the Chiefest among ten thousand, could love. I am nothing but a poor sinner. He drew me and I followed after him in the wilderness, there he discovered himself to my soul, and made known his love to me, and I loved the crucified One, the precious Savior, the altogether lovely One. How blessed! I was given, I was made to know, to believe he gave himself a sacrifice for my sins, put away my sins by the sacrifice of himself. It was the love of my espousals. (Jer. ii. 2.) But since then how fickle has been my love, how shamefully inconstant I have been: unfaithful. But our heavenly Bridegroom, the dear Lamb of God, says, "I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." O thou precious Redeemer of sinners, truly

thou abidest faithful in this covenant of eternal wedlock. But, dear sister, could you see what my condition has been sometimes, you would say his grace is abounding, while the children of Hagar the bond woman would say that the Lord has given that one a bill of divorcement, and had cast me off. Instead of dwelling in the palace with the King, clothed by precious faith in wrought gold, I have been allured from the palace of the King, an evil heart of unbelief has plagued me, and I in my wanderings from the dear Savior have lost sight of the King in his beauty. Then, oh how my vileness has abounded! I have looked at myself and all was deformity, loathsomeness, ugliness. How could the King love me? How could my name be called Hephzibah? (Isaiah lxii. 4.) All that I could see and feel was that I was a loathsome, vile sinner, filled with misgivings, tormented with questionings concerning the love of God to such a sinful wretch. I felt, instead of a sweet smell there was a stink; instead of a girdle, a rent; instead of well set hair, baldness; instead of a stomacher, sackcloth; and burning instead of beauty. (Isaiah iii. 24.) I have said, If I were a subject of the graciousness of God would I be thus, and so often in this dreadful plight? Unbelief has whispered this, Where are your evidences of the love of the King? How can it be possible that Jehovah can delight in such a miserable wretch? "The city shall be low in a low place."—Isaiah xxxii. 19. I have been brought low indeed. I have mourned over my

iniquities, I have lamented the meanness of my love to the Savior; I have truly been in the valley of Achor, and have longed to enter the palace once more, but could not. I had no strength, my faith was weak. Of the King's daughter it was written that she is all glorious within, her clothing is of wrought gold, she shall be brought in unto the King in raiment of needlework. (Psalms xlv. 13.) But oh! when in such places as I have been describing it would appear that God has stripped me of my glorious apparel, and all I could see was my own shame and nakedness, my utter vileness. The beautiful garments I had no power to put on, but oh how my soul yearned to be thus by precious faith arrayed, that my poor sin-stricken, destitute soul might be comforted by renewed evidences from the Lord of my lot and portion in the justifying blood and righteousness of the dear Lamb of God. Well, dear sister, I have had proof upon proof that the betrothal is in faithfulness, for though I have wandered far away the King has sought me in this wilderness and has spoken comfortably to my soul. (Hosea ii. 14.) He has given me again beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (Isaiah lxi. 3.) My soul has again sweetly realized that my beauty and acceptance in his sight is in the comeliness which he putteth upon me. (Ezek. xvi. 14.) He granted me fine linen white and clean, covered a

poor sinner with silk, and has most comfortingly said to my heart, "Thou art all fair, my love; there is no spot in thee."—Solomon's Song iv. 7. My hope, my joy, my beauty and gloriousness in his eyes is this, that he hath given himself a sacrifice and an offering of a sweet-smelling savor for my sins, he hath redeemed me from the curse of the law, being made a curse for me, and that atoning, precious blood of his has erased every spot, healed all my blemishes, yea, he gives me immortal health, immortal youth. Christ "loved the church, and gave himself for it; \* \* \* \* that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He abideth faithful.

"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

Even in death our souls shall prove his  
lovingkindness and faithfulness. He  
will be our guide even unto death.  
When our souls are departing,

"When death is at hand, and this cottage of clay  
Is left with a tremulous sigh,  
The gracious Redeemer will light all the way,  
Saying, Be not afraid; it is I."

Absent from the body we shall be present with the Lord; as our Redeemer said to the dying thief, "To day shalt thou be with me in paradise." This cottage of clay, our mortal body, shall wait the appointed time, till our change come. "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job xiv. 15.

"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. For this corruptible must put on incorruption, and this mortal must put on immortality." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." "And so shall we ever be with the Lord."

Thus, my sister, I have gleaned in this field, and would still have my eye upon this field of the faithfulness of the Lord. My own faithlessness at times is appalling and brings me into many miseries, and only that our gracious God abideth faithful I should perish by the way. Oh that I could love, and live to the praise of my God, who hath loved a sinner like me. May the Holy Ghost, the Comforter, lead you forth to meditate in this field. Let me hear from you again when you have been gleaning in the field of our spiritual Boaz. (Ruth ii. 2.)

"It will sweeten the hours  
When sorrows all round you appear,  
Will strew all the way to Mt. Zion with flowers,  
And smooth the rough pathway of care."

With love to you, and to all who love our Lord Jesus Christ, I am, I hope, your brother,

FREDERICK W. KEENE.

DANVILLE, Va., March 12, 1934.

DEAR EDITORS:—I am sending you a good letter written to me by my son, Elder R. Lester Dodson, which you will please publish. He wrote me he was going to have one I wrote him published, so thought they might appear in the same number of the SIGNS, if it is all right with you.

Yours to serve,

R. L. DODSON.

DANVILLE, Va., Jan. 23, 1934.

ELDER R. LESTER DODSON—DEAR SON:—I feel I should acknowledge the receipt of your precious and comforting letter, but must say my harp is still upon the willows. We read in the Scriptures, Jesus wept, which signifies he suffered himself to be pierced with sorrows on account of the death of Lazarus. Oh how it seems he loved him and Martha and Mary, who, when their brother fell sick sent Jesus word, saying, Lord, he whom thou lovest is sick. But Jesus, with all power, suffered him to die, and oh what great and deep sorrow was at their home on account of this affliction, yet Jesus suffered it to be so, that his power might be manifest there. Now at his own good time he goes to see them in their great distress, and when each of his sisters met Jesus they said, Lord, if thou hadst been here our brother had not died, but now he has been dead four days and by now they say he stinketh. But what took place? Was Jesus too late in coming? No indeed. Jesus tells them only to believe, He is not dead, but sleepeth, in his own manner

of expressing it. Only believe and he shall live, or rise again. They said, We know he will at the last day, or resurrection. Then Jesus said, I am the resurrection and the life, and he that believeth in me shall never die, and though he were dead yet he shall live again. What a complete Savior we have in Jesus, all our sins and griefs to bear; what a privilege to carry everything to God in prayer. Oh how often I am made to cry out, Create in me a clean heart, O God, and renew a right spirit within me, that I might worship thee, the only true and living God of heaven and earth. Dear son, how can we know that he is our God and that we are his loved ones? for I feel to be such a vile sinner I fear I have not been born again. I feel sometimes it is good to feel to be lost, for the reason that Jesus came to seek and to save that which was lost, and also to save sinners, and the great apostle Paul said he was chief of sinners.

The words I quoted, "Jesus wept," you will find in the eleventh chapter of St. John, thirty-fifth verse. It seems Jesus had great love for this family, so he visited them and joined them in weeping, but were they reconciled to Lazarus' death until after his wonderful power was shown in raising him from the dead? Oh may we, too, son, be able to see the wisdom and power of Almighty God in our own sad affliction, that we may say, The Lord giveth, and the Lord taketh away; blessed be his holy name. Amen.

I have not written as I thought I

would be able. We are in usual health.

With love to you from your papa,  
R. L. DODSON.

RUTHERFORD, N. J., Feb. 17, 1934.

DEAR PAPA AND MAMMA:—It has been next to impossible for me to write to you as frequently as I would like. Mr. Simon is now in Florida and this, of course, adds to my burdens. Your last letters were so good that I sent your's, papa, to the SIGNS for publication. Whether I ever do anything really worth while in the world or not, I am glad that you all have been able to leave footprints upon the sands of time that will not be rubbed out for many years. I have just heard some good news from Willard, and I know you are more proud of him than ever. I sincerely hope he continues to make progress, and am sure he will. I have many things to be thankful for, and by degrees I want to plan for better things than to struggle for material things all the time. I know that they pertain to this life only, and that the blessings of a man really do not consist of his earthly possessions alone, otherwise he is poor indeed. There are times when I am made to hope that I am wrought upon by the Holy Spirit; then it is I seem to be carried out in the Spirit and I can see and understand things which are not revealed to the world at large. Just a glimpse of the King and his glory makes one realize how vain are all things here below in comparison. Jesus is our great salvation; worthy of our best esteem. He has saved his favorite nation. Join to



sing aloud to him. He who knows this is rich indeed, though he may not have a penny to his name. I write these things to you because I am convinced you know they are absolutely true. There is the witness within which gives us the earnest of his Spirit and we are sealed by the word of his promise. How precious he is to those that believe. They know that they have believed by the working of the mighty power of his love, working in them that which is well-pleasing in his sight. To those whose ears have not been unstopped, our words are as sounding brass and a tinkling cymbal. Jesus said, rather it was one of the apostles who said it, We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to them that believe, both Jew and Greek, Christ the power of God and the wisdom of God. This is he of whom Paul said he determined not to know any other among his brethren. I wish that our preaching brethren could be firmly resolved to follow this example. It makes one sick at heart to realize as we do from time to time the things which are being agitated that rend and tear apart our beloved Zion. Oh, that it might be God's will to direct us in all that we do and say. Without his guidance we will go astray and fall into the ditch. It is because of his mercy that we are not consumed. His loving-kindness, oh how sweet! When his love is shed abroad in our hard hearts it makes us ashamed of ourselves. But

"Though I have him oft forgot,  
His lovingkindness changes not."

Then,

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me,  
His lovingkindness, oh how free."

While I think of it, I will appreciate it if you will tell brother Dodd the next time you see him that I enjoyed his prayer on the occasion of Harry's funeral. I felt it came from the heart, and hope there was an answer of heart to heart, mine responding to his. It is this love and fellowship that brings God's children together as drops of water. I told the other minister that he read many beautiful Scriptures. I had no way of knowing, however, that they were precious to his soul, and therefore there was not the "going" in spiritual fellowship. Of course I did not tell him this. There is no occasion of offending unnecessarily, but rather should we desire that God might show pity, quickening, if it is his will and pleasure, the dead and causing them to sit together in heavenly places in Christ Jesus our Lord. He alone is able to raise the dead. I rejoice that he only needs to speak and it is done, to command and it stands fast, and there is none able to resist his will. What a comfort to be enabled by faith to trust in the God of Israel, who neither sleeps nor slumbers, nor is limited in power or lacking in wisdom, or any other way whatsoever, but doeth his will in the army of heaven and among the inhabitants of the earth.

My dear old Dad, at best, you and I will soon bid adieu to earth, and I may go before you, even though such would not be according to nature, but when-

ever the summons comes I am persuaded that all will be well. God makes no mistakes, and if it can only be his pleasure to take us unto himself where there will be endless joy, for at his right hand there are pleasures for evermore, it will be enough.

I have many other letters to write, but feel to hope that I have been moved by the Spirit to write some of the things which I have put on paper for your consideration, and if you find them comforting and consoling to the inner man, give God all the glory and praise.

Write to us whenever you can, and plan, if possible, to visit us in the spring, at the time of our association, and may he who holds the winds in the hollow of his fist watch over and keep you both now and evermore, is my prayer for Jesus' sake.

Your fond son,

LESTER.

DANVILLE, Va., March 5, 1934.

ELDER R. LESTER DODSON—DEAR BROTHER:—Inclosed find a letter from sister Mary Hundley, of Ridgeway, Virginia, who is a member of old Strawberry Church. This letter was a comfort to me, and I feel to ask you to have it published in the SIGNS, hoping your readers will enjoy it also.

I had the pleasure of reading your letter to your father and mother some time ago, and consider it a rich letter, to the praise and honor of our God. I much appreciated the word you had for me. As you know, I felt very much at a loss as how to do, but I have been

in such ways before. I was sorry I could not be with you more at that time. Come our way when you can.

Yours in love of the gospel,

W. R. DODD.

RIDGEWAY, Virginia.

DEAR KINDRED IN CHRIST:—I am given the mind to quote the following Scripture, but whether I have any light upon this beautiful passage remains to be seen. Hebrews xi. 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." I read this Scripture nearly two weeks ago and it seemed at that time to reveal much beauty. For some reason it has come back to me several times since. I am made to say in the beginning, O Lord, our Lord, how excellent is thy name in all the earth! How marvelous are thy works to make strangers on earth feel that they are closely kin! How rich thy love and mercy which makes this relationship felt by poor sinners!

To go back to the above Scripture. It seems that the key-word in the beginning is FAITH. This faith belonged to God's people back in the days of the prophets, and the same faith belongs to God's people in this day. The apostle says that faith is the substance of things hoped for, the evidence of things not seen. Now we hope for that which we have not seen, for we cannot hope for what we already have. This hope comes through faith, and faith is the

gift of God. God's people are given patience through faith to wait for the fulfilling of the promises made unto them by the prophets and apostles through the Scriptures, which are the inspired messages from God. What are the words of the Bible to us without the revelation of God? We may read them without as much understanding as we would have of a daily paper. They are as a sealed book. But when God opens up our hearts and minds and makes us see the beauty, and feeds our hungry souls, we are made to rejoice in Christ Jesus. He feeds us with that heavenly manna which he has prepared for an elect family. God's people throughout all time have been a peculiar people. They are called pilgrims in the above Scripture, and are still called that to-day. They are sojourners in this life, for this world is not their home, they are seeking a city yet to come, whose Builder and Maker is God. There is a light upon the way that is guiding their feet in a strait and narrow path which leads at last to that bright home above. God's people in the days of the prophets saw the light ahead, "not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." God is the same yesterday, to-day and forever. His love for his people is the same to-day as it was in the days of old. They saw these promises afar off through the eye of faith, the gift of God. They were persuaded of them and embraced them by God the Father. It was God who was working in their hearts and giving them faith to trust in these promises. To-day God's people, this redeemed family, are looking through this same eye of faith, which was not given them because of any merit of their own. They have never merited one favor of the loving and heavenly Father, who knows better what they need than they know to ask for. They cannot live in this world as they desire to live, for when they would do good evil is always present. Like Paul, I believe they are made to say, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes. I believe that those believers included those who died in faith, as recorded in the above Scripture. The believers shall include every heir of promise for whom the Savior died and who find comfort in the gospel of Christ. They may be and are often ashamed of the way they act and things they say, but never of anything concerning their blessed Lord and Savior. Deep in their hearts they desire to be more like the Master, as the poet said. There is a continual warfare going on, and it will last so long as they remain in this old sinful world. In this life the redeemed of the Lord see as through a glass darkly, but they are living in that faith and hope that some day they shall see their Pilot face to face and rejoice in him evermore, where a thousand years shall be as one day. I believe God's people are given a foretaste of this heavenly bliss while yet in this world. We hear different ones come saying that they had rather suffer the afflictions of (with) the people of God

than to enjoy the pleasures of sin for a season. They esteem the reproach of Christ greater riches than the treasures of Egypt. As I was reading not long ago, the conversation and countenances of these people will tell who they are if they belong in Israel's camp. A light is made to shine out of darkness, and this light cannot be hidden. We hear these characters in whom this light has been revealed tell the same sweet story of how they travel in this life. They may be miles and miles apart, yet they rejoice in the same teaching, for all have the same precious Teacher. There is one school of grace and one great Teacher, for he hath all knowledge. He imparts this knowledge to whomsoever he will when he knows they need it. There is no end nor vacation time to this school, and God prepares the children to be taught there. They are bound to it by strong cords of love which no man can sever. It may and does please the great Teacher to conduct this school, so to speak, during the dark hours of night, when all is still. All of this teaching shall and does redound to God's praise and glory, for God's word shall not return unto him void. What greater love can we find in this life than the love of Old Baptists? Sometimes we hear those on the outside of this church commenting upon the love of Old Baptists. Somehow they are made to see it. Yet, on the other hand, we hear the Old "Hardshells" criticized harshly by the outside world. However, I am made to ask the question, Where is there an Old Baptist who does not love the

name? When they hear the name a love seems to rise in their hearts and I believe God alone knows of this love, for it is his love shed abroad in their hearts. It is his love that makes them realize where they stand. They are made to cry unto him for mercy. We notice the writer saying that these people confessed their being strangers and pilgrims on earth. How did they learn they were strangers and pilgrims but by the teaching of the heavenly Father? We only hear a child of God claiming to know one thing, and that is that he is a sinner, and if he is saved it is by the grace of God, and by grace alone. As the apostle said, I am determined to know nothing among you save Jesus Christ, and him crucified.

Dear reader, please bear with me and overlook all my mistakes. If you find any comfort in this letter give God all the praise, and remember me in your prayers.

I have only hinted at this Scripture, and, I feel, in a scattering way. It is all too great for me to put into words. I have written this for relief of mind.

Submitted in love,

MARY C. HUNDLEY.

BENTON, Ky., Oct. 19, 1933.

DEAR BROTHER DODSON:—Surely we must be akin somehow, some way. The editorial you wrote in October on "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," seemed to stir up my pure mind, which is the mind of Christ, I hope. The mind that I had in the beginning was a natural one, for that

which is first is natural. But I hope I know that in the flesh dwells no good thing, but from God comes the good gifts. We receive from our parents their fleshly nature, but from our heavenly Father that which is spiritual. Brother Dodson, it made me rejoice to read your editorial wherein you so beautifully described that we must be awakened out of sleep by the great God who speaks and it is done, who declares that he is God and there is none like him, that his counsel shall stand and he will do all his pleasure. He says, Yea, I have spoken it, I will also bring it to pass. I have purposed it, I will also do it. Now that God will awaken them that sleepest, and they when awakened will have the light of Jesus, and seeing they are walking and having their conversation with the dead, or unregenerated, they will arise from them, if God has an otherwise selected walk for them to walk. The "shalls" and "wills," the "lets" and "seeks," and "awakes" and "arise ye," must all come from that great Power that can move a wretch like me to seek and to knock, and to awake and to arise. If it were left to us we would never get into action, but he who calls us by his love will keep us awakened by his power to move us to do the things that he desires to be performed by us, and everything just in time, and his people will be willing in the day of his power to bear their cross and endure the pain, supported by his arm. Those admonitions of God in Paul's letter to the Ephesians are God's admonitions yet. I recently planned a week end to

be spent with my natural kindred, but my plans were not God's plans. Wednesday before the week end some of the dear Old Baptist preachers were touring through our country, and they preached at my home church and my uncle and I drove over to hear them. The preachers and two sisters came home with me and stayed until Thursday afternoon. Then their plan was for me to go on into the State of Tennessee with them to the Obion Association. It was made plain to me that that was what I was to do, and not the other that I had planned, so we all went. One brother in our church took six of us to the meeting, and we had preaching, it seemed all the time, Friday a. m. and again in the evening, then Saturday a. m. and Saturday evening again at the meetinghouse Sunday also, but Sunday afternoon came the parting, which always brings a sadness we cannot describe, only just can feel. So that wonderfully spent week end among the saints, associating with those who have their conversation on things of God, came to an end. After we had finished dinner we sang the good old songs while some discussed things of the Bible. What a feast awaited me, and I knew it not, when I was planning to be with others during that week end. So we do not know what God has in store for us, nor when he is to bring us to his banqueting-house, but one thing we do know, and that is when he says, "Eat, O friends," his friends will eat, and when he says, "Awake," they will awake and arise from their present position, whatever

that may be, and if the pure mind is directed into understanding what the will of the Lord is, then the pure mind will not be set on the things of this world, but will be filled with the Spirit, a spirit of longing to know more and more about Jesus, foolish talking, jesting and filthiness in our conversations will be at an end and the conversations will be on godliness, because we "can't help it" after we have been stirred to the point where we are concerned about God and godliness. God stirs us up and gives us the understanding heart and the walk to walk and a willing mind to walk worthy of his calling, and not after the ways of the world. I believe, too, brother Dodson, that the Old School Baptists are of the faith of the apostles. It seems our people, as I can see them, are living separate and apart from the world. Their walk seems clean and sacred to me, but I do not feel to be as I see my brethren and sisters. I cannot see myself as I admire them. I often wish I could, but when I view myself as I really am I feel too insignificant to lisp the name of Jesus. But when we are brought to the place where we feel we must have a friend where else can we go? to whom but Jesus? I often think that is the time God's children ask him in prayer for mercy, it is when they feel without a friend on earth, and none in heaven beside him.

I must now close. Excuse my rambling remarks. May God spare you, if it is his will, to write these able, edifying truths that so lift up his name.

EFFIE BLAGG.

BENSON, N. C., Feb. 9, 1934.

DEAR ELDER DODSON:—While I feel very unworthy, yet I am inclined to write you a line and let you know that I have just read with much sweetness your excellent editorial in the last issue of the SIGNS. I have been very cold and lifeless pertaining to spiritual things of late, if indeed I know anything about those things, but while reading your article I felt to rejoice and, I hope, to praise the Lord. I desire to lift up mine eyes unto the hills, from whence cometh my help. As you say, If we did not feel positively certain that he doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, we would of all creatures be most miserable. Too, you say it is this doctrine that keeps us from despair and assures us of our final perseverance over all enemies, including death itself, regardless of how that may come about. How true are those things. Surely he is a God of purpose, and I am glad that he reigneth. He maketh wars to cease unto the ends of the earth.

One of my dear nephews was killed in an auto accident in November, while returning home from taking his brother to a hospital. It was a terrible shock to receive the sad message, for he was very dear to me, and was such a good boy. The Lord knew best, and I verily feel that he had a purpose in calling him away from this world of sin and sorrow. I desire to be submissive to his will in all things, for I know he doeth right.

Please pardon me for writing as I

have. I only meant to tell you in few words how much I enjoyed reading your article, and hope to be able to read more from your pen in the future than in the past. I trust it may be given you to remember me when calling on the name of the Lord. May he bless you abundantly throughout this new year.

Unworthily,

**ELIZABETH H. BARBOUR.**

WINNSBORO, TEXAS, Dec. 18, 1933.

DEAR EDITORS:—My subscription to the SIGNS expires with the December number, so you will find inclosed the amount for 1934. I surely do enjoy reading the dear paper and look forward to its coming like a dear friend from a far country. I do not get to hear any preaching, and always read it through before I lay it aside. I hope it will be spared to our dear people many years yet to come, and I hope each subscriber will make some sacrifice, as I have done, to keep it going. Write on, O gifted writers, and sing aloud, so every one can read. I am no writer, wish I was, so I could write something worth reading. I hope and pray the good Lord will bless and prosper all our people for the year 1934, that we receive all and do all and know all through our Lord and Savior Jesus Christ.

(MRS.) F. S. PETTY.

MARTIN, Tenn., Feb. 17, 1934.

DEAR EDITORS:—The 15th of this month reminds me my subscription to the dear old SIGNS is again to be renewed, and I want to thank the God of

every good and perfect gift that he has again blessed me in being able to pay. I am sending three dollars; one to use as you see fit. I wish I could send the SIGNS to every one who is not really able to pay for it, if they would enjoy reading it as much as I do. The Lord only knows how I could get along without it, for it seems as though I can hardly wait until it comes. I wish it could be twice a month as it once was, but I want to be content. I do not believe that the Lord wills it to go down entirely, for he said he would leave a witness, and I think that is what the SIGNS stands for. All the writers tell my feelings better than I can. May the Lord bless each and every one who is in any way connected with the SIGNS, and may it be his will for it to continue as long as the world stands.

In love and fellowship to each and every one of its writers who contends for a God that doeth all things right and makes no mistakes,

(MRS.) J. A. PHILLIPS.

WALNUT GROVE, Mississippi.

DEAR EDITORS:—I am writing to ask you to change my address from French Camp, Miss., to Walnut Grove, Miss. The dear old SIGNS has been coming to me free for a long time, for which I am surely thankful, for I do love to read it. I hope some day I will be able to contribute something toward its support. How glad I would be if I could. May God bless you and all its supporters with grace to keep it going.

J. M. PALMERTREE.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY, 1934.

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**TEMPTATION.**

THE young believer newly come into the preciousness of the hope of eternal life through the sovereign grace of God, often finds his temptations increase instead of diminish. This fact surprises him, because he expects these to lessen, and not to seemingly increase. He is often disappointed at this and counts it an evidence against the reality of his experience. The reason for this is two-fold: (1) Satan comes more fiercely against the believer than before he obtained hope, because the adversary loves, if he can, to spoil the fresh budding bloom of the new life. He thus thrusts sore at the newborn babe in grace, envious because another prisoner of his has been delivered from under his dominion into the glori-

ous liberty of the children of God. (2) The believer's consciousness of temptation is increased by reason of the fact that, through the new birth, he is now in possession of a new life from Christ that is far more sensitive to temptation than was the old life. Things are now seen and felt to be temptations which under the old regime before regeneration were not recognized as being temptations at all.

It seems difficult to understand that Christ could possibly have been so sorely tried as we, because he had no sin, and that, at first thought, would seem to exempt him from such sharpness of pain as is ours under temptation. Quite the contrary, Christ's sinlessness made the temptation more terrible to him. He, being Deity incarnate, was so infinitely pure that he could not be even in the presence of sin without every principle of his innate holiness revolting against it. The ugliness, deformity and exceeding hatefulness of sin are unendingly repulsive and antagonistic to holiness. For the sake of those given into his care by the Father, that he might deliver them from the power of Satan and that he might succor them in all their temptations, He in his own blessed and holy Person faced the adversary and overcame him, repugnant, ugly and offensive as Satan must have been to One so infinitely pure and holy as He is. The holiness of Jesus made the temptation and closeness of Satan in the wilderness, all the harder to be borne: not that the outcome of such a contest was ever for a moment in



doubt, but the pain and torture of it were all the more enhanced from the very fact of Jesus' infinite purity. With us, temptation never is as keen and sharp as it was with Jesus, because in us there is the fallen nature of our humanity upon which Satan feeds and which, if not restrained, loves to yield to the tempter and have its lust appeased. In us, from the very fact that we are human, there is a certain affinity for sin and a gross inclination to give in to it. Nothing of this kind in Jesus. God incarnate as he was and is, for Jesus to be in the atmosphere of sin, to say nothing of his being face to face with the arch-enemy who has sin for his native element, meant such pain and anguish for our sakes as we ourselves shall never be required of God to experience.

The temptation of Christ in the wilderness following his baptism, had three phases. (1) He was tempted in the domain of the body: physical temptation. (2) He was tempted in the realm of the Spirit: spiritual temptation. (3) He was tempted in the sphere of the work he came to do, the purpose of the Father for which he was destined: temptation in the way of his calling. These three cover the whole range of temptation in the lives of God's children. There are no other avenues through which Satan can get at them. Defeated in the realm of the body, routed out of the world of the spirit vanquished from overcoming us in the discharge of our calling, whether that calling be sacred or secular, Satan is shorn of all his power

since Christ our High Priest was in all points tempted like as we are, yet without sin. (Hebrews iv. 15.)

#### 1. Temptation physical.

Jesus, filled with the Holy Ghost, was "led," so say Matthew and Luke, "driven," says Mark, into the wilderness to be tempted of the devil. The impelling or driving force was the Holy Ghost because he must necessarily be tempted in the likeness of all his people's temptations in order to his perfecting as the Captain of our salvation, and his being led by the same Spirit into this temptation was because of the boundless love he bore toward us through which he was voluntarily drawn through the trial and on beyond it to the accomplishing of our salvation in the tragedy of Calvary. "If thou be the Son of God, command that these stones be made bread."—Matt. iv. 3. Why be hungry? The cravings of the body need to be satisfied, why suppress them? The reasoning of Satan is subtle but false. Only part of the truth does he tell; never does he use the whole truth. Were there no trace of truth in his traducings, he would deceive nobody. The nearer a counterfeit copies the genuine, the more difficult it is to detect the lie. True it is that the physical cravings of the body are God-given and to be appeased legitimately. There is nothing wrong in being hungry or thirsty or in any other natural desire with which he has been endowed by his Creator, but man has corrupted his way upon the earth. (Gen. vi. 12.) He has perverted his innate cravings through the Adamic fall. Thus, in

man's present fallen state, his cravings are not to be trusted. The reply of Jesus to this first temptation tells the whole truth: "Man shall not live by bread alone." Man cannot live by confining himself within the sphere of the physical and material. "A man's life consisteth not in the abundance of the things which he possesseth."—Luke xii. 15. To try to do so is death, as Adam found to his condemnation. "But by every word that proceedeth out of the mouth of God." Those for whom Jesus met and conquered temptation must have both their physical and spiritual needs taken care of and supplied. To live after the flesh, to attempt to confine one's life within the limits of one's physical being, thus seeking to save one's own soul materially, is to lose one's self and so die to the things of the Spirit. (Luke ix. 24, 25.)

## 2. Temptation spiritual.

This, from Satan, was the attempt to assail and overthrow the soul, even as the first assault was against the body. Here Satan took Jesus into Jerusalem and up unto the pinnacle of the temple and said, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." This from the ninety-first Psalm. Satan can and does quote Scripture, but never can he give the right application; nor does he take the Word in its wholeness, but piecemeal as suits his purpose. Satan comes

often in the garb of a saintly appearance professing familiarity with godliness, feigning love of the truth. In this guise, he is the most enticing and most deceptive, alluring the very elect if possible. Cast Thyself down. God will take care of Thee. Trust Him. Jesus replied, "Thou shalt not tempt the Lord thy God." Trust him, yes! But tempt him? No. We never tempt those in whom we have absolute confidence. If we do tempt them, it is because we do not trust them. If we truly and wholly trust and depend on the Lord, it does not occur to us to tempt him. To tempt God is to presume conceitedly upon his goodness and to irreverently dare him to keep his promise. Cast thyself down. That would not be trusting God. That would be suicide. Here is the temptation to make a show of one's trust by an outward heroism in the name of religion. Few things are more repugnant to the Holy Spirit than pride and ambition in the spiritual life. Those who sincerely trust the Lord wait upon him in hopeful and prayerful expectancy and in lowliness, meekness and quietness. They do not dare him to take care of them. They humbly look to him and beseech his guidance as they go along by faith in their divinely appointed way, but they shrink from blatantly professing their confidence by putting him to a public test. Not until Leviticus sixteenth chapter did God give direction about burning the incense, but in Leviticus tenth chapter the two sons of Aaron used their own human wisdom and burnt incense, not

waiting for divine direction, and so they died. The injection of self-will into one's spiritual life, running before one is sent, kindling one's own fire: all bring about lying down in sorrow at the Lord's hands. To the end that we should not be overcome in such a way, Jesus suffered this temptation for us as he did all others. Like all his other use of Scripture, Satan quoted only so much of the ninety-first Psalm as suited him, and stopped short of verse thirteen of that Psalm, the verse that prophetically announced Satan's doom. "The dragon shalt thou trample under feet." Ages before the ninety-first Psalm, it had been announced that the seed of the woman (Christ) should bruise the serpent's head. Of this, Satan says nothing. The archenemy dreaded and abhorred the oncoming of Calvary and sought to dissuade Jesus from the cross. There, on the cross, Jesus was to tread the dragon under his feet. Not only so, but the God of peace shall bruise Satan under our feet shortly. (Romans xvi. 20.) The dragon bound is to be imprisoned in the bottomless pit and afterward to find his miserable end in the lake of fire of the second death. All this is prophetically in the ninety-first Psalm, but to it Satan does not so much as allude.

### 3. Temptation vocational.

"The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Again it is only a half-truth which the

devil uses. True, Satan dominates the kingdoms of this present evil world. He is the prince of the power of the air and the spirit that works in the children of disobedience. He is the god of this world and has blinded the minds of them that believe not. The whole world lies supinely in the lap of this wicked one, much as a nursing child in the lap of its mother. It is of him Jesus said, "The prince of this world cometh, and hath nothing in me."—John xiv. 30. Jesus' vocation or calling was to do the will of his Father and finish his work, to lose nothing of all that the Father gave him and to raise it up at the last day. The devil, if he could, would turn Jesus from this high calling and tempt him to the easier way. So would he turn us all from our calling, could he have his way about it. Knowing that the cross of Christ would seal his doom forever, Satan would dissuade Jesus from Calvary. Even devils know that they have but a short time and begged Jesus not to torment them before that time. (Matt. viii. 29.) Even they believe and tremble. (James ii. 19.) Satan knows that he has but a short time. (Rev. xii. 12.) Instead of going on the slow, painful, bloody and shameful way of the cross, Satan offered Jesus world-dominion if only he would bow down and worship him. To have yielded would have meant compromise. To have compromised would have been failure. Pharaoh at first proposed to Moses that Israel be content to perform their sacrificial worship in Egypt and not leave the country, secondly Pharaoh pro-

posed they go only a little way out of the land to worship and then come back, thirdly he proposed that Israel go out but leave their little ones behind. All these compromises Moses rejected. Israel's departure must be a whole and clean-cut going out, never to return. There could be no compromise between Israel and Egypt. There can be today no compromise between the believer and the church, and the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 17. But the Lord brought Israel out from bondage not by the land of the Philistines, which was the shortest way, but by the long hard way of the desert. The reason why so many difficulties come into our lives may be because God knows the smooth, easy way might tempt us to compromise with Satan. God deals with us in full knowledge of our weaknesses. He knows our frame and remembers we are dust. Bow down and worship me, said Satan. Indeed! He fails to say, however, that one moment's worship of the devil means service and slavery to wickedness. Whatever it is that a man worships, that he serves. Worship is the badge of service. To whomsoever we yield ourselves to obey, his servants we are. (Rom. vi. 16.) This Jesus plainly affirms in his reply to this third and last temptation, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." To have obtained the kingdoms of this world by worshiping Satan, thus becoming his

slave, would have been for the world to forever remain organized as it is today, under the dominion of the evil one, and would have meant for the children of God to have forever remained under the captivity of him that had the power of death. Such could not be. Jesus died and rose again, overcame and destroyed the god of this world and took from him his dominion. By the heavy-weighted way of Gethsemane, Calvary and Olivet Christ vanquished him who would have had Him achieve world-dominion by the easier means of compromise through service to wickedness. By his resurrection from the dead, Christ is declared to be the Son of God with power. After his resurrection, Christ announced that all power in heaven and earth was given into his hands, and bade the disciples for that reason to go into all the world and preach the gospel to every creature. The very kingdoms of this world shall become the kingdoms of our Lord and of his Christ, at the trumpeting of the seventh angel. (Rev. xi. 15.) He manifestly won world-dominion by his cross, not by service for even one moment to Satan. Thus does he destroy him that had the power of death and deliver all those, His own, held in bondage thereunto. Whatever be the calling, sacred or secular, in which the believer is providentially situated, Satan tempts him to compromise and so to defeat. To the end that we shall not be ultimately overcome, Jesus was tempted in our stead and in our likeness. Whether one be called to preach, and so to serve in the sanctuary, or

whether one's lot lie in some secular path, always Satan presents some easier, more comfortable way than the daily slow, toilsome way of simple honesty and faith. The world is today full of easy religion, religion that knows no searching of heart in the light of the Word. Satan would have us be at ease in an easy religion. Being the children of God, and Christ having suffered for us in the flesh, the sincere among us upheld by grace will shun the way of easiness pleasant to the flesh and will, as did those of old, esteem the reproaches of Christ more worth while than all the enticements and rewards of Egypt.

"More the treacherous calm I dread,  
Than tempests bursting o'er my head."

Paradoxical as it may seem, the stronger a man is, the fiercer is he tempted. The weak are not so tempted for the reason that the weak give way and yield, having not the power of resistance. By the strong man is meant the one endowed with life resultant from the new birth. The weak, in this instance, is the one not so endowed. Therefore, the stronger the man is and the freer the Christ-life flows through him, the sharper is that man's temptations and the more terribly does he feel the pull and tug of the enticement. The weak, resistless, give way to the tempting and yield, hence such cannot feel the sharpness of the conflict as does the man strong enough through grace to combat it. The weak does not recognize temptation as such, thus he yields without a struggle and continues in his willing servitude to Satan. The

strong man, endowed as he is with sustaining grace, is the shining mark for all Satan's darts and fierce are the onslaughts of the enemy against him. The more painful the conflict, the more spiritual one is. Never in our own strength nor by our own doings can we withstand temptation. Could we do so, Christ need not have been tempted in our likeness. Because he withstood and overcame all that ever we can possibly be tempted with, so shall we be able to stand and overcome through him. May we be all the time graciously yielded to him, then shall we realize the victory being won for us and within us, and shall hope through him to sit down with him in his throne as overcomers. (Rev. iii. 21.) Thanks be to God who giveth us the victory through our Lord Jesus Christ.

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. 32 means your subscription expired December, 1932; June 33 means your subscription expired June, 1933; Dec. 33 that it expired December, 1933, etc.

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

J. P. Smallbone, Manitoba, \$2; Mrs. Ida Cockrell, Va., \$1; Dr. W. R. Presley, Texas, \$1; Dr. J. B. Garrison, N. J., \$2.

## OBITUARY NOTICES.

AGAIN it becomes my sad duty to chronicle the death of a precious brother in the church. **JOSEPH W. HAMILTON** was born May 24th, 1861, and departed this life March 24th, 1934, in his seventy-third year. He is survived by his wife, Mrs. Miranda Jones Hamilton, three sons, Charlie, Norman and Robert, two daughters, Mrs. Sherman Bassett and Miss Cassie Hamilton, twelve grandchildren, one sister, Mrs. Fannie Fields, of Portland, Oregon, one brother, John C. Hamilton, of Dayton, Ohio, and a number of nieces and nephews. In the year 1908 brother Joe received a hope in the Savior, and a short time afterward told his experience to the brethren, and at the church meeting in October, 1908, he was gladly received for baptism, and on the following day was baptized into the fellowship of the Elk Lick Church by Elder R. M. Thomas, and all his life had been with the same church, near Sadieville, Kentucky, always in attendance at the meetings until the last two years, when his health became so impaired that it was not prudent for him to leave his home. He was a member of the Licking Association, and the Elk Lick Church was the last church in the Association, and it is now known as a yearly meeting, which meets the fourth Saturday in September of each year, and at these meetings we will miss our brother "Joe," as he was good company, and several times I have been entertained at his home, and he and sister Hamilton always had a warm welcome for the brethren. It is with much sorrow that I pen these lines, but we sorrow not as those who have no hope. For him to live was Christ, and to die was gain. May the Lord reconcile us all, and enable us to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The body was taken to the Porter Christian Church, at Porter, Ky., where I spoke to the bereaved ones, from John xiv. 1-3, and all that was mortal was laid to rest in the village churchyard. The Lord only can comfort the friends.

ALSO,

**Miss JOSEPHINE MARTIN**, our dear sister in Christ, was born December 9th, 1878, and died April 2nd, 1934, in the fifty-sixth year of her age. Our sister had been in failing health for several years, but was not considered to be in a dangerous condition until the last three weeks. During this time she suffered much, but bore her pain with patience. Death came to her as a relief, but to the remaining ones it was a shock. While it was looked for from day to day, yet it seems we are not ready for the summons, even though looking for it daily. She has left to mourn her aged father and several brothers and sisters. It pleased the Lord in the year 1904 to grant our sister a good hope in Christ, and upon relation of her experience to the Old School Baptist Church called Little Flock, in Anderson County, Kentucky,

she was received, and was baptized by the then pastor, Elder P. W. Sawin, who is still living and enjoying reasonably good health, considering his blind and feeble condition.

I was called from Shelbyville and tried with the ability the Lord gave me to preach Christ and him crucified to a large congregation of relatives and friends, after which all that was mortal was laid to rest in the cemetery at Lawrenceburg, Kentucky, to await the call of the Master in the resurrection. May the blessing of the Lord be on the family and members of the church, to enable us all to say, Thy will, O Lord, be done.

GEORGE L. WEAVER.

**MRS. MARTHA ELIZABETH (BLACKWELL) DRAKE**, widow of Elisha H. Drake, departed this life February 20th, 1934, after a short illness of heart trouble, making her stay on earth about eighty-four years. She was the daughter of the late Mr. and Mrs. Woolsey S. Blackwell, of near Pennington, New Jersey. She was married to Deacon Elisha H. Drake, of Woodsville, N. J., April 23rd, 1891, who preceded her March 17th, 1917. She was a kind and loving wife and a kind and loving step-mother to his children, who speak of her in the highest regards as mother. She filled the measure that "a prudent wife is from the Lord."—Prov. xiv 9. She was established in the gospel and loved the doctrine of salvation by grace. After her husband departed she made her home with her step-daughter, Mrs. John Christopher, of Trenton, N. J., who preceded her several years, but she continued her home with Mr. Christopher and daughter Ruth until her departure. Mrs. Mary L. Carter (her step-daughter) says of her, I will miss mother and her weekly letter, but I feel my loss is her eternal gain, and I cannot wish it otherwise.

The writer spoke in tribute to her memory in the Harbourton meetinghouse to her only nephew, Mr. H. B. Pittenger, of Woodsville, N. J., several stepsons and other relatives who survive her, after which her remains were laid to rest in the Harbourton Cemetery to await the making up of the jewels of the Son of God, when she shall come forth with all the redeemed of the earth and be caught up in the cloud to meet the Lord in the air, and so shall she ever be with the Lord. C. W. V.

**DEACON J. H. GRIFFIN** was born September 7th, 1865, joined the Primitive Baptist Church in the year 1897, in the State of Alabama, Tuscaloosa County. He was married to Martele Papazan February 17th, 1888, and to that union were born ten children: Mrs. Rhoda Kelly, Mrs. Lillie Kelly, Herman Griffin, Lawn, Texas, Mrs. Georgia Skelton, Abilene, Texas, Mrs. Nola Stewart, Tray Griffin, Charlie Griffin, Mrs. Elva Jones, Tommie Griffin, Lawn, Texas. Wilbur Lee Griffin died in infancy. Brother J. H. Griffin departed this life August 31st, 1933, in the full triumph of a living faith. A few hours before his Savior called him

home he turned from his side over on his back, raised up his hands, looked up, and said, Up there. His wife said, Yes, where you are going. He said, Yes. For years brother Griffin was a great sufferer, but never complained. I was well acquainted with him for fifteen or twenty years, and he was faithful to every trust, one of the most faithful members of the church. I do not suppose he ever missed a church meeting in all the time he was a member unless he was too sick to get there. I never knew him to miss a meeting for any cause. When he first married he was very poor financially, but the Lord gave him a good living and some good property. He had the quietest, nicest family of children of any I am acquainted with in all my travels. He was a faithful, loving husband, a patient and affectionate father. He was faithful in all his business relations, faithful as a neighbor, truthful, honest, prompt to comply with his promises. If ever there was a church member that showed his faith by his works brother Griffin was the man. We miss him; yes, we miss him. He was a great loss to his church, family and friends. God's grace taught him to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. We mourn our loss, but our loss is his eternal gain, and we sorrow not as others who have no hope. May we meet and no more part.

ISAAC R. GREATHOUSE.

**LUDWELL LEE**, our brother in Christ, departed this earthly life March 17th, 1934, after being ill only a short time at the home of his niece, Mrs. William Henry, near Manassas, Virginia. He was seventy-nine years old last November. Was baptized by me August 12th, 1923, into the membership of the Frying Pan Church, Fairfax County, Virginia. He is survived by only one sister, Mrs. Elizabeth Reed, of Round Hill, Virginia, and also by an adopted daughter, whom he and his wife raised from a child, Mrs. Roseoe Huntington, of Fort Humphrey, Va. He was a son of William F. and Caroline Higgs Lee, both deceased.

Funeral services were conducted by the writer in the Episcopal church-house at Chantilly, Va., burial in the burying-ground there. He had for some months felt that his end was near, and only a few weeks before had gone to the burying-ground and staked off a plot where he wanted his body laid away. To him, death held no terrors. This was because his hope rested well-assured in the perfect and finished redemption-work of the blessed Redeemer. Our brother, like Paul of old, knew in Whom he believed and confidently knew that his Savior was abundantly able to keep that which in faith he had committed into his care against that day. Brother Lee was a spiritually-minded man, and one who loved to pore over His Bible and to talk on the things of heaven. He was firm in his belief in the predestination of all

things and in salvation by grace and grace alone. We have hope for him that he is at home with the Lord. May all the sorrowing ones find comfort, if it be God's will, in the same blessed truth which our brother held so dear to his own soul.

H. H. L.

## MEETINGS.

The Delaware Old School Baptist Association is appointed to be held with Welsh Tract Church, May 26th and 27th, 1934, two days only, fourth Saturday and Sunday in May. This change was adopted, being the mind of many in the churches that the attendance would be better, and more acceptable to those coming from a distance, and especially those in business, the week end being open to many, whereas they could not be relieved in the middle of the week.

Those coming by train will find both large trunk lines, the Baltimore and Ohio and the Pennsylvania R. R. available to Newark, Delaware. All, including auto visitors, come to the home of either brother Charles H. Jarmon or J. B. Miller Friday night or Saturday morning. Ministering brethren are especially invited.

JOHN B. MILLER, Church Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in May and June, 1934. Services to be held at the home of Earl D. Stevens, Central Bridge, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

The Delaware River Old School Baptist Association will be held with the Southampton Church, Southampton, Bucks County, Pennsylvania, on Wednesday and Thursday, May 30th and 31st, 1934, commencing at 10:30 a. m., Daylight Saving Time. Ministers of our direct correspondence, and brethren, sisters and friends who love the truth are cordially invited to meet with us.

CASPER G. FETTER, Church Clerk,  
R. D., SOUTHAMPTON, Pa.

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 (6th, 7th and 8th), 1934. Those coming from and via New York City will take train leaving foot of Chambers Street. Get tickets for Howells, 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 please 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.

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

IN

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

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

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

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

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

**1315 Columbia Avenue**

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

S. B. MOFFITT, Pastor.

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

The Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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

E. B. AULT, Church Clerk.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2807 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.



# 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. 102.

MIDDLETOWN, N. Y., JUNE, 1934.

NO. 6.

## CORRESPONDENCE.

DUTTON, Ontario, April 30, 1933.

DEAR SISTER GILLIS:—It is quite a long time since you first asked me to write some of my experience to you. Each time you have mentioned in your letters that you would like me to write you I have felt ashamed, and the postscript to your last letter seemed to rebuke me for neglecting your request so long, so I will make the attempt, hoping the Lord will guide my pen. I think the real reason I have delayed so long is that I have felt afraid of writing something I should not.

From my earliest childhood I believe I can say I had a love for the people of God, and although I often did and said wrong things, I always felt condemned in them, and would try to do better, only to find that my natural disposition conquered again and again, in spite of all my efforts. I felt so ignorant of the things of God, and would often beg the Lord to show me what I ought to know. My parents were not members of the church, but attendance at the

meetings and Bible reading in our homes seemed to have consideration above everything else. My dear grandfather lived with us, and, as I look back, I think he was one of the saintliest men I ever knew. He was a deacon in the church, and when ministers and friends visited him I would linger in the room, that I might have the privilege of listening to their sweet conversation. I felt to be separated from those dear people by a pale, which I feared would never be removed. There were seven children younger than I, so mother and I took turns Sunday nights in going to meeting, although we all went in the morning. After I had put the little ones to bed one Sunday night I was reading in Philippians, when I came to the words, “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” They seemed to stand out and impress me so that for many years after my constant cry to the Lord was that he would make me to believe on him, even if it

had to be through suffering. I remember one day very distinctly that when I was house-cleaning I dropped on my knees by a chair, feeling deeply that I must beg of the Lord to reveal his truth to me. I cannot say that in all this time I was in any trouble of mind. I had a lovely home, the kindest of parents and brothers and sisters, and I believe I had a very happy and sheltered childhood and girlhood. It was simply that the things of God seemed so worthwhile to me and I knew I was so ignorant of them. Especially did I desire to know the meaning of "Jesus" and his part in the redemption of his people. I would listen to the ministers, hoping and hoping I might be able to follow them, but I felt all the while that they were preaching over my head to those who had already experienced what I so earnestly desired. There was much that I enjoyed in the meetings, but felt I was lacking in the one thing needful. At one time while still a girl at home in England I received much encouragement from a sermon preached by an old minister named Mr. Wady, from the words, Wait, I say, on the Lord. It gave me fresh courage to keep hoping and praying that the Lord would show me what I should know in his own time. After I was married, we lived for a short time in Zanesville, Ohio, but we did not find any one there who believed as we did, and we missed the meetings very much. We soon returned to England, and stayed there for awhile, until it seemed advisable to return to the States. We had much enjoyed the meetings again in England, and it was a great trial to leave all our friends. However the Lord was better to us than our fears, for we found a company of our own people in New York City. The members and friends received us most kindly, and we felt the lines had fallen to us in pleasant places. My husband seemed more and more attached to the people, and his mind was frequently exercised about joining the church. He would talk to me about it, but said he wished I could go with him. I felt horrified at the idea of it, for I felt he had so much to tell, and I had nothing. All I felt in my mind was, Lord, thou canst if thou wilt. But that was the great question. Would he ever notice me? I told my husband to go on and not wait for me, and often he would go to the meetings feeling he must speak, but was unable to do so. After our second child was born I became very weak and nervous. I kept getting lower and lower, until for months I thought my mind would snap. I slept very little, and lost all interest in life. I had always had such a happy life, both before and after marriage, had enjoyed nature to a wonderful degree, so much so that the sight of green trees and grass against the blue summer sky would fill me with a pleasure indescribable, but now I was oppressed with a feeling of gloom almost amounting to horror which enveloped me all the time. I did not feel any interest in my husband or children, whom I had loved so dearly. The only thing that aroused me at all was if they were not well, and then I became

frightened, fearing the Lord would take them from me. I went on in this way for many weary months. I did not know what was the matter with me. I had always had a happy, buoyant disposition, but the terrible burden now upon me seemed to crush me to the very earth. The beauties of nature, once so sweet to me, did not appeal to me in the least. I felt my only hope was that God might appear for me. My constant cry day and night was, Lord, help me. O Lord, do help me. I felt the only pleasure I had in life was the Sunday meeting, where I could be with the Lord's people. Dear Elder McConnell was the pastor, and once when we were invited to his home he seemed much concerned at my altered looks and evident distress of mind, for my burden was so crushing I could not conceal the misery in which I lived. He said very gently to me, "Don't you think you would be happier if you were in the church?" Although I thought so much of him, I felt very annoyed at him for saying such a thing to me. I thought if he were willing to have such a wretched creature as I in the church he was like the ministers of worldly churches, who only think of adding to their numbers, whether the members are wrothy or not, and I could not understand it, as I had never thought he was that kind. I searched the Bible, and the only comfort I could get was from Job or David. I remember saying once to my husband that David must have known what it was to be where I was or he never could have written some of his Psalms, especially

the sixth Psalm, but I could not get any further than the seventh verse, although I did feel a nearness to the Lord in prayer more than I ever had before, but I had no assurance that he would appear for me. Life seemed a fearful dread of everything, and yet I felt I had no hope for the future if I should die. I missed my mother very much, for she had always been able to smooth out all my little troubles when I was with her, but she was three thousand miles away, and with no likelihood of her being any nearer. Then I thought that if only my husband could be with me instead of being away all day I should feel better, but one day when he had a holiday, and was home, I felt worse than I ever had before, and dropped down on my knees by the bed, and all I could do was to groan in the bitterness of my soul, Lord, help me. I felt all my earthly props had been taken from me, and if the Lord did not appear for me I should be lost both mind and body. The very atmosphere seemed gloom, I lived in darkness that could be felt. One day I noticed the room seemed a little brighter, so that I spoke of it to my husband. At the same time I felt a desire to write to my grandfather of the trouble I was in. I knew he was a very good man, and I thought he might understand me. I felt a little lightening of the burden as I wrote, but only a very little. The evening passed on, until I noticed it was nearly eleven o'clock, so I asked my husband to read a chapter before we went to bed. He had been tempted to

think he had talked religion to me until he was driving me crazy and was feeling in a hardened rebellious condition of mind over the wretched state I was in, and did not want to read. He said we should better go to bed, as we had to get up early on Sunday morning, as it was a long journey to the meetinghouse, but I told him I did not want to miss it, and he commenced reading Isaiah lv.: "Ho, every one that thirsteth," etc. While I was listening to it my mind seemed entirely taken from what he was reading, and I saw in my mind Jesus hanging on the cross bowed and crushed by the burden which I had been carrying for so long, and suddenly instead of being crushed to the earth I could stand upright, my burden was gone. In an instant all the prayers and hopes of many years were answered. I knew at the last meeting of "Jesus, the Savior of sinners." I knew what it was to have a hope that he had died for me, for my sins he was afflicted. In my letter to my grandfather I had mentioned the following hymn, and told him that was where I felt myself to be.

"Oh love divine, how sweet thou art!

When shall I find my willing heart

All taken up by thee?

I thirst and faint, and die to prove

The greatness of redeeming love,

The love of Christ to me.

Stronger his love than death, or hell;

Its riches are unsearchable;

The first-born sons of light

Desire in vain its depths to see;

They cannot reach the mystery,

The length, the breadth and height.

God only knows the love of God;

Oh that it now were shed abroad

In this poor stony heart!

For this I sigh, for this I pine,

This only portion, Lord, be mine;

Be mine this better part."

Now I felt that prayer had been answered. My very being seemed filled with love to the One who had saved me from the lost condition I was in for so long. I felt like the woman of whom it is said that she was bowed together, and could in no wise lift up herself, and Jesus laid hands on her, and immediately she was straight, and glorified God. That was just what I wanted to do, to praise God for his wonderful goodness to one so unworthy. I tried to tell my husband, but he had been troubled so long by my depression that he feared my joy was just another phase of it, the change was so great he could not believe it was really so. However, when morning came I was up early, dressing the babies and urging him to get started early, for all I could think of was getting to meeting to tell Elder McConnell and the other dear ones of the Lord's goodness to me. I have often wondered since how I could have forgotten to even think of my unworthiness, all I could think of was the Lord's goodness. My husband spoke to the church at the same time, and Elder McConnell baptized us the following Sunday in the Hudson River. It was one of the happiest days of our lives. When speaking in prayer in our home, my dear husband had often asked the Lord that we might grow up together as "calves of the stall," and it seemed wonderful that he should have brought us to the church together. I knew now what the words meant, "Old things are passed away; behold, all things are become new." The very Scriptures

seemed illuminated when viewed in the face of Jesus Christ. The epistles had always seemed to me deep, and difficult to understand, but now much of them seemed opened to my understanding. The preaching seemed all for me. Like the good Samaritan, it came just where I was. My heart overflowed with gratitude to the God of my salvation. Over nineteen years have passed since that time, but the sweetness of those experiences still remains, and I hope the Lord will never suffer it to be effaced from my memory. My physical weakness still continued for some time, but with such a difference. Before, I had a dread of the future, whether life or death, afterwards, I felt if the Lord saw fit to take me to himself I should be only too glad to go, but my health, relieved of the trouble of mind, gradually improved, so that I again felt fit to carry on the burdens of life and raising a family, and I have always felt since that the Lord "has been a strength to the poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Many times I have found that "a man" (the man Christ Jesus) has been "an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

I could write much more of His goodness to me, but have already made this letter too lengthy, so will close for this time. Forgive what you see amiss in it, for I am a poor frail creature, so

fearful that pride may creep in and make "even the grace of God a snare." George is in Toronto to-day. I am sure he would join me in love. Write when you feel to. We are glad to know that once again the Lord has given you the oil of joy for mourning.

Your sister in a precious hope,

ESTHER RUSTON.

DUTTON, Ontario, Oct. 29, 1933.

DEAR SISTER GILLIS:—The last time I saw you, you reminded me of my promise to write you again. I do so, hoping that the Lord will guide my pen, so I may not be left to write anything that will not be to his glory. I think in my last letter, in response to your request, I wrote of the way I had been led up to the time of joining the church in New York City. I cannot just remember where I left off, but will go on from that time.

For a time I was very happy, but gradually I slipped back again into the depressed condition I had been in for so long, but oh! with what a difference. Before, I knew that the Lord could help me if only he would, but I feared I was an outcast, now I had the sweet assurance that he had appeared for me, and a hope which was as an anchor of the soul to me. I remember once feeling very oppressed and fearing that the old burden I had carried so long was returning, and feeling so weak and unfit to cope with earthly cares, when suddenly the words dropped into my heart, "Casting all your care upon him, for he careth for you," and immediately I felt my heart lightened and

could leave all my cares in his hands. We were living in a most unsuitable apartment, and felt we must move, yet my health being so poor I was not fit for the exertion, but the goodness of the Lord seemed so amazing to such a poor insignificant creature that it filled me with new courage, so that the way was opened for us to move to a much nicer apartment. I went on in this way for some time, sometimes feeling there was little comfort for me in this life on account of the depression under which I lived most of the time, that it was my constant desire that the Lord would take me home to himself. I felt all fear of death had been taken from me, all I desired was to be with Christ, which I felt was far better. The words were often with me

"If such the sweetness of the streams,  
What must the fountain be,  
Where saints and angels draw their bliss  
Immediately from thee?"

I went on in this selfish, self-centered condition for a long time. Although I dearly loved my husband and children, I felt I could gladly lie down and leave them, if only it were the Lord's will, for I felt physically too weak to live and care for them. So I struggled on, never neglecting them, but hoping death might relieve me, when one day I commenced to spit blood. I thought I must be in a decline, and that it was responsible for all the weakness I had suffered, and that I could not live long. Then to my surprise I found that the thought of leaving my husband alone to care for our three babies seemed terrible to me, and I felt I had to beg of the Lord to spare me to them. I have

always felt it must have been a slight rupture of a blood vessel, as I never had any more trouble of that kind, but it showed me that we have to take up the burdens the Lord lays on us, and that we cannot lay them down, but have to look to him for strength to bear them. My health gradually improved, but we had trials in other ways. My husband had been set aside to the ministry, and he accepted a call to the churches in the Catskill Mountains, in New York State. It was altogether a new life for us, as it meant giving up his profession and all which that meant, but the Lord blessed us with good health, and many providential blessings, and we had many happy times together, in spite of some trying things we had to pass through. We can look back and see how wonderfully the Lord appeared for us many times. At one time an epidemic of septic sore throat swept the district where we lived. We all recovered without any ill effects, except our eldest two boys. Soon afterwards our eldest boy had rheumatic fever, and for three weeks the only sleep I could get was two or three minutes at a time. When he was recovering we found that our second boy had a very uneven heart beat, caused by poison from the sore throat. The condition of our two dear boys was a great grief to us. One night a few weeks later, when the one who had been ill with rheumatism was recovered sufficiently for me to go to bed, I lay wide awake. I seemed to have lost the habit of sleep, and to make it worse, my husband was far away preaching. I had

no objection to that, but it increased my feeling of loneliness and anxiety. A feeling of terror took hold of me. I wondered how I could ever face the future. My husband away so much, and the two boys I had learned to depend on so much for help and companionship (at that time one was eleven and the other fourteen), both so afflicted, it seemed doubtful if they would ever be well again. I felt so exhausted, and I felt I could not care for them and manage the farm work as well during the absences of my husband. My sister Grace was with me at that time, but she had plenty to do as well, as we had three other little ones. She was a great comfort to me, but I lost sight that night of all my comforts. As I lay there in the darkness the darkness in my mind was far greater. Suddenly across the corner of the room appeared in illuminated letters the words, "The Lord is my shepherd." The writing was so bright in the darkness it seemed it was the glory of the Lord. As my mind traveled over the rest of the Psalm to the words, "I will fear no evil," the word "no" was underlined three times. My terror was gone, and in its place there was peace and joy unspeakable. I fell into a sweet sleep, and during the trying months that followed, when sometimes our hopes would be raised only to be dashed again, I felt I could leave everything in the hands of the dear Lord who had appeared so wonderfully for my help. Eventually the boys recovered, and we could praise the Lord that apparently they suffered no

ill effects. To me it has always seemed that it was as much the hand-writing on the wall by the finger of God as was the writing seen by the wicked King Belshazzar, but how different was the result wrought. To him it was death, to me life. What has never ceased to cause wonderment in my mind is that the Lord condescended to notice such a poor, weak, unworthy creature and relieve my misery in such a way, when so many of the Lord's dear people, so much worthier than I, live year after year desiring a visit from the Lord, and sometimes never experience it in this life. I do believe, though, that when they pass from this scene they prove the truth of the beautiful words of James Durand:

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

I often think of my own precious mother, who seemed to live for the things of God, and was beloved by all who knew her for her sweetness and loveliness of character. Before I left home she would talk to me of her desires that the Lord would bless her with an assurance of his mercy to her. A few weeks before she died she wrote us how much she desired an assurance from the Lord, but it seemed to be denied her, but she added, I can say, "I have loved the habitation of thy house, and the place where thine honor dwelleth." I believe she went to her Father's house on high, and realized the fullness of her desires.

Things were now very comfortable and pleasant for us for a time. The

Lord had blessed us with a comfortable home, and our church people were wonderfully kind to us, increasingly so. Our children were all well, and progressing as well as we could desire in school. We loved our people and felt our love was returned, and I really believe we thought we should live and die with them, when our peace of mind was rudely disturbed by a conviction in my husband's mind, which pressed more and more heavily, that he would have to leave our churches where we were so happily settled and serve the Covenanted Baptist Church in Canada. When he first mentioned it to me I was too much taken back to be very much impressed by it. I felt he could not leave our people, but as time passed on and I could see what a weight it was on his spirits I was compelled to consider it, too, and as Scripture after Scripture seemed to show his duty in the matter it became more and more of a burden to us. You will remember that you gave a call to two other ministers during this time. He said each time he wished they would accept and that would settle his mind that he would not have to go, but each time he said he did not believe they would accept, for he felt he was the one who had to go there. After two years of this anxiety he said to me one day that if the Canadian church gave him a call he felt he should have to accept, and very soon the call came. It was an unhappy, trying time for us. To leave our dear people, who had shown us love and consideration beyond measure, be-

sides disposing of our property, tested our endurance very much. Our people could not understand how we could leave them, but we found it impossible to resist what seemed to us a direct command from the Lord. The last Sunday service we attended before leaving was especially trying, but as we sang, "God moves in a mysterious way," I felt every word of it was for me, and I think I was enabled to go on in the strength of that meat many days. I could not understand, and cannot yet, why we should live so happily for twelve years with our people, and then for all our hearts to be so disturbed and rent, but the words calmed me then, and I still have to leave it there:

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will."

Our life in the church since coming to Canada has made us feel we did not do wrong in following the dictates of our conscience, but really, it was taken entirely from us, there seemed no other course open to us but to come here.

I think I have written you enough for this time, or you will be wearied. I feel a pleasure in writing to you, because on account of your deafness you are cut off in a measure from visiting with your brethren and friends, but you seem to enjoy letters very much.

I will close, with much love from your sister, I hope,

ESTHER RUSTON,



LONDON, Ontario, Dec. 4, 1933.

DEAR ELDER AND SISTER RUSTON:—

I wish to send my subscription for the SIGNS to you. Sister Cassie said to do so, as she and others are doing so this year. The language of my heart is,

"Show pity, Lord, O Lord, forgive,  
Let a repenting rebel live;  
Are not thy mercies large and free?  
May not a sinner trust in thee?

My crimes are great, but can't surpass  
The power and riches of thy grace;  
Lord, should thy judgments grow severe,  
I am condemned, but thou art clear.

Yet save a trembling sinner, Lord,  
Whose hope still hovers round thy word,  
Would light on some sweet promise there,  
Some sure support against despair."

I can say with Job this last year, "Behold, I am vile." Light has shone in my heart, disclosing to my view my sins and depravity, until I feel to repent, sitting in dust and ashes. The abhorrence of them seems to crush me to the earth, and I cry, God, be merciful to me, the chief of sinners, least of saints, if one at all. Oh wretched one that I am, who shall deliver me from the body of this death?

As I read your good letter in December SIGNS I felt to be a castaway, in much weakness. I felt to decrease to helplessness, sin and sorrow. Yet the Lord increases in power and majesty, and my inmost cry is, Lord, be merciful.

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

Yet save a trembling sinner, Lord, whose hope is alone in thy mercy and pardon. To whom can I go but to thee? Thou hast the words of eternal life. I feel to be alone. Jesus was alone when he cried, "My God, my God, why hast thou forsaken me?" All

my secret faults are set before the brightness of his face. They are exceedingly sinful before me. Years ago I saw myself a sinner, and would groan, being burdened with a weight of sin. My pillow would be wet with tears I shed. I was told I was homesick, but it was for an assurance of a home beyond the skies. Oh that I knew where to find Him whom my soul loveth. I found no resting-place, but heard Elder Pollard speak in prayer, and the words, "We know that we have passed from death unto life, because we love the brethren," came as an answer to why I enjoyed listening. Also, a sermon he preached from the text, "If the blood of bulls and of goats," etc., made me feel I saw men as trees walking. It gave me a hope the Lord had begun a work, and I would not give up that hope for worlds, did I possess them. I read Isaiah much, but the precious promises were for the Lord's people, and am I his, or am I not? I still must cry and seek peace and pardon from the Lord. At the June meeting Elder Durand spoke from the text, "Turn you to the strong hold, ye prisoners of hope; even to day do I declare that I will render double unto thee." I felt the Lord took me into his banqueting-house and his banner over me was love, for I felt to be lifted above earth, and could say, "My Lord and my God." The lines had fallen to me in pleasant places as Elder Durand spoke. For days I was praising the Lord, carried above self, hoping in his mercy. The preaching of the gospel was now the joyful sound to

me, a poor ignorant worm of the dust. When Elder Eubanks spoke from Isaiah xxvii. 13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem," I felt he told my feelings better than I could, and a desire was given me to obey and follow Jesus in baptism. There was the company of two armies, as it were. One mind was to obey, the other was a feeling of unworthiness. One day I was weeping, my husband came in and I told him I had a desire to be baptized but felt too unworthy. He said, Those are the ones they want. The morning we went to the meeting I questioned, What will the day bring forth? The words came, "Blessed is the people that know the joyful sound." I will cause you to remember all the way the Lord has led you. I wept and had one mind to obey, and another I would not go to meeting, fearing I might be deceiving, but was given to try and tell how I, a sinner, never did anything good to merit the Lord's favor, but hoped in his mercy. I was very happy in rising from the watery grave, satisfied with favor and full with the blessing of the Lord. It was a very happy time I can never forget. The world was put under my feet. Buried with Him in baptism and raised through the faith of the operation of God, who raised Him from the dead. I felt then I never should grieve, I never should suffer again, but in two weeks the dear Lord had left me in darkness. When I wished to talk to a dear sister about my coming, every word dropped, and I felt I had deceived the dear people of God. I wept and mourned, feeling the light of His countenance had gone, and I could not feel He would come again. Next morning, "Though ye have linen among the pots," came with relief. I enjoyed the next quarterly meeting in Lobo. Dear Elder Sawin spoke, and every word seemed for me, although before that I wished I could pass from time. I enjoyed Elder Pollard's meetings and felt very sad when he was called from time to be forever with the Lord. I traveled in much sorrow after that, often desiring I were dead, but given strength as my day, and, with Job, desiring strength to wait all the days of my appointed time. I could say, "He performeth the thing that is appointed for me." It was dear Elder Chick's text at the Lobo meeting. The sermon was in demonstration and comforting to the weary travelers, but with Job I could say this year, "Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth." He sets our secret thoughts before the brightness of his face. Wherefore I abhor myself and repent in dust and ashes. When the light of the knowledge of the glory of God shines it discloses a nest of unclean birds, deceitful above all things and desperately wicked, open to the eyes of God. As you wrote, it is from that spot we can pray for those who before were miserable comforters. Truly we

can love our enemies and have sympathy for the weak. David went astray before he was afflicted, afterwards he could keep God's word.

The kindness of the dear brethren, sisters and friends to me in my illness and darkness has been wonderful. If I could I would like to send suitable replies to their good letters, which melted my heart in love to them, and, I trust, to the Giver of every good and perfect gift. My past sins and present iniquities stare at me until I wish I had never been born. The love for the brethren is at times the only hope that we have passed from death unto life. It is a precious gift, but oh my leanness and unworthiness stares at me so I am made to cry, God, be merciful to me, the chief of sinners, least of saints, if one at all. The afflictions which we are helpless to bring about or drop, are truly more precious than all the treasures of this fleeting earth. I have envied those at rest from this vain turmoil, yet with Job would say, Thou performeth the things appointed for me. I have been made to feel God is in each trial, even if Satan buffets, but Satan was a liar from the beginning, and who saith and it cometh to pass when the Lord commanded it not? Oh the heaviness through manifold temptations for the trial of faith, being much more precious than of gold that perisheth, though it be tried with fire, it may be found unto praise and honor and glory at the appearing of Jesus Christ. I have been brought to a place where sin is exceeding sinful, and my faith is not what I can do, but what

Christ, I hope, has done for me, a poor sinner. There is where we are killed to sin, loathing self, with longings for Jesus. Christ manifest in the flesh. Look not upon me because the sun (light) has shone upon me. Suffering in the flesh.

Dear kindred, I felt very much to be a castaway when at first I read your good editorial, but in the tracing of Job's wanderings I felt the writing was a looking-glass for this poor worm, whose hope at times seems buried out of sight, yet I feel to say, I love thy courts, O Lord, and the place where thine honor dwelleth. My desires for the good of Zion are with me, and I trust to be forgiven if through weakness I am not there. No sanctuary, Lord, but thee. May it ever be my desire, given by the Giver of every perfect gift.

Dear friends, I wish to tell you of the peace passing (natural) understanding I had last evening. I was given to feel the Lord's blessings have been manifold to me, a poor worm of the dust. All I needed were from his gracious hand. My uprisings and downittings are from him. I broke forth into singing, "Praise God, from whom all blessings flow." Nothing disturbed my peace of mind. I trust I sang to his praise, though feeling unworthy to take the precious words upon my lips. If saved it was amazing grace that saved a wretch like me. It brought me to the hope as it came, "Your life is hid with Christ in God." Dear Elder McClanahan spoke my mind. We hoped to retrace an experi-

ence of grace, but now thou hast hid thy face and we are troubled. Fearing being deceived, and deceiving others who had confidence in us as being the the Lord's people. "Search me, O God, and know my heart," etc., came to me. I saw, yes, I am a poor sinner. Behold, I am vile.

I fear I have wearied you with this poor letter. May what is amiss be forgiven. I would hope for charity and an interest in your petition at the throne of grace, and write, if the Lord so wills. I love to read of the Lord's favors to you. May they abound more and more.

Lovingly but unworthily yours,  
JESSIE GILLIS.

SALISBURY, Md., March 11, 1934.

DEAR BROTHER DODSON:—I realize I have been neglectful in writing you and sending the messages of love and fellowship I feel for the brethren of my home church. Indeed, I wonder how they or any others can bear with me, as it seems to me I am nothing, and less than nothing. At times I have a great longing to put some of my thoughts on paper, but find it so much easier to write every-day things or family letters. As the days come I wonder how each one can be gone through with, and I find myself asking for strength and wisdom to carry on. I hope I am thankful to know the Lord sees fit to give me some messages from time to time, and that he does not cause me to go stumbling along down in the valley all the time, but causes me to look up and see the rift in the cloud and

encourages me with his promises to carry on. I cannot expect to float along on flowery beds of ease. His way was hard and rough, and he trod the wine-press alone. To be near and like him, then, a poor child of God must travel the strait and narrow way and carry his share of the burden, but we do know it is easier when we realize that our heavenly Father bears the harder part. As I look back over the years that I spent without having ears to hear or eyes to see the wonders of our God, there is a great feeling of thankfulness that he has opened my eyes and unstopped my ears and my latter days contain something I knew not of when younger. I have often wished you knew just how wonderful your preaching was to me those few months before I came to the church. Never had I heard anything so precious, and never has there been since, although I have enjoyed the preaching. At that time I forgot there was anything in or of the world, and I was sorry when I had to go on with the natural things of this life. When I came to the church there was no condemnation of sin, it seemed all I could see and feel was the love for the church, and her beauty could not be described. Even though I dreaded my baptism, and the first communion was torture, yet there seemed to be no thought of sin. When I was made to realize my awful sinfulness I thought the deep and horrible pit would engulf me forever, and I remember that all I could do was beg for mercy. Many, many times I have wondered how I could go

through the holy ordinance of baptism and partake of the bread and wine without realizing what a terrible and sinful creature I really was, but as a dear sister told me, perhaps I needed the home with the church before realizing my sinful nature. Any way, I do know that it has all been as the heavenly Father wills, and not as I would have it. How good it is when one can say, as did John, "I know that my Redeemer liveth." Not long since, I was feeling discouraged and rebellious with my lot. I just could not see why I should be placed down here away from my children and others that were near and dear to me. I was alone in my room, others having gone to bed, so I thought I would do likewise, although I felt restless and much discouraged. During the night I awoke with these words in mind, "I have loved thee with an everlasting love," and I could hardly wait for the morning to come and I could read the connection, and when I did find it, "Therefore with loving-kindness have I drawn thee," how could I help feeling like a whipped child? It is with such assurances as these that one is made to feel

"All my times are in thy hand,  
All events at thy command."

The whole hymn is a very beautiful one.

One could write on forever, but the story would be the same, although never old, and not enough could be written to tell of the wonderful love and mercy of God for his children. My thoughts have been with all of you to-day and I hope the Lord has seen

fit to give you a wonderful message for his children.

I did not intend to write such a lengthy letter. Wanted you to know that all of us would be glad to have you with us next week-end. Should you find it necessary to take a train late Sunday night, do come and spend the evening with us at the Home. It will not make any difference how late the train goes. I hope I have written nothing amiss, and you will feel kindly toward the blundering way it is written, as well as the writer.

My best wishes for Mrs. Dodson. I hope she and Lester, as well as yourself, have kept well during the winter.

Yours in sweet fellowship,

NAOMI L. ROUNDS.

SALISBURY, Md., March 20, 1934.

DEAR ELDER DODSON:—What a day this has been. The cares and perplexities of this life were forgotten and a weary, sin-sick soul brought up from the valley to bask in the sun of His righteousness. I feel as though my Savior has put a new song in my mouth and showed me his mercy and lovingkindness once more. He has made me truly feel that "the Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters," etc. He has shown me more of the beauties of his kingdom and I am made to rejoice for the hope that is within me, and that my heavenly Father has made me a partaker of those things the world knows not of. He has brought me into his banqueting-house

and his banner over me is love. What more can a poor child of God want (and oh how I hope that I am one) than to be made to walk with him and to talk with him from time to time? To be taken away from self and given the food that is rolled as a sweet morsel under the tongue. To be brought up out of the horrible pit and know that

"A glimpse, a single glimpse of thee,  
Would more delight my soul,  
Than this vain world with all its joys,  
Could I possess the whole."

Indeed the bud may have a bitter taste, but as it unfolds the fragrance becomes sweeter, the taste less bitter and the full bloom of the flower will have such beauty that the sight will be dazzling, and when the time comes to behold it then God will cause the eyes to become stronger so as to be able to look on that beauty. What must it have been when Christ on the cross said, "It is finished" and gave up the ghost and entered into that glory with the Father? To think that he suffered and bled and died to redeem the children of God from their sins. Who would want to part with the hope that we are one of his? The evening shades appear and the wonderful day is drawing to a close. The sweetness lingers and the soul is at peace. Nothing can take from us the knowledge that the Lord is with us and salvation is of him who says, "Take my yoke upon you, and learn of me." "My yoke is easy, and my burden is light." Hymn 759 in Beebe's book is wonderful and full of encouragement to the sin-sick soul. What doubting creatures we become as the Lord withdraws his smiling countenance and once

more we go struggling along life's way, groping and longing for more of his presence.

If my dates are correct, it is eight years in April since the Ebenezer Church opened its doors and gave me a home with them. They have always given me such sweet fellowship and God alone knows how badly I have needed it. I have been led in the valley most of those years, and have even been down in the belly of hell. There has been hate in my heart for my very own, and at one time I longed to get away from all the brethren, who I felt knew me entirely too well, and mingle with the world. As you know, I made the trip west, and was not long away from the brethren until I was made to cry out as Ruth, "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: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." After being away four months, and then being allowed to meet with them, their faces were the sweetest I had ever seen. As you know, I was raised by Baptist parents, God fearing and God loving. They were to pass on to their reward and I was to live for over forty years before being brought into the knowledge and love of Jesus Christ. While Old School Baptist preaching always seemed dry and full of husks, yet in my heart I knew they had something I did not. I never could under-

stand why they should feel to be such sinners, as I could not see that they were very bad. As I went on and the sorrows, worries and cares of this life came to me I felt there was a God who directed all things, and I had a feeling it was wrong for me to murmur against my lot, and more than once I know now that I was made to be still and know he was God. He has been with me always, but never have I been brought to the mountain top as I was to-day. All too well I know that this cannot last and I will be brought low, but I trust my heavenly Father will still let me keep the sweetness of it to enjoy from time to time. If traveling through the low ground of sorrow is growing in grace and knowledge of our Lord and Savior Jesus Christ, then who would not be willing to travel in the strait and narrow path? Not being able to sleep I have gotten up in the very early morning hours to put my thoughts on paper. Brother Dodson, I am sure you know what it is to lie on your bed at night and not be able to sleep because it seemed you were in the presence of your heavenly Father and it was joy unspeakable to be made to praise and thank him for his mercy. I have longed that you might know of some of my travels, but the time had not come when the Lord gave me strength to put them on paper. I am afraid that very often I have seemed cold and unfeeling, but I did not want to appear that way.

If there is anything amiss in all this please cast it aside. I only want to give honor and praise to our all-wise

and heavenly Father and I would not crave the praise of puny man. While I dread to have my name brought before the public, yet I feel it is for you to do with as you see best. May God continue to bless your ministry and give you balm for a weary soul. I trust this will not take up too much of your time. May we all be kept from straying away from the right path, and when our journey here on earth is done may we awake with His likeness and the full realization of the glory of God.

Very unworthily your sister,

NAOMI L. ROUNDS.

[I want to share with the readers of the SIGNS the two foregoing good letters from sister Naomi L. Rounds. For the information of some who may not know, she is a sister in the flesh of our editor-in-chief.—R. L. D.]

OTTAWA, Kansas, Dec. 22, 1933.

DEAR FRIENDS:—Two years ago I had to have you discontinue my subscription to the dear old paper, because of loss of all my money. While it is still in the hands of the investment company, and I have had no income from it for more than two years, nor could I get the principal of one, the other would be so insignificant I thought it better to wait, so have waited too long. Yesterday I received a check from a dear brother in Pennsylvania, and am sending two dollars of it to pay for the SIGNS for the year 1934. It being a Christmas present I can enjoy it all the year, providing I live that long. I have missed the SIGNS very much. A dear friend in Virginia

sent me hers during the past summer, after she had read them. One cannot live to the age of sixty-nine without the knowledge of grief's bitter tears. There is much to suffer, much to endure: disappointments, and so many heavy burdens to bear, many perplexing days, almost without hope. Through all my heartaches and pain the dear Savior has not forsaken me. I wish I had words adequate to tell of all he has done for me. Not in a material way, but he has very often appeared to my soul to strengthen, comfort and reconcile me to his blessed will. He has assured me again and again there is no power outside of him; that he rules and controls all things; all things must come to pass as he has purposed. He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed.

I wish you, the dear SIGNS readers, editors, and all connected with it, a prosperous and Happy New Year, if the will of the Lord be so.

Please begin with the January number. Address Mrs. Anna McKinney, 303 Maple Street, Ottawa, Kansas.

ANNA MCKINNEY.

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SELLMAN, Md., April 14, 1934.

DEAR EDITORS:—My father, W. W. Darby, died Saturday, December 10th, 1932. I regret that I did not at that time ask that you publish a notice of his death in your paper. I think he would have wished it done, and I should have attended to it, but of course I felt upset at the time and he had no one but

me to attend to anything. I was his only child, he had no surviving brother or sister, and my mother died nearly ten years before he did. He was a regular attendant of your Broad Run Church (Maryland), also attended many associations in Virginia. For many years he was a reader of the SIGNS. I feel sure he had a great many friends among the Virginia associations he so often attended, and I doubt if they know why he ceased to be present. He was a staunch admirer of the Old School Baptists and numbered many friends among them. He was seventy-nine years of age at the time of his death.

If you think it is too late to publish a notice of his death it will be all right with me, but if you do publish it I will appreciate it.

Sincerely,

ANNA L. PYLES.

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PARSONS, Kansas, April 3, 1934.

DEAR EDITORS:—Please find inclosed a draft for two dollars for the SIGNS another year. I am delighted to have such a paper to read at the age that I am. It gives me something to hope for day after day. The articles therein can be read over and over again with added pleasure from having read them. The paper seems like the rock of Gibraltar that has stood the test of the ages. The SIGNS has weathered many storms.

Trusting it may stand many more, I remain yours truly,

A. E. CLARK.



**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE, 1934.

**SIGNS OF THE TIMES  
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**IT IS WELL.**

(2 KINGS IV. 26.)

From many points of view, we are living in a marvelous age. Mankind has encircled the globe. He has gone both to the top and the bottom of the world. He has ascended high up into the stratosphere and at last looked down upon the lofty peak of Mt. Everest, the highest of mountains; he has also descended into the bowels of the earth and into the depths of the sea. It would seem as though it could almost be truly said he has conquered the universe. Likewise, he has made a lot of wonderful discoveries and wrought out many ingenious inventions. His methods of travel over the world and communicating with its peoples, startle the imagination. He

speaks and his voice is heard in the twinkling of an eye from east to west and north and south. With all of his accomplishments, it would seem that the world should become a better place in which to live. But, What are the facts and where do we find ourselves? Perhaps at no time since the human race began has the world at large been more seriously upset or more sorely tried than has been the case during the last half decade. The very foundations of governments have either been completely destroyed or mightily shaken. Kings have been both enthroned and dethroned. Rulers have become bewildered and swept from their moorings. The wisdom of great statesmen has been utterly confounded. So-called peers in all walks of life have stood as wooden men, without the power to think or act. Earthly fortunes, both great and small, have either been swept away entirely or so greatly diminished that the shock and distress which have followed in their wake have made human wrecks by the millions. Suffering has been on such a wide scale throughout the earth that there is probably not a single nation in the whole world of which it can be truthfully said that "all is well." One may well ask, What is wrong and why cannot some golden rule method be worked out whereby all of the brotherhood of mankind can share and enjoy more equitably the blessings of this life? The Master would no doubt answer this by saying, That which is born of the flesh is flesh, meaning, as we would interpret it, that it is altogether corrupt and

there is no soundness in it at all. Greed and selfishness are rampant everywhere. Dishonesty has seemingly worked as leaven among those in authority, both in high and low places, in governments of all kinds, Federal, State, County, City and throughout the rural districts, until there is little semblance of honor and uprightness left. That "the love of money is the root of all evil," is as true to-day as in any age of the world, and if one rises up with courage enough to attempt to blaze an "honest trail" he is laughed to scorn by many whose hearts are full of evil. If some measure of success is made by way of advancing decency to the fore and the powers of wickedness are compelled to recede for a short season, like the tide which goes out to sea, they will in due time return with even greater force and determination to gain their selfish ends. In our humble opinion, there is absolutely no hope of the world ever becoming better permanently. There will always be wars and rumors of wars. Nature is essentially corrupt, and though, like the slumbering volcano, it may appear to sleep for awhile, it will be found to be only accumulating its mass of putrefaction until the day of eruption, when it must be thrown off again.

Those who are taught of the Lord know that in the flesh there dwells no good thing. This world is not their home. They are only pilgrims here, journeying to a better country. It is such characters as these whom we would like to have accompany us back to the scene in the narrative from which

the words, "It is well," are taken. It may be that a view of the surroundings will enable us to find some nuggets of spiritual gold hidden beneath the surface, or letter of the word, among the things which were written aforetime for our learning, that we through patience and comfort of the Scriptures might have hope.

The fourth chapter of second Kings opens with the account of the creditor of a certain widow woman coming and taking her two sons as bondmen, and her appeal to Elisha, the man of God. He inquired of her what she had in the house, and she said, "Thine handmaid hath not any thing in the house, save a pot of oil." He told her to "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel: and he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." There is something significant and beautiful typified in the pot of oil and the fact that the door was to be shut upon her and upon her sons while it was being poured into the empty vessels. God's

work of grace in the heart of a poor sinner, empty and void of all that is good, is carried on in secret, and the Egyptians or unregenerate who are without the house, cannot look upon what is taking place. When the vessels were all filled, the oil stayed—nothing was wasted or lost, yet there was ample to satisfy the creditor, to pay the debt in full, and still sufficient to live on ever afterward.

We are told that the above incident fell on a day that Elisha passed to Shunem, where was a "great woman," and that she constrained him to eat bread. "And so it was, that, as oft as he passed by, he turned in thither to eat bread." Here is seen the communion and fellowship of saints. She perceived the prophet to be an holy man of God, and proposed to her husband that they make "a little chamber," and put it on the wall; and set for him there a bed, and a table, and a stool, and a candlestick: "and it shall be, when he cometh to us, that he shall turn in thither." She was only showing her faith by her works. She was manifesting the great love which she had for the servant of God, and he in turn when he came was mindful of her. How could he have been otherwise? He commanded his servant, Gehazi, to "call this Shunammite." And when she stood before him, she was asked what was to be done for her. Should she be spoken for to the king, or to the captain of the host. She replied, "I dwell among mine own people." She was of that peculiar people referred to as a chosen generation. It was she who had

been sent for to comfort king David in his old age, hence Gehazi answered his master, "Verily she hath no child, and her husband is old." According to nature, she could not even hope for a son by her husband, but the prophet said unto her, At this season, when the time cometh round, thou shalt embrace a son. It was even as the man of God told her, but when the child was grown he was taken sick and died. How distressing! Again she desired to be comforted of God by his servant, and she besought her husband to send with her one of the servants that she might go to the man of God. Her husband said to her, "Wherefore wilt thou go to him to day? it is neither new moon nor sabbath." She said, "It is well." What wonderful faith. Of a truth, she was a spiritual worshipper; not a legal one. She had no confidence in new moons nor holy days, but believed that God was a present help in trouble. She could not wait for the time set by men; her's was an urgent case, and she made haste to go, saying to her servant, "Drive, and go forward; slack not thy riding for me, except I bid thee. So she went, and came unto the man of God to mount Carmel." The man of God beheld her afar off. There was no mistaking who she was. He said to Gehazi, his servant, "Behold, yonder is that Shunammite; run now, I pray thee, to meet her; and say unto her, Is it well with thee? is it well with thy husband? is it well with thy child?" How solicitous he was of her welfare. He knew she was a woman of sorrows and acquainted with grief; therefore, he

commanded his servant to "run," or make haste, to help her, and that right early. Even to be inquired of by the man of God was comforting to her. "Behold, yonder is that Shunammite." What did he see in the Shunammite? He saw as it were the company of two armies; he saw the flesh and the Spirit waging their warfare; yea, he saw the struggle of faith in one who was torn apart and helpless. What a great mercy that the God of all grace should call, qualify and send his servants to feed the flock which he hath purchased with his own blood, and that they should be sent into the byways and hedges to hunt and fish them and then speak comfortably unto them. We hope we have some knowledge of what is meant by hunting and fishing the elect of God, and how wonderfully good it is to find even one. It is worth going to the very ends of the earth.

The Shunammite was spoken of in the outset as being a "great woman." She represents none other than the gospel bride, the Lamb's wife. Her first husband was old, typifying the law, and her only son, or all that she possessed under the law, was dead; therefore she could answer the question of faith, "IS IT WELL?"—notwithstanding her great grief—by the same faith and she could and did truthfully say, "IT IS WELL." As we consider this case our mind appears to enlarge itself and go out to the untold millions of God's people, each one having his or her own particular burden to bear, and yet in the realization of the fact that Christ Jesus came into the world to suffer,

bleed and die in their stead, they can repeat, "It is well."

What an infinite variety of problems there are confronting the people of God. No doubt, many are deeply concerned to-day, and rightly so, over the condition of the churches throughout the country. In some instances things are creeping in which ought not to be allowed to disturb the peace of Zion. Differences of opinions over points of doctrine are doubtless being agitated and magnified to the detriment of the cause. On the other hand, there is a sad lack of forbearance among good brethren. There should be a provoking of one another unto love. There are also many difficult situations constantly arising in all walks of life which bewilder and bring the people to their wit's end. Some may be without employment and with a scant provision for the necessities of life, possibly at poverty's door; and those who are employed or in business know of the dangers which lurk about them. The housewife and those in the home are by no means exempt from the anxieties and cares of what is going on, and sometimes they may even be bearing the very brunt of the burden. Not all of the Lord's people are blest with believing or sympathetic companions or friends, and some may even be unbearably hostile. There may be parents whose hearts are breaking on account of wayward children. Others may have bodily afflictions from which there is little hope of recovery. The cold and seemingly cruel hand of death has doubtless stalked into the

home of some and taken their dearest earthly prop from beneath them. Old age may have brought you, dear reader, to the place where "father time" stands with his sharpened sythe, ready to reap you into his harvest, but regardless of all these, and more, if we can but have faith to believe that God is still in his holy temple and that the Judge of the whole earth can do no wrong, we shall still be able to say, It is well. This is only saying, in effect, what Jesus said in the garden of Gethsemane: Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done. David was enabled to say, Thou preparest a table before me in the presence of mine enemies. It matters not, then, what the circumstances of our own individual case may be, if God be for us, who can be against us? and, therefore, It is well.

"It shall be well, let Zion know,  
With those who love the Lord;  
His saints have always found it so  
When resting on his word.

Peace, then, ye chastened sons of God,  
Why let your sorrows swell?  
Wisdom directs our Father's rod—  
His word says, it is well.

Though you may trials sharp endure,  
From sin, or death, or hell;  
Your heavenly Father's love is sure,  
And, therefore, it is well.

Soon will your sorrows all be o'er,  
And you shall sweetly tell,  
On heaven's calm and pleasant shore,  
That all at last is well."

R. L. D.

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

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Mrs. M. Smith, B. C., \$1; "A friend," Ky., 1; H. F. Cate, Kans., \$1.

**OBITUARY NOTICES.**

**MRS. PHEBE C. SMITH**, oldest of the children of Mordecai Wilson and Meliscent Wheat Hoyt Elston, died Tuesday, February 6th, 1934, at her home 17 Crescent Place, Middletown, New York, after an illness of eighteen months. Mrs. Smith was born near Mt. Salem, New Jersey, May 13th, 1844. She was married to John Jay Smith, of New York, in January, 1871. Although Mr. and Mrs. Smith traveled extensively they made their home at Mt. Salem, and after the death of Mr. Smith the widow moved to Middletown, N. Y., and made her home with her sister, Miss Fannie Elston. Besides her sister Mrs. Smith is survived by the following nieces and nephews: Forbes H. Elston, of Pittsburg, Pa., Sidney B. Elston, of Corry, Pa., Millicent Elston Thrall and Virginia Jordan Elston, of Piedmont, Cal., and John Jay Elston, of Honolulu.

Funeral services for Mrs. Smith were held Friday, February 9th, at her home, 17 Crescent Place, with Mr. Harold Andress, the Episcopal pastor, officiating. Pall-bearers were P. R. Buttenheim, Louis I. Buck, Charles B. Buck, Roy D. Parker and Stephen Lacatena. Interment was in Mount Salem cemetery, New Jersey.

THE above is from a clipping from one of the Middletown, N. Y., papers at the time of Mrs. Smith's death. I shall add a few lines because of my long and very pleasant acquaintance with her. I met her first in the year 1899, and from that time was often in her home, and she in ours. She was a kind friend and a noble woman, often rendering some kindness to those who were in need, manifesting the life of Christ. She was not a member of our church, but a firm believer, and now rests from her labors and her works do follow her. Being absent from home, I could not be present at her funeral, for which I am very sorry. The members of the family have my sincere sympathy.

H. C. KER.

It is with great sorrow I record the death of my dear sister Kate. After father and mother were taken she was our counselor and guide, and her words would quiet our fears and give us new hope. The beautiful pieces of hand-work she left—they are treasures—show many diligent hours. I am thankful for the years we had together, especially the last year, when she needed tender and loving care; which care our niece Millicent and I were privileged to give her.

Laid to rest by the side of our loved ones in the little cemetery at Salem, N. J., near our old home, where we were all born and spent so many long, beautiful years together, "I know that the birds and the flowers their sweetest of vigils will keep o'er the spot where loving ones laid her in the beautiful garden of sleep."

Her sister,

FANNIE.

**MRS. MATILDA BAKER**, ninety years old, and a member of the Primitive Baptist Church for nearly seventy years, died at Naches, Washington, March 5th, 1934. Mrs. Baker's health had been very good, despite her age, up until a few months before she died. Her death occurred exactly nineteen years from that of her husband, Wiley P. Baker, who was also a Primitive Baptist. Both Mr. and Mrs. Baker (Matilda Holland) were born in Humphreys County, Tennessee, he on May 8th, 1842, and she on December 8th, 1843. They were married September 18th, 1861. They professed a hope early in life and joined the Primitive Baptist Church together, and were baptized together, May 12th, 1877, by Elder J. J. Eugena. They remained devoted members until death. In 1885 Mr. and Mrs. Baker and their family moved to Graves County, Kentucky, and placed their letters in the church there, at South Mt. Zion. They attended church meetings regularly, and often visited sister churches. They were blessed in being able to attend many associations together, and always contended for the faith once delivered unto the saints. They manifested great love for the church and were never happier than when ministering unto the needs of the brethren. "Grandpa" Baker was a good provider, though never enjoying robust health; he was not content to remain idle. "Grandma" was blessed with a strong constitution, but was always ready to sympathize with the sick and do all in her power to relieve them. She had a happy disposition and enjoyed her household duties. Her children never lacked any comfort her willing hand could supply. There were six children, one dying in infancy. The oldest, Mrs. Rebecca Erranton, died a few years ago, as did a son, Jesse. They were both members of the Primitive Baptist Church. The oldest son, Robert, lives in Lathana, Tennessee. The other children are D. T. Baker, of Baldwin Park, California, and Dennis Baker, of Naches, Washington, where Grandma made her home until she died. She left fourteen grandchildren, ten great-grandchildren and two great-great-grandchildren.

Grandma's body was sent back to Kentucky to be laid beside that of her husband. Elder Elzo Lowry spoke words of comfort to many of her relatives and friends at the funeral home of A. J. Luther, of Wingo, Kentucky. We rest assured that all is well with Grandma and Grandpa, and grieve not as those who have no hope.

MR. and MRS. D. H. BAKER.  
HARVIEL BAKER.

**THOMAS JOSEPH HOWE** was born June 7th, 1867, in the State of Alabama, and died January 5th, 1934, in Princeton, W. Va., having moved to this country a few years ago, where he was employed by the Virginia Railway Company. Brother Howe was married twice. Three children were born to his first marriage, two daughters and one son, who live in Alabama, as does his bereaved

widow, who is lonely in her sad bereavement. The Lord alone can heal this sorrow. Brother Howe had been a member of the Old School Baptist Church for forty-nine years, having joined at the age of seventeen years. He was a man of few words and noble character.

His body was laid to rest near Guin, Alabama, to await the glorious resurrection, when we feel he will awake in the likeness of Jesus and be satisfied. His funeral service was conducted by Elder P. W. Sawin and the writer.

S. J. PRIDDY.

## MEETINGS.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (6th, 7th and 8th), 1934. Those coming from and via New York City will take Erie R. R. Ferry at foot of Chambers Street at 3:30 p. m., for train leaving Jersey City, N. J., at 3:45 p. m. on Tuesday June 5th, or at the same ferry on Wednesday, June 6th, at 6:10 a. m. for train leaving Jersey City, N. J., at 6:30 a. m. These trains are operated on Eastern Standard Time. Get tickets for Howells, N. Y. 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.

The Old School or Primitive Baptist Corresponding Meeting of Washington, Oregon and Idaho will be held (if the Lord will) with Pleasant Grove Church, near Yakima, Wash., at the home of Elder A. D. Hughett, on main highway between Yakima and Ellensburg, Wash. The first place north of Paimona Service Station. Stages will stop at place if signaled. The meeting will begin Friday, June 15th, 1934, at 10 o'clock a. m., and continue three days. All lovers of the truth are invited.

A. D. HUGHETT, Moderator.

R. 8, YAKIMA, Wash.

MARY HUGHETT, Clerk pro tem.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in June, 1934. Services were to be held at the home of Earl D. Stevens, Central Bridge, N. Y., to begin at 11 a. m. and 2 p. m., but have been changed to Leonard's, South Grand Street, Cobleskill, N. Y. All are welcome.

(MRS.) EARL D. STEVENS.

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

IN

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

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

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

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

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

**1315 Columbia Avenue**

(Park Avenue Hall)

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

Meeting First Sunday in Each Month  
At 10:30 A. M.

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

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

S. B. MOFFITT, Pastor.

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

The Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.

GEORGE L. WEAVER, Pastor.

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY,

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E. Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, 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.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2307 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

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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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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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 7.

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## CORRESPONDENCE.

### JOSEPH, A TYPE OF CHRIST.

THERE are many things written of which Joseph can be understood as representing a believer, but it is as a type of Christ that I would desire to have him under consideration at this time. It has been said, and I believe truthfully so, that Joseph, of all the Bible characters, is the clearest type of Christ. Though, no doubt, as a natural man, Joseph had his failings, yet the Holy Spirit, that Christ might the more clearly be portrayed, has seen fit that some of them be recorded. Though in many things Joseph is a type of Christ, it must not be forgotten that a type is but an image of the substance portrayed and not the substance itself, so that often the semblance is incomplete. A shadow may be a very distorted image of the substance which casts the shadow; nevertheless, an outline of the substance is there, and one is always able to see the similarity of shadow and substance. Even so, events

in the life of Joseph must necessarily not be Christ, but there is often a close resemblance to things of Christ. One of the first things to be noticed is that Joseph's father loved him more than any other of his children. God spake from heaven on different occasions: at one time he spoke to Christ: "Thou art my beloved Son," at another of Christ: "This is my beloved Son," proclaiming him as such to his disciples. It is true all believers are beloved children of God, but not in the sense in which Jesus is his beloved Son. It is only as we are in Christ that God can show us any love or mercy. Jesus is spoken of as the "only begotten of the Father." God is the only Father Jesus ever had; there is none other born into this world but came by an earthly father. As far as our bodies are concerned we are God's creatures, not his children, but those who are born again will receive the adoption of sons. Even now, believers are blessed with the spirit of adoption, so that we can look up in faith and say "Father." Joseph was

hated of his brethren without a true cause. The dreams Joseph told hurt their pride, but Joseph had done nothing against them. After the telling of the dreams his brethren said, "Shalt thou indeed rule over us?" Here, it seems, is a parallel case with the parable which Jesus told where the citizens hated a certain nobleman; and they sent a message after him, saying, We will not have this man to reign over us. This parable seems to be setting forth the rejection of the Jews, so that these citizens did not receive any mercy; but thanks be unto God, through Jesus Christ there is a remnant who repent of their wickedness, and earnestly seek him to reign over and in them. This Joseph's brethren were glad to do after a time. After the telling of the dreams it is said that Jacob observed the saying. It would seem that Jacob understood the wisdom that was couched in the dreams, even though he could not fully realize their purport, and so he observed the saying.

Now if we turn to Luke, we there find Jesus astounding those that heard him with his wisdom and understanding. When his mother gently rebuked him, even as Jacob did Joseph, his answer was not understood by them; but Jesus' mother kept all these sayings in her heart. Joseph's brethren were so incensed against him that they envied him, and sought occasion to kill him. Later on they sold him for twenty pieces of silver, dipped his coat into the blood of a goat, showing it to his father, who mourned him as dead. All these things were foreshadowing Christ. It

is recorded that Pilate knew that for envy the Jews had delivered Jesus unto him, and see how they all clamored for his death: "Crucify him, crucify him." They would rather have a murderer set loose among them than to have this Man. Jesus, too, was sold for silver, though thirty pieces, by one who had professed to be one of his true brethren, the disciples. Jacob sent Joseph at one time to his brethren, who were out caring for their flocks. They saw him coming and conspired against him to slay him, which, in a figure, they did. This same thing is spoken of Jesus in one of his parables: the certain man who let out his vineyard to husbandmen. After they had killed or shamefully handled many servants sent unto them, having his well beloved son, he sent him: but the husbandmen said, This is the heir; come let us kill him: and they killed him and cast him out. Why did Joseph have to pass through these and subsequent sufferings? It was that he should become the savior of those who once hated him. We do not read that Joseph resented this treatment at the hands of his brethren, and he still loved them as they afterwards proved. Oh what love did Jesus display! While he suffered on the cross he prayed for those who were slaying him, "Father, forgive them; for they know not what they do." This prayer was answered, for on the day of Pentecost those whom Peter addressed and accused of crucifying Jesus were pricked in their hearts, and sought forgiveness. We now come to much of Joseph's suffering. He was forsaken

and feelingly alone, and as Jesus in the wilderness after his baptism, was tempted. Joseph's reply and one of Jesus' are very similar. Joseph said, "How can I do this great wickedness, and sin against God?" while Jesus said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Joseph could not yield to this temptation and thus become the servant of sin, but he desired to serve his God, and worship him. He now is falsely accused, a sin imputed to him which he did not commit, and obliged to bear the shame and penalty as though he were guilty. He was cast into prison, but he found favor in the eyes of the keeper of the prison, who committed all the prisoners unto him; the reason being that the Lord was with him, and that which he did the Lord made it to prosper. What a picture of Joseph's antitype! He, too, was falsely accused, bore the sin and shame rightly belonging to his people. Poor Joseph, he in his measure surely knew what it was to be a man of sorrows and acquainted with grief, as was prophesied of Jesus. What a prison, too, this world must have been to Jesus. He who never knew sin, for the joy that was set before him in the redemption of his people came to earth, lived a life which, because of his purity, must have been in a measure which we cannot comprehend, that of being in a veritable prison, surrounded with those who were justly prisoners. There are those who are brought to the time when they are willing, as the thief on the cross, to confess that they are justly

condemned. In a special way these prisoners are all committed into the hand of their Redeemer and everything does prosper, as it is written in one place, Whatsoever he doeth shall prosper; and in another when speaking of Christ's sufferings, The pleasure of the Lord shall prosper in his hand. Which pleasure is the salvation of these prisoners, and which salvation Jesus securely accomplished. While in prison Joseph is found with two prisoners who came in close contact with him. To one Joseph, as Jesus did to one of the thieves on the cross, spoke words of comfort and life, while the other was left to perish, justly condemned. After so much suffering and humiliation, Joseph was brought out of prison and exalted to great honor, was made ruler over all the land, and it was cried before him, Bow the knee. In Paul's epistle to the Hebrews he writes of Christ that God made him a little lower than the angels for the suffering of death, crowned with glory and honor, and he sat down on the right hand of the Majesty on high, becoming the Captain of our salvation, made perfect through sufferings. Writing to the Philippians, Paul says that God hath highly exalted him (Christ) and given him a name which is above every name; that at the name of Jesus every knee should bow. It is significant that it was out of his sufferings, with Joseph, as with Jesus, that he came to all this glory and honor. At this time also Joseph had a Gentile woman for his wife, and two children were born, one of whom he named Manasseh, saying,

God hath made me forget all my toil. The other he named Ephraim, saying, God hath caused me to be fruitful in the land of my affliction. The rejection of Jesus by the Jews has already been noticed, and when, after his resurrection and ascension Paul and Barnabus preached Jesus, the Jews rejected their preaching of Christ, whereupon they tell the Jews, Seeing ye put it from you, lo, we turn to the Gentiles. So it has been since that time, the church, or bride of Christ, has been manifestly among the Gentiles, and as Joseph spoke of his two children, so we see of Jesus that for the joy that was set before him (his satisfaction from the travail of his soul) he endured the cross, and the preaching of the cross has borne much fruit among the Gentiles. When sinners are quickened by the Holy Spirit they become hungry for the word of life, and the famine, as in Egypt, is very sore, and they see nothing but starvation for them, but in this sad condition they are led to seek Jesus, in whom alone is there any salvation. Joseph had provided against the sore famine that was throughout the land, and when it came upon them he opened all the storehouses, all of which were under Joseph's supervision. Rich provision has been provided for starving souls; churches were formed, where the preaching of the gospel was heard and received with much joy. What storehouses of treasure are the churches where Jesus is faithfully proclaimed, for not only does he by his ministers hand out to us the word, or bread of life, but he himself is this bread of life

which came down from heaven. Oh the love and the wisdom which God has provided in Jesus for sinners, in whom we rejoice with joy unspeakable. The believer's experience is very clearly and wonderfully described in the account of the coming to Joseph of his brethren in the time of famine. Joseph's brethren had hated him for his words, and had in effect said they would not have him to reign over them. We are all by nature children of wrath even as others, and the preaching of the gospel is at best irksome, if not offensive, but at the Lord's appointed time he makes us alive to our sinful and starving condition. The one thus alive seeks after a Savior, but knows not that it is the Holy Spirit of God which moves him. We are told that Joseph made himself strange unto his brethren, and spake roughly unto them, or, as the margin renders it, spake hard things. Another thing it says, that Joseph spake unto them by an interpreter. Is not this the Holy Spirit taking of the things of Jesus and showing them unto us? And they are hard things he shows us: shows us that we have all sinned and come short of the glory of God, that the soul that sinneth it shall die. There seems to be no hope, the word of God cuts us off, our own hearts condemn us, even as Joseph's brethren immediately were conscience-stricken, the first and chief thing accusing them being the way they had treated their brother Joseph. Joseph hears and knows, but they know not; nor do we know under the condemnation of the law that we are being led and drawn out to confession and

reasoning in our hearts by the Holy Spirit, and that the One against whom we have so grievously sinned is the One we have despised and rejected in our hearts and who also is our salvation; not only that he shall be revealed as our salvation, but that he was our salvation from the foundation of the world, having foreknown us, and foreseen the distress that would come upon us, and that God in his great love had provided against that time. These hard things which Joseph spake unto them were at their first coming to him, and we are told he turned himself about from them and wept. How he loved them! but he had some things to teach them before he should reveal it to them. Oh! our great Joseph has much to teach us of ourselves, our sinfulness, our helplessness, and even our vain efforts to buy our salvation, our resolvings to obey God's law, to live aright; in short, our self-righteousness, which is set forth by the money which Joseph's brethren brought, but was rejected and turned back upon them. No, our salvation cannot be bought by any efforts of our own, we have to depend solely upon the bounty of our Lord. Joseph sent his brethren away, but he sent them with sustenance, nor is the believer left to starve absolutely. Though not able to claim any of God's word as our own except that which condemns us, yet we do, though perhaps unconsciously, derive sufficient hope from it to keep us from absolute despair, and encouragement to keep looking to the only place where there can be any hope of salvation, impossible as

it may seem. Joseph's brethren were thus forced to go again, and in our experiences we are obliged to go again and again, until our eyes fail with looking upward, and yet, like Joseph's brethren who brought double money, we redouble our efforts to live acceptably before God, until finally we see the futility of it all, and are made willing to cast ourselves wholly upon him, in spite of all our unworthiness, guilt and shame. What a wrestling in prayer there is in such a condition, and our prayers seem to be in vain, but yet, like the disciples, we know that there is none else to whom we can go, Jesus alone has the words of eternal life. Again, at the second coming of his brethren Joseph has to turn aside to weep. His love was still the same, strengthened rather than lessened. God's purpose is a purpose of love towards his people in all his dealings with us, his love being manifested in the gift of his dearly beloved Son, nor will he always chide, neither will he keep his anger forever. Much as we fear being cast away from his presence, he does not deal with us after our sins. The heart of our Beloved yearns over us until our pleadings are answered.

"Without cessation pray,  
Our prayers will not prove vain,  
Our Joseph turns away to weep,  
He cannot long refrain."

Yes, and who can tell the surprise, the gladness, the joy, the peace of the soul to whom the love of Jesus is revealed, and as Joseph caused every man to go out from him while he made himself known to his brethren, so it is when the love of God in Christ Jesus is revealed

to us, there is none with us, not only no one but Jesus, but our sins and iniquities are removed afar off, as far as the east is from the west. Joseph owned his brethren. What! after all their cruel treatment of him? Yes, and is filled with love, as Jesus, who is not ashamed to call us brethren. After revealing himself Joseph told his brethren to go to their father and tell him that Joseph yet lived, of the honor and glory that had come to him, and gave them this exhortation, See that ye fall not out by the way. Ah! Joseph knew his brethren's nature, knew their treacherous hearts, and that in spite of their common joy, that they might be overcome by their human nature and go to quarreling. The New Testament is full of precepts and admonitions for believers, how necessary they are, for the flesh often strives for the mastery among brethren; yes, to our shame and sorrow be it said, among church members. Oh! that we might be so blessed as to take heed to these kind warnings. It is a terrible thing for those who at one time were so filled with the love of our God that they were constrained to say, "Come and hear, all ye that fear God, and I will tell you what things he hath done for my soul," to fall out and hold bitterness one toward another. So Joseph warned his brethren. But what lovelier sight is there than brethren dwelling together in unity? How can we at such times help but show forth the praises of Him who has loved us and given himself for us? Here are Joseph's brethren going to their father with the joyful news that Joseph is

alive, and the formerly poor sin-sick soul is able to proclaim, I know that my Redeemer liveth. Yes, we have the proof that he ever liveth to make intercession for us, for have we not had answers of peace?

"Peace, by his cross, hath Jesus made,  
The church's everlasting Head;  
O'er hell and sin has victory won,  
And with a shout to glory gone."

Another hymn says,

"Blood has a voice to pierce the skies;  
'Revenge!' the blood of Abel cries;  
But the dear stream, when Christ was slain,  
Speaks 'Peace' as loud from every vein."

This is our High Priest, who offered up himself a sacrifice, died and arose from the grave, and then appeared to the eleven disciples and others of his followers, giving them unmistakable proofs that he is the same Jesus with whom they had been so long in company, and yet they did not comprehend him, the purpose of his life and death, until after his resurrection. This same Jesus ascended to the Father, and he is still there, living for us, and we can say, like Jacob, It is enough, Joseph is yet alive. After this, all Joseph's kindred come, and live near Joseph and are nourished and provided for in every way by him. How sweet to remember that though poor and needy, yet the Lord thinketh upon us; not only in our spiritual life, but caring for us in every way, bringing us through providential trials, and not turning a deaf ear to the smallest circumstance which troubles us and we pour out to him. Has he not encouraged us to do so? Look at the parables he spake while on earth, teaching us to seek him for temporal necessities. Did he not

show his disciples that God clothed the grass of the field and he would clothe them? What sweeter word could be spoken than this, Casting ALL your care on him, for he careth for you? Sometimes this seems too great for us, and like Joseph's brethren, after Jacob was dead, we fall into doubting his love, we fear that after all, God will visit our iniquities upon us, and this brings us to more confession, more seeking after forgiveness; but Joseph again promised to take care of them, and he comforted and spake kindly unto them. He also wept when they spake unto him. We have not an high priest who cannot be touched with the feeling of our infirmities, but in all our afflictions he is afflicted, and the angel of his presence saves us; his Holy Spirit comes again and again taking of the things of Jesus, comforting our hearts, for he is the Comforter whom Jesus said he would send after he should go into heaven. A short while before Jacob died he called his sons to him, that he might tell them that which should befall them in the last days. Of Joseph he spoke some wonderful things, which find their fullness in Jesus. The provisions Joseph made reached out to the Gentiles as well as his natural brethren: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Paul in writing to the Ephesians says of Jews and Gentiles that Jesus "is our peace, who hath made both one, and hath broken down the middle wall of partition." One of the first signs of the breaking down of this wall was when Jesus talked with the woman of Samaria. He sat down on Jacob's well, which was near some ground which Jacob had given to Joseph. There Jesus talked with her, telling her that the water that he gives is a well of water within springing up into everlasting life. He revealed himself, not only to her, but to others, as the Savior of the world. There he showed himself a fruitful bough by a well. Later, when Jesus cried, "It is finished," he completely broke down this middle wall, the veil of the temple was rent in twain, and the way into the holiest of all was seen by Jews and Gentiles alike. Shortly after the day of Pentecost the gospel was preached to Jews and Gentiles and churches came into being. What blessed fruit has the death of Jesus borne, and his fruit is sweet to our taste. "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." These things have already been noticed. "From thence is the shepherd, the stone of Israel." Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. Our life is secure through the giving of his life, and he has assured us that he gives unto us eternal life, neither shall any pluck us out of his hand, and to seal it on our hearts he says his Father gave us to him, and none is able to pluck us out of his Father's hand. How sure is our salvation, and how he shows his loving-kindness again and again. This surely,

is one of those doubles which Jerusalem receives at the Lord's hand for all her sins. "The stone of Israel." Peter and John were imprisoned for preaching Jesus, and when brought to trial, Peter, filled with the Holy Ghost, said, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other." This is clearly seen in the life of Joseph, but how much more in the life of Jesus. Jacob proceeds to pour out blessings, saying they shall be on the head of Joseph, of him who was separate from his brethren. Bless the Lord, O my soul, and all that is within me, bless his hloy name—the name which is above every name.

Now we come to circumstances surrounding Joseph's death. Years before God had told Abraham that his seed should be a stranger in a land that is not theirs, and should be afflicted four hundred years, but that their oppressors should be judged, and his seed come out with great substance. All this, we know from the Scriptures, came about. Here was the beginning of Abraham's seed being strangers in a land that was not theirs. When Joseph was dying he reminded his brethren that God would bring them out from thence and he charged them that they should carry his bones up with them; so when he died they embalmed him and he was put in a coffin in Egypt. Later on, when God delivered the Israelites from Egyptian bondage, Moses obeyed the charge, and in all their forty years of wandering in

the wilderness Joseph's dead body was with them, until it was finally buried in the land of Canaan "in the inheritance of the children of Joseph. The death of Jesus Christ is the greatest thing in the life of a believer, for without it there would be no salvation. Sin was that which caused the death of Jesus; sins not his own, and he died that the justice of God should be satisfied; and his salvation is sure to every elect sinner. How often it has been said by those who have not received the truth in the love of it, or Satan has tempted believers with it, that with such a belief why not take one's fill of sin? Here is the reason why we should not. It is couched in the one word, "Love." Jesus is of such pure eyes that he cannot behold iniquity; that is, to countenance it, also as the hymn says,

"Well he remembers Calvary,  
Nor let his saints forget."

When our hearts are exercised by the love of God sin becomes exceeding sinful in our eyes; we hate it, we look on him whom we have pierced, and mourn for him. What love God, Father, Son and Spirit, has for his people that Jesus should suffer thus; and we love him because he first loved us. If we love a person, do we want to do those things which we know displease that one? No, our thoughts are usually to show our love by doing that which pleases; we delight to show our love. If this be so naturally, how much more should our desire be to our Beloved.

The Israelites had Joseph's dead



body ever in sight. They sometimes murmured, thinking their lot was hard, and for all that they had suffered their hearts sometimes looked back at Egypt, but they had come through the Red Sea, right after they had killed the passover lamb, and it had closed behind them, and however much they might want to they could never again go back to Egypt. So believers, however their hearts may look back to the world, never can really turn back there, for they are bought with a price: Jesus, their Passover Lamb, has been slain for them, they have come through, as it were, the Red Sea of his blood, which closes behind them, forever separating them from their former life, and here is the remembrance of what it cost to separate us from the power of Satan, and bring us unto God. Then can we sing lightly, with this remembrance in view? If we do, there is a repetition in our experiences or feeling the condemnation of sin, and God's anger therefor, and a need of another application of washing of water by the Word to cleanse us from all our sin. Then, too, when Jesus had finished eating the passover with his disciples he instituted what we call the ordinance of the Lord's Supper, or Communion, saying, "This do in remembrance of me;" and what does this ordinance mean to us? It is the remembrance of the sufferings of Jesus. "This is my body, which is given [Paul says broken] for you," Jesus said when he blessed and brake the bread; also, "This is my blood of the new testament, which is shed for many for the remission of sins," when he gave them the cup. It says that Jesus told them to all drink of it, and it also says that they all drank of it. Yes, we too, his people, must have fellowship with him in his sufferings, feel the bitterness of sin, know in our measure the awful consequences thereof, if we are to reign with him. Paul was obliged to write to the Corinthian Church reproving them for disorders among them, one of which was that when they came together they did not discern the Lord's body, but made a sensual feasting. He showed them the terrible sin they were guilty of in so doing, and showed them again the signification of the Lord's Supper, saying, "As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come." So there is a remembrance of the sufferings and death of Jesus from time to time by the observance of the Lord's Supper. Here is our heavenly Joseph's dead body buried in the church, which is the inheritance of his children. Can we then sin that grace may abound? We are weak, and often fall, so that we can cry, Thanks be unto God for his unspeakable gift, but may he give us grace to desire to live as in his sight, not for fear of chastisement, but for love to him. What did Paul mean when he said, "Ye do shew forth the Lord's death till he come"? "Till he come." Turning back to Joseph and his brethren we find that at their first meeting his brethren knew him not. They were despising and rejecting him in their hearts, and so were the Jews as a nation (though there was a rem-

nant who received him) in this condition when Jesus was on earth. Joseph's brethren did not go to him again until they were in such straits they could do without him no longer or they must perish. So I believe the Scriptures to show that he shall come again when the natural branches shall be gathered in. Jesus said that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled. The Jews have been scattered and downtrodden ever since their rejection of Jesus, and we have but to keep our eyes open to events at the present time to see that the Jews are still persecuted, and so it will be until the times of the Gentiles shall be fulfilled, then, at the time of their extremity, shall Jesus come again and as a nation they shall receive him; not a few here and there, but at once they shall acclaim him their King and their Redeemer. "Behold, he cometh with clouds." This same Jesus whom ye have seen go away into heaven, shall come again in like manner, said the angel to the disciples. They saw him go up, and a cloud received him out of their sight. So he shall come with clouds, and he shall appear from out of those clouds, and every eye shall see him, and they also which pierced him. In the prophecies it says they shall look upon me whom they have pierced, and they shall mourn and be in bitterness for him. Yes, Joseph's brethren remembered their treatment of him, they mourned for it, and were in bitterness of spirit on account of it. The Jews will no doubt remember how they have

hated and despised the very mention of the name of Jesus, but they shall know that he is their King and a nation shall be born in a day; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" At the second meeting of Joseph with his brethren, when he revealed himself to them, he said this to them, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life." Later on he told them, "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." The Jews were the betrayers and murderers and sellers of Jesus into the hands of the Romans, and their thoughts were only evil toward him. They cried out for his crucifixion, and when Pilate protested his innocence of the blood of Jesus, they answered, "His blood be on us, and on our children." How solemnly this has been fulfilled, but they shall see how God's providence has been in all things, working together for his glory and the good of his people. In the case of Joseph, not only was he sent into Egypt to preserve the life of his natural brethren, but of the Egyptians, who were Gentiles. Egypt spiritually is called the land of darkness. What a land of darkness did Jesus come into that he might give eternal life to those who were uncircumcised in heart, children of wrath, even as others, both Jews and Gentiles, and God was watching over the evil to the salvation

of his people. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

GRACE ASTON.

### GOOD WORKS ALONE BY THE GRACE OF GOD.

"FOR we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. Our enemies say the Primitive Baptists do not believe in good works. The truth is this, that we are the only people I know of, or ever heard of, who believe in good works which honor God and glorify his great and good name as the Savior of sinners. I will notice the words "good works" from the Scriptures. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."—Psalms xiv. 2, 3. The good of the land denotes all sorts of temporal blessings. "If ye be willing and obedient, ye shall eat the good of the land."—Isaiah i. 19. Israel was neither willing nor obedient, yet the Lord blessed them with every blessing; not what they wanted (nor what we want and pray for many times) but what was needful was in store for them as the Lord purposed. In Genesis ii. 3, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Job xxxvii. 14,

"Consider the wondrous works of God." And in John vi. 9, when Christ was with his disciples he fed five thousand with five loaves and two small fishes. The same chapter teaches his disciples went into a ship in the wind. They saw Jesus walking on the sea. (Verses 19, 20.) Jesus said, "It is I; be not afraid." Read to verse twenty-eight. "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." I have quoted the Scripture in which both words were used, which means right and commendable in the sight of God. In speaking of man, I referred to Psalms xiv. 3: "There is none that doeth good, no, not one." All the works of God were good and are good for all time, for the purpose for which they were made. Why God made the innocent dove and the cruel hawk to catch it, the humble sheep and the strong wolf to destroy them, are his ways. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah lv. 9. "O the depths 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. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 35. Job xiv. 4, says, "Who can bring a clean thing out of an un-

clean? not one." "The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. xvii. 9. This is the condition of man, he is unclean. His heart is deceitful above all things and desperately wicked. Could such a being do good works? From experience I must say, No. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."—Jer. x. 23. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isaiah lxiv. 6. This is the state man is in by reason of sin and death. Here is the comforting thought to this poor sinner, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 12. "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 29, 30. Paul was right, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. In speaking of the coming of Christ, "He shall be called, The Lord our Righteousness."—Jer. xxiii. 6. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Rom. i. 17; Hab. ii. 4; Gal. iii. 11; Heb. x. 3-8. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—Eph. ii. 8. It is but reasonable service of every subject of grace, to live sober, truthful, honest, moral, virtuous and law-abiding lives here in this world of sin and death. When we do the best we can, then "say, We are unprofitable servants: we have done that which was our duty to do."—Luke xvii. 10. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but how much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13. Here is obedience which honors God, as it is in the Spirit. Work out your own salvation (Sure this salvation by grace through faith is your own, as a gift from God. Jesus said, "And I give unto them eternal life."—John x. 28.) with fear and trembling. All subjects of grace fear God because of their nothingness. "For it is God which worketh in you both to will and to do of his good pleasure." Notice, "For it is God which worketh in you both to will and to do of his good pleasure." The will and to do must come from the Lord. Jesus said, "For without me ye can do nothing."—John xv. 5. "For in him we live, and move, and have our being."—Acts xvii. 28. "I can do all things through Christ which strengtheneth me."—Phil. iv. 13. Our obedience, which is righteousness before God, is good works through Christ. It is a good work when we can meet in heavenly places in Christ Jesus and worship God in spirit and in truth. We have

to be drawn by the power of God to worship his great and good name. This Spirit works by love, "for God is love," which enables his children to have a good thought or do a good deed. This Spirit is pure, holy, separate and apart from sinners. Paul says, "Of whom I am chief."—1 Tim. i. 5. We are enabled by grace to do good works which God hath before ordained that we should walk in them. For the ordained purpose of God is sure. As grace was given us in Christ before the world began, "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 unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i 3-6. Oh for grace to praise the Lord, with hearts of thankfulness, for such love in redeeming sinners. In singing the song of redemption the church, complete in Christ, will proclaim praises. "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11.

Your little brother, in hope of eternal life,

J. G. L. HASH.

HOPEWELL, N. J., May 28, 1934.

DEAR EDITORS:—I feel like expressing a few thoughts in the paper which was established the same year that I was born, 1832. It has been read by members of my family for many years with much interest. Unto us a child was born, unto us a Son was given, his name shall be called, The Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

Through the name of Jesus every knee must bow and every tongue confess. No weapon formed against thee shall prosper. Every tongue that confesses against me will be condemned. He that searcheth the heart knoweth the mind of the Spirit, for he maketh intercession with groanings which cannot be uttered. For we know we have passed from death unto life because we love the brethren. We are not our own keepers, we are kept by the power of God through faith unto salvation, therefore being justified by faith we have peace with God, with whom we have access by faith. If God be for us who can be against us? In him we live and move and have our being. Paul said he would endure all things for the elect's sake, that they may obtain salvation through our Lord Jesus Christ.

If I am spared until July 28th, 1934, I will be one hundred and two years old. Can I say with Paul that I have fought a good fight, I have kept the faith, I am now ready to be offered, henceforth there is a crown of right-

eousness laid up for me, which the righteous Judge will give me at the last day, and to all those that love his appearing? I have been blessed with good health and have attended meetings every Sunday all winter.

I will inclose five dollars, two for my renewal and three for the use of the SIGNS.

Your brother,

D. L. BLACKWELL.

ROXBURY, N. Y., June 9, 1934.

DEAR EDITORS:—The readers of the SIGNS OF THE TIMES and their many friends who are interested will learn with pleasure that as one hundred and two years are now drawing to a close since the first number of the SIGNS OF THE TIMES was published, that there is living at Hopewell, New Jersey, David L. Blackwell, who is several days older than the first number of this publication. This venerable man is one of the most remarkable in the United States. At a recent meeting of the Delaware River Old School Baptist Association he rode many miles in an automobile one day to attend a meeting of that Association at Southampton, Pennsylvania. In attendance at that same meeting was Miss Mary B. Opdyke, who resides near Southampton, and is in her ninety-seventh year. These aged people enjoy excellent health. At a recent meeting of the Hopewell Church brother David Blackwell took part in the services in the absence of his pastor, Elder Charles W. Vaughn. Surely the evidences of the goodness of the Lord in the land of

the living are many indeed, and when he wills, neither the ravages of disease, nor all the means of destruction of human life known to man can avail anything in the termination of human life until the appointed time has come. It is interesting to listen to brother Blackwell's reminiscences of life almost a century ago, and it is more comforting still to hear him state his exercises of mind spiritually and testify of his faith in God and his preserving power over his life, and the manifestation of the saving grace of Jesus Christ that has been made sufficient for him.

I understand that Miss Opdyke has attended the Old School Baptist Church at Southampton for many years, but is not a member there.

ARNOLD H. BELLOWS.

SUNSET, Texas, May 23, 1934.

DEAR EDITORS:—As another year has come and gone with its sorrows and joys, I find it is time for me to renew my subscription for the SIGNS OF THE TIMES, which is all the enjoyment my father and I get. We are living in a country where there is no sound doctrine preached, therefore the SIGNS is comforting to our hungry souls. Oh if it could be God's will, how we both would love to have some of the Predestinarian preachers visit us and we could hear some good preaching. My father, M. P. Stuard, was ninety-three years old the first day of April, and is hale hearty for a man of his age.

Yours in hope,

(MRS.) FRANCES HAND.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY, 1934.

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"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."

We are brought to the test relative to our worthiness to enter the kingdom of heaven, and in weighing and measuring ourselves we confess we have no righteousness of our own. The scribes were so called because they were writers of the ordinances under the law, and were zealous to live to the letter, and render criticism to those who would fail to live according to what was written, and the Pharisees impersonated acts that were recorded, which they thought would give them an inheritance in the kingdom of heaven, and according to their ability to act out the written word. They felt to be better

than other men, and were righteous. Their thoughts and meditations were upon the creature performances that they could manifest before men. We feel there are a great multitude of these characters in the world to-day, and are going forth criticising all who do not agree with their designing, and are thereby professing to save sinners, and the glory, honor and power are ascribed to men and not to the Son of God. The truth according to our text is that all who enter into the kingdom of heaven must have righteousness to exceed that of the scribes and Pharisees, then as one anciently said, What shall we do to be saved? There is a time in the life of every one that feels to be a sinner that he is earnestly inquiring, What must I do? and he is easily deceived for a season, but He that began the work will complete it, and all such are led about and instructed until they are brought in paths not known and ways far exceeding any common to men. Their instruction gives them a demonstration of the wisdom and power of the Lord Jehovah, which shows them their weakness, in understanding and strength, and they are made to feel they have no strength, and when in this condition they are learning of Him. Jesus himself is the instructor and in him they see perfection, so they can say, Holy and righteous is he. Pleading for his mercy are their groanings until Jesus manifests their acceptance with him, and by his Spirit they are filled with joy and gladness, and he visits them in manifestation of his lovingkindness, which causes them to

rejoice and wait patiently for the Lord. His Spirit abounding in the heart causes them to hear the joyful sound of the gospel, which so enraptures them that they can exclaim, I know that my Redeemer liveth. Jesus Christ the Righteous is their friend, for he has extended mercy instead of justice, and delivered my soul from the horrors of hell, and filled my heart with joy and gladness. Often as the gospel is being proclaimed the friend of the bridegroom proclaims the joy manifested when the voice of the bridegroom is heard, and all who are given an ear to hear have the understanding heart that has abundance out of which the mouth speaketh.

We note in the pretext of our text Jesus was addressing his disciples, and they have written and testified plainly as to their righteousness, justification and redemption. The righteousness of the disciples was denounced by the scribes and Pharisees, and all the persecution they could inflict upon them was their pleasure, but the righteousness of the disciples of Jesus was revealed by the God of heaven and no powers of earth could erase God's demonstration by which they knew Jesus as the Christ (the Son of God). They were martyrs because of their faith, but they were, as Paul expressed, saying, I count not my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. (Acts xx. 24.) The great mystery between the acts of those who enter into the kingdom and those

who do not is only discerned by the Spirit that tries every man's works as to whether they be of God or not.

The righteousness of the scribes and Pharisees is enacted under the wisdom of the carnal mind, which is enmity against God, not subject to his law, neither indeed can be, and as far as the natural mind is concerned the performances are the same, which gives rise to the question, Where is the difference? The scribes and Pharisees are carrying out the teaching Eve received in the garden of Eden, which was to elevate man and give him glory and honor, instead of glorifying God. God made the garden of Eden and all the trees in it, and ordained the fruit thereof and its effects, and he made man and placed him in the garden to dress and keep it, and commanded him what to eat, and the tree in the midst not touch it lest he die, and through the beguiling of the devil she saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also to her husband with her, and he did eat. (Gen. iii.) Read the third, fourth, fifth and sixth verses. To compare this teaching of Eve in the garden of Eden and the principles of pharisaical religion, they are parallel, and instead of bringing life it works death. We have spoken of the teaching the Lord gives, and how its recipients are made to rejoice in Christ Jesus, and the outward manifestations, as far as the flesh is able to see, are the same. The difference comes in the spiritual reverence,



for to be obedient and follow Jesus, which is his lovingkindness drawing one unto him, and the constraining power of his love moves the creature in gospel obedience. The grace of God was what made Paul the obedient servant of the Lord Jesus Christ, and his righteousness was as clean white linen. He was washed from the pollution of this world, and made to be conformable unto Jesus' death and resurrection. Dear reader, what righteousness have we? Did we receive it from man? and are we following for loaves and fishes to satisfy our natural hunger for the things of this world, or are we desiring to worship God in sincerity, and, if we could, to comfort those who mourn, and point to One that is mighty to save and is perfect, holy and undefiled and separate from sinners? We often tremble as we meditate over these glorious truths, and see ourselves so vile, but the hope we have in his mercy is our strength, and we are made to look unto the hills from whence all our help must come. We abhor the very deception of our own hearts and know we cannot stand before the just and holy God in our own works, and as we have Jesus our advocate and head we come in his name, and he is holy and righteous, and this gives every one whose name was remembered in the sacrifice that could make the comers there unto perfect, righteousness far beyond anything the scribes and Pharisees could think or do. Jesus gives peace and rest to his people, and he maketh us to sit together in heavenly places in him, and he is the door, and all that enter the kingdom of

heaven must have his righteousness imputed unto them by the Father, and they must bear the mark in their forehead. May we be separated more and more from the world, that we may live unto God and enter into the kingdom of heaven through the Door, and hear the glad message, Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

C. W. V.

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### CIRCULAR LETTERS.

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*The Delaware Old School Baptist Association, convened with the Welsh Tract Church, at Newark, Delaware, May 26th and 27th, 1934, sendeth greeting in the Lord to the several Associations and churches with which she corresponds.*

DEAR BRETHREN:—Once more, in fear and trembling, we are called upon to perform the dreaded task of addressing a Letter to the several churches in this Association, and with which we correspond. We hope we have prayed earnestly and fervently for Divine guidance until within a few days of our meeting, and now we feel to indefinitely postpone it and request one of our ministers to write it. Some in the churches must be assigned ahead to perform this duty, and if the Lord is in it his word will be manifested in the hearts of some who are to receive it. We have no text given us to comment or meditate upon, and hope fervently and prayerfully that the Word of the Lord given unto Zerubbabel, governor

of Judah, "Not by might, nor by power, but by my spirit," may result in light for us to consider. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof." "The hands of [spiritual] Zerubbabel have laid the foundation of this house, his hands shall also finish it."—Zech. iv. 6, 7, 9. O, great mountain (trouble), to a child of hope when given to wander in the maze of the flesh, without hope, trusting in the flesh, faith apparently lost forever; troubles rise to great heights, infidelity supplants faith in the heart and the child mourns an absent God for a time; but when mercy through grace appears in the heart, sent down through one of the golden pipes, the channel of the Holy Spirit unto the church, then the mountain is made a plain over night. This beautiful prophecy given to Zechariah was but a forerunner of Christ, spiritual Zerubbabel, who in the preceding chapter is called the Branch, also the Stone, and "upon one stone shall be seven eyes," "they are the eyes of the Lord [these seven], which run to and fro through the whole earth." And the candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof, to us represent the Christ: the bowl upon the top his church or body fed by the Holy Spirit from above, or from his throne; coming down, not up from the earth, for the seven are on the top, not beneath, proving man or flesh cannot be fed by man or man's doc-

trines. And these two olive branches or olive trees are, to our mind, the same spoken of in the eleventh chapter of Revelation, "my two witnesses," the Old and the New Testaments. And when they shall have finished their testimony the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them. "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet." (Read the whole chapter.) It is well God's elect cannot rest "at ease," or in peace continuously, while sojourning in this sin-cursed tabernacle of clay. It is well we are warned against the life of ease, for that life means the pleasures and sins of Egypt. "Woe to them that are at ease in Zion." "Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."—Amos vi. 1, 7. This condition in Zion in the captivity obtains to-day in the church visible as well as then. He found the same condition in the earth, as the angels on the red, speckled and white horses made their report to the angel on the red horse, "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest." "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease," proving that, whether a child of God or a heathen, it is a dangerous place to be, resting at peace, at ease, satisfied with the pleasures of the

world, which are sin; luke-warm, "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Our churches are few in number, the membership of each growing less each year, but we hope the purging or sieving by the Lord will keep those of us closely united. Our ministerial gifts are fewer in number, in like proportion to the churches, and our prayer is (we hope) that each may be humbled to see that none have more than what is granted them by the grace of God, according to the measure of the gift of Christ (that unspeakable gift), no more, no less: for, "When he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be

no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 8, 11-16. There is but one more Scripture to add to these beautiful words of Paul's admonition: "For 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 hadst not received it?" This order to the ministry, written by Paul, and emphasized in Timothy: "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," should be an incentive for us to be at one another's feet, in love. This beautiful order, in exhortation in love as portrayed by Paul for the sole benefit of the ministry, not only then, but now, is surely sufficient for a spiritually-minded man or minister to faithfully, scripturally and humbly consider. Paul warned that the sound doctrine preached by the fathers in Israel would be rejected, for "the time will come when they will

not endure sound doctrine," but, for those who are at ease in Zion, satisfied to be alone, luke-warm or indifferent in the flesh, to them alone is the responsibility, either a dearth in attendance in the churches or death to spiritual edification. "God is not mocked," and he will continue to purge his little branches of the Vine. When he gathers his jewels from afar, all will be well.

H. H. LEFFERTS, Mod.

JOHN B. MILLER, Clerk.

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## MARRIAGES.

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By Elder H. H. Lefferts, Leesburg, Virginia, May 30th, 1934, Mr. Reginald P. Ramsey, of Chattanooga, Tennessee, and Miss Frances Lefferts.

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## OBITUARY NOTICES.

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**EDWARD WIBLE**, son of the late John G. and Evaline (Madden) Wible, was born in Springfield Township, Huntingdon County, Pennsylvania, March 15th, 1865, and died October 24th, 1933, aged 68 years, 7 months and 9 days. The subject of this notice never identified himself with the visible church, but was a believer in salvation by grace, and grace alone. His life was such as any one would do well to emulate. His companion has been an invalid for several years, unable to walk, having to be carried around the house in a wheel chair. The writer was told at the funeral that he was never known to complain, but waited upon his companion tenderly as long as he was able. He was sick only a few days. Death was due to paralysis. He seemed to rally after the first stroke, and there was hope that he would get over it, but the second stroke came and he soon passed away. But we sorrow not as for others who have no hope. He spoke of seeing a bright light, and once mentioned Jesus, and then asked to be taken away from earth.

The writer was called for the funeral, and read in Beebe's hymn book number 1290: "There is a land mine eye hath seen," and after prayer hymn number 75: "How firm a foundation," was sung, this being one of his favorites. Then a portion of the fourteenth chapter of John was read, using the first three verses as a basis for the remarks made at the house. On account of the widow being unable to go to the meetinghouse it was necessary to hold two services. At the meetinghouse hymns numbers 522 and 528 were read, these also being favorites of the deceased. Then

the seventeenth chapter of John was read by request of a brother of the deceased, and after a few brief remarks upon this latter Scripture, and hymn number 528 in the hymn and tune book, the body was laid away to rest in the cemetery adjoining the church, until the Lord shall descend from heaven with a shout, and with the voice of the archangel. May the God in whom he trusted comfort the hearts of all who are bereaved.

A. T. BENSON.

"THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come," is the Scripture I used as a text at the funeral of sister **EVA GLOVER ADAMS**, who was born May 10th, 1861, and passed away at her home in Odessa, Missouri, May 3rd, 1934, aged 72 years, 11 months and 23 days. She was the oldest daughter of Mr. George and sister Ann Glover. She was united in marriage February 24th, 1889, to D. A. J. Adams, and to them were born two daughters, Mrs. J. B. Alumbaugh, of Independence, and Mrs. S. W. Pollard, of Bates City, Missouri. She united with Big Sniabar Predestinarian Baptist Church, near Wellington, Missouri, and was baptized by the late Elder H. W. Newton, November 25th, 1888. Sister Adams adorned her profession by showing her faith by her works, which were by faith in the saving grace of the crucified Savior in whom she had been given a good hope of immortal life beyond this life that is so full of disappointment. She was a strong believer in the doctrine of the sovereignty of the all-wise God, believing that he works all things after the counsel of his own will, and that he determined, and rules all things so they shall bring to him honor and glory in the salvation of his people. She was a very considerate woman in her associations with her neighbors and friends, showing every kindness in both her acts and words, and was especially considerate of her husband, as a wife, and as a mother to her children, being devoted to their every interest in the home and to the school life of her own, and her grandchildren, and no wife, mother or grandmother was ever held in higher esteem. As to her devotion to her God and the church there were but few her equal, for she took delight in going to her meetings, and was truly a Deacon's wife, lending every aid to her husband in discharging his duties in that office. She was indeed pleasant in her conversation among the members of the church with whom she associated, and they were many, for she traveled many miles with her husband to attend Baptist meetings, and both were esteemed highly for their godly conversation. She was mild in expression, never using harsh words to wound the feelings of any, and always had an easy and pleasant way in speaking of the faults of others, and she always spoke as though there was sunshine behind every

cloud. She held her pastors in high esteem, and was an earnest and patient hearer of the preaching of the word, enjoying the truth, and easily detecting that which had an uncertain sound, but was gentle and kind in admonishing the Elders to a steadfastness in the faith. She had been in feeble health for some time, but her last sickness was of short duration, and her death unexpected by many who did not know of her serious sickness. But the Lord's time had come, and she peacefully passed away, and her spirit went to God who gave it. Her body was laid to rest in the cemetery at Odessa, Missouri, to await the coming of the Lord Jesus, when he shall awaken the sleeping dust of his saints and raise them up in the likeness of Jesus, and she will enter into the full fruition of hope, and see him as he is.

The funeral was held from the home, attended by a large concourse of Baptists, neighbors and friends, attesting the high esteem in which she was held.

Besides her sad hearted husband, she is survived by the two daughters, eight grandchildren, one great-grandchild, two brothers, James Glover, of California, and Charles Glover, of Odessa, Mo., other relatives, neighbors and friends, who will sadly miss her in the walks of life, but to those of like precious faith as hers, mourn, but not without hope, believing that as Jesus was raised from the tomb, even so shall his saints be raised from the dead.

W. L. HALL.

**MARGARET J. BYRD** was born September 15th, 1852, in Accomac County, Virginia, and died at her home in Baltimore City, Maryland, March 3rd, 1934. She was married to Wm. R. Byrd December 15th, 1870, and to this union was born one daughter, who died about the time she was grown. For her the mother grieved as long as she lived. Sister Byrd united with the Primitive Old School Baptist Church more than fifty years ago, at Masongoes Church, in Virginia, and was baptized by the late Elder Thomas M. Poulson. She and her husband came to Baltimore to live and she moved her membership to Ebenezer Church, where she remained a faithful member to the end. The writer has been sister Byrd's pastor for thirty-five years and can testify to her love for her church, which she manifested by her faithful attendance. She knew what she believed, and showed her faith by her works. It is sad indeed to give up such dear ones. We mourn her absence, but not as those who have no hope, for we believe her soul now rests in the arms of her blessed Savior, awaiting his second coming to earth, when her mortal body shall be raised a spiritual body to be forever with her Lord. It was good to hear her talk in her last illness of her hope, and the love of Jesus. All was done for her that loving hands and hearts could do, but the Lord saw fit to take her, and her dear husband, with whom she lived

more than sixty-three years, is heart-broken. May the God whom she loved and served comfort his aching heart as no other can do.

The writer (assisted by Elder D. L. Topping) conducted her funeral in her home March 6th, in the presence of many relatives and loving friends, after which her mortal body was laid to rest in Loudoun Park Cemetery to await the coming of the Lord.

By her loving pastor,

J. T. ROWE.

**MRS. MORIAH HILL**, our dear mother, fell asleep in the early dawn of February 5th, 1934, at her home, near Benton, Marshall County, Kentucky. She was born September 7th, 1842, near the old home place where she spent her entire life of ninety-one years and some months. She was married to Reuben Z. Hill about seventy-six years ago. Father died seventeen years ago, after a happy union of sixty years, leaving mother with a dutiful son and daughter-in-law. Mother fell in 1926 and suffered a broken hip, from which she never recovered, not being able to walk since that time, but she bore her afflictions with much patience. Her death resulted from pneumonia, after several weeks of suffering, but she told her dear children she was ready to surrender to the will of the Lord. Mother and father united with the Old School Baptist Church about forty years ago and were baptized by the late Elder J. M. Perkins. After being so afflicted, and not being able to attend her meetings, it was one of her greatest pleasures to have the Baptists visit her and talk of the riches of God's grace, and she was often made to shout praises to God. She often said to me of late years that she was living in the past most of her time when alone, going over in her mind the good meetings she and father had attended together, and the ministers they had been able to entertain in their home (which were many). Mother leaves to mourn their loss seven children, one having preceded her in death. The children are Mrs. Alice Little, of Sherman, Texas (the only one not present, being ill herself), Mrs. Lola Lindsey, of Owensboro, Ky., Mrs. Madia Flowers, Mrs. Mary Clark, Mrs. Lillie Chester, Henry B. Hill and Boone T. Hill, all of Marshall County, the last named being the one who cared for her in her declining years, and mother never wanted for anything in the way of comfort and care that he and his dear wife could do for her, and it was often said by her friends and other children that it was wonderful the way she was cared for. This dear brother had never in all his life been separated from her for longer than two weeks, and his dear companion had been almost constantly with her since she had been unable to walk and their hearts, with all the children, were made sad at her departure. The dear old arm chair now is vacant in the home of my childhood. We were blessed with a loving mother

so long it was very grievous to see her go, for she was so devoted to her children and grandchildren, and her friends and neighbors and relatives were a source of pleasure to her, but, dear sisters and brothers, while we mourn her absence we should also rejoice in the hope of her entrance into that home not made with hands, eternal in the heavens. Then may we all be inspired by the thought that our loss is her gain, lift up our heads, look upward and press onward, for it is God that reigneth.

Mother's funeral was conducted by her beloved pastor, Elder J. C. Chester, at Bethlehem Church, and a large concourse of sorrowing relatives and friends were present, after which all that was mortal was laid to rest by the side of father in the burying-grounds near by, there to await the resurrection of the saints. May we all find comfort, if it be God's will, in the same blessed truth which our mother held so dear.

Written by her daughter;

(MRS.) LILLIE CHESTER.

**MRS. SARAH F. GANDY** was born July 31st, 1853, and died December 12th, 1933, making her stay on earth 80 years, 4 months and 11 days. She was the widow of Alfred C. Gandy, of Lambertville, New Jersey. He preceded her several years, leaving one daughter, who was the devoted wife of the late J. S. Petrie, D. D. S., of Lambertville, N. J., to mourn their loss. Sister Gandy and Mrs. Petrie were loyal to each other, and Mrs. Petrie gave her mother every needed attention to make her comfortable and to help bear her affliction, which was heart trouble. She united with the Old School Baptist Church at Harbournon, N. J., called Second Hopewell, in which she lived a faithful and devoted member, and was the last member of that church organization. When the time came that she was the only surviving member she merged with First Hopewell Church. She was a sister in the true meaning of the word, and earnestly contended for the faith of the apostles: salvation by grace. In the town of Lambertville she will be greatly missed, as she lived there all her life and was of great comfort to the sick, and often administered to their necessities. The writer was her pastor for nineteen years, and her devotion was that of mother, which appellation was often applied in speaking of her. She leaves her daughter, Mrs. Catherine B. Petrie and her grandson, Alfred G. Petrie, D. D. S., one sister, Mrs. Harriett Scarborough, and a host of other relatives and friends, also the faithful in Christ Jesus, to mourn for her, and we feel our loss is her eternal gain.

Her funeral was conducted from the home of Mrs. Petrie by the writer, with Mr. George Horner, of Lambertville director, and her remains laid to rest in the family plot in Lambertville, N. J., where rests an honest, devoted christian lady.

C. W. VAUGHN.

## CHURCH CONSTITUTED.

ACCORDING to previous arrangement, a meeting was called near Garber, Oklahoma, on Saturday before the second Sunday in May, 1934, for the purpose of organizing into a separate church certain members of the First Kansas Association now residing in Oklahoma, to wit: brethren Uriah Garten, Roy Garten, Willard Garten, and sisters Kate Garten, of Big Walnut Creek Church, and sisters Annie Kimmel and Elizabeth Garten, of West Union Church, both of which churches are located in Kansas. Services having been conducted by Elders L. D. Seals and L. L. Schenck, the following proceedings were had, Elder Schenck being Moderator and sister Mary Ellison Clerk:

1st. Inquired of the above named members, whether they were all of the same mind as when they made the request to be constituted into a separate church, to which they responded in unanimous agreement and of the same mind.

2nd. Called the roll of those wishing to be embraced in this organization, viz., brethren Uriah Garten and Roy Garten, and sisters Annie Kimmel and Kate Garten, all of Garber, Oklahoma, sister Elizabeth Garten and brother Willard Garten, of Booker, Texas, and sister Laura Wiss, of Mulhall, Oklahoma, a former member of Little Flock Church, in the Kansas Association, who applied for membership with them, by experience and relating the circumstance of the church of her membership having gone down and their meetings discontinued, so that she could not obtain a letter. All the others presented letters showing they were in full fellowship and in good standing in the churches granting the letters.

3rd. The Articles of Faith, Church Covenant and Rules of Decorum of the aforementioned churches were read, and asked if they wished to be constituted under the same, to which they, by motion and second, unanimously agreed. They were then declared to be a regularly constituted church, choosing the name **LITTLE FLOCK** to be called by, and designating the second Sunday in each month, and Saturday before, as their regular meeting days.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

THE church now being organized and in order for business, the following Minute was made of their transactions:

The Regular Old School Predestinarian Baptist Church of Christ called Little Flock met on Saturday before the second Sunday in May, 1934, and services having been conducted by Elders L. D. Seals and L. L. Schenck the following proceedings were had:

1st. Chose Elder L. L. Schenck Moderator and brother Willard Garten Clerk.

2nd. Invited brethren of our faith and order to seats in counsel with us.

3rd. Inquired for the peace and fellowship of the church.

4th. Inquired for reference.

5th. Business of a general nature or new business.

By motion and second, Elder L. L. Schenck was chosen Pastor, and a request was made that a copy of these proceedings be sent to the SIGNS OF THE TIMES for publication, with an invitation to all lovers of the truth to visit us.

6th. Extended the opportunity for the reception of members, then after a solemn charge and admonition to duty by Elder Seals closed with the hand of fellowship being extended to each other and all members present.

L. L. SCHENCK, Moderator.

WILLARD GARTEN, Clerk.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 19, 20.

M. E.

### CHANGE OF ADDRESS.

Mrs. J. J. Bailey having changed her address from Saugerties, N. Y., to R. D. 1, Prattsville, N. Y., requests her correspondents to address her at the latter place.

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

"A friend, Colo., \$1; I. H. Evans, Md., \$1; Miss Sadie T. Nicoll, Md., \$3; D. L. Blackwell, N. J., \$3; "A friend," N. Y., \$2; Mrs. Valentine Werner, N. J., \$2; Mrs. Mary B. Keogan, N. Y., \$1; "A friend," N. Y., \$3; Miss C. A. Black, Ont., \$1; Mrs. Clara A. Parker, Ore., \$2.

### ERRATUM.

In the JUNE issue of the SIGNS OF THE TIMES, on page 133, first column, eleventh line from the top, the word "John" should be "Job."

### MEETINGS.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in July and August, 1934. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

The New Hope Association of Texas will hold her fifty-second annual session, the Lord willing, with Mount Zion Church, nine miles south of Greenville, Texas, to begin on Friday before the third Sunday in August, 1934. All lovers of the truth are invited to come and behold our order and hear the gospel preached. Ministers of our faith and order are especially invited.

S. M. DICKENS, Moderator.

W. M. SIKES, 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 (29th) All are welcome.

E. M. FORD.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, 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.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2307 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

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.

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

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

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

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

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

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

**1315 Columbia Avenue**

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

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

**ALL WELCOME**

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

**JOSHUA T. ROWE, Pastor.**

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Wash. 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.**

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

**J. R. HARDY.**

**H Y M N B O O K S .**

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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.**



# 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. 102. MIDDLETOWN, N. Y., AUGUST, 1934. NO. 8.

## CORRESPONDENCE.

STRASBURG, Va., Jan. 21, 1934.

DEAR BRETHREN:—I have a request for me to write on the text, “Come, see a man, which told me all things that ever I did: is not this the Christ?”—John iv. 29. Sister Chester, of Murray, Kentucky, asks, What do the waterpot and the five husbands represent? I seem to understand a little about the twenty-ninth verse, but I do not know about the waterpot and the five husbands. Will some one who knows please write on this?

This article, if I can write at all, will be like all my writings, very poor. She asks if this woman represents the church. I think this woman represents all the children of God. She said that Jesus told her all things ever she did. All the children of God are shown their sinfulness. God gives them grace as it pleases him: some more, some less. Therefore it is written, Ephesians iv. 7, “But unto every one of us is given grace according to the measure of the gift of Christ.” When God gives his

people grace it teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. (Titus ii. 12.) What you formerly thought to be no harm, now appears to be exceeding sinful. Jesus then told you, by his Spirit, all things you ever did. When God in his mercy and goodness to me revealed to me my exceeding sinfulness such was my distress that I looked at some fat lazy hogs and wished that I were one of them. The poet says,

“Till late I saw no danger nigh,  
I lived at ease, nor feared to die;  
Wrapped up in self-conceit and pride,  
I shall have peace at last, I cried.

But when, great God, thy light divine  
Had shone in this dark soul of mine,  
Then I beheld with trembling awe,  
The terrors of thy holy law.”

Then what?

With melting heart and weeping eyes,  
My guilty soul for mercy cries,  
What can I do, or whither flee,  
To escape the vengeance due to me?”

I have seen this so vividly. I could find no place dark enough, nor so obscure, where I could hide from God to try to pray. But when I found Jesus was

my hiding-place I then could approach the great Creator, the wondrous One who upholds all things by the word of his power; I could then come to him in Jesus' name and beg for mercy, and try to offer thanks for his goodness to me.

"Should storms of seven-fold thunder roll  
And shake the globe from pole to pole,  
No thunder-bolt shall daunt my face,  
For Jesus is my hiding-place.

A few more rolling suns at most,  
Will land me on the heavenly coast,  
Where I shall sing the song of grace,  
And see my glorious hiding-place."

David says in both the thirty-second and one hundred and nineteenth Psalms, "Thou art my hiding place." In Isaiah xxxii. 2, it is written, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." But when you cannot find him you surely are desolate. The poet says,

"Ah, whither then can we flee for aid  
When tempted, desolate, dismayed?  
Or how the hosts of hell defeat,  
Had suffering saints no mercy-seat?  
(or hiding-place.)

There, there on eagles' wings we soar,  
And sin and sense molest no more;  
And heaven comes down our souls to greet,  
And glory crowns the mercy-seat."

How wonderful is all this when we can enjoy it, but it has grown so dark and so cold we do not realize much of this living wondrous glory. When I was a young man, many, many years ago, the blessed Savior used to come and manifest his glory to me and it would be so bright; and if I carelessly said or did something I should not, he would have shut the dungeon door in my

face and there I would be in the dark. Then I would think, He will never come again, but after so long a time he would be there again; then I would think I would be very careful to watch and not drive him away, but after a time all the glory would fade away like the setting sun and there I would be left to mourn again. Yet it is written, "Blessed are they that mourn: for they shall be comforted."—Matt. v. 4. The poet says,

"A pilgrim stranger here I roam,  
From place to place I'm driven;  
My friends are gone, and I'm in gloom,  
The earth is all a lonely tomb,  
I have no home but heaven."

I have lived long and have grown so cold and so awfully dark. Very many of the loved ones have gone home. I hardly ever have a spiritual emotion. I am past eighty-one years of age and still able to work. I went over to Strasburg to work for the government and was very glad, because I had seven to feed and was out of money; but a telegram came from Washington to lay all of us off who had commenced at the time I did, so I lost my job, but God will provide.

"Come, see a man, which told me all things that ever I did: is not this the Christ?" Yes, that was the Christ. Christ in you the hope of glory. Once when I had ceased trying to preach, I felt like something was knocking in my heart, and all at once felt that it was the Savior. I was frightened and wanted to get away. I was so very sinful and I knew the Savior was right there and saw my thoughts and heard every word I said. I saw all my sin-

fulness and wanted to get away and go where he could not see me. We have great consolation in that it is written, "Like as a father pitieth his children, so the Lord pitieth them that fear him. He knoweth our frame; he remembereth that we are dust."—Psalms ciii. 13, 14.

This woman spoken of in the fourth chapter of John was not a moral, virtuous woman. God uses bad people as representatives to show his wondrous mercy. As the harlot Rahab who hung out the "scarlet thread." And as the thief on the cross. I have often thought that if God would show me mercy and give me grace, there certainly is no one else so sinful for whom he cannot do the same. When we consider that there is none good; no, not one, we ought to know that salvation is not because of our goodness, holiness or righteousness. I am often surprised that gray-headed people will contend that we are saved by obedience to the law. Paul says, Galatians ii. 21, "For if righteousness come by the law, then Christ is dead in vain." Again, "By the deeds of the law there shall no flesh be justified in his sight." The Savior 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."

"Come, see a man." It is true that a majority of the people are blind and cannot see, and you cannot show them the truth. All must be born of the

Spirit before they can see. So John said, "Except a man be born again, he cannot see the kingdom of God," and the kingdom of God is righteousness and peace and joy in the Holy Ghost. As brother Fred Keene wrote, "I was blind, my father and mother were blind," and I will add that all of Adam's race are born blind. Why was it that this woman thought this was the Savior, when so many others saw the miracles he did, yet still hated him without a cause and wanted him killed? Because it did not please God to cause them to see. Paul says, Which none of the princes of this world knew: for had they known him, they would not have crucified the Lord of glory. The word says, They have eyes and see not. Do you feel so cast down? Is it dark with you? Do you get so cold and desolate? I say, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." You are blessed with the greatest blessing any mortal ever had bestowed on him. If you could not see, it would never be dark to you. If you had no grace, you would not feel that you are the chief of sinners. You would not be cast down and mourn your condition were you not a spiritually quickened soul. I remember that when I first united with the church I got so dark, hard and cold; I did not know what was the matter. I had then never seen an Old Baptist preacher and I asked a Missionary Baptist preacher what was the matter with me. He could not tell me one thing. Then I discovered this hymn:

"Oh for a glance of heavenly day,  
To take this stubborn stone away!  
And thaw, with beams of love divine,  
This heart, this frozen heart of mine.

The rocks can rend, the earth can quake,  
The seas can roar, the mountains shake;  
Of feeling, all things show some sign,  
But this unfeeling heart of mine.

But something yet can do the deed,  
And that dear something much I need;  
Thy Spirit can from dross refine,  
And move and melt this heart of mine."

I knew instantly that was the truth.  
That was the first song I ever learned  
by heart.

"Come and see." Some cannot see, and they will say, Oh I have never committed any bad sins. God will not punish me for what I have done. The most profane men I have ever talked with will tell you they are free moral agents and are going to get religion after awhile, but that they must enjoy themselves before they get religion. The prophet Jeremiah says, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." A black man can have his skin painted and the leopard's spots can be painted, but the man is still black and the leopard is still spotted under the paint. Jesus positively said, "Except a man be born again he cannot see the kingdom of God." What has been accomplished by the Sunday Schools? When I was a boy I went two sessions to public school and saw not one fight. Children then had respect for aged people. We now have from about one to six fights at the school in Strasburg every day, and I am not acquainted with a child that has any respect for an aged person. Foreign missions were

one of the main causes which split the Baptist Church, beginning in 1832. The ministry which God calls and qualifies can see. So we have the type, "Issachar is a strong ass, couching down between two burdens: and he saw that rest was good, and the land that it was pleasant." This is what he saw, "That rest was good, and the land that it was pleasant." Some have "tasted the good word of God, and the powers of the world to come." This is sweeter than the honey and the honeycomb.

"If heaven be thus, dear glorious Lord,  
Why should I stay from thence?  
What folly 'tis that makes me dread  
To die and go from hence.

And if our happiness below  
In Jesus is so sweet,  
What heights of rapture shall we know  
When round his throne we meet."

Come see what? A man which told me all things that ever I did: is not this the Christ? God revealed to this woman that the man Jesus was her Savior. Thousands of others saw his miracles and still did not believe he was the Christ. They came out against him with soldiers. He had been a great relief to many in healing diseases of all kinds and never charged a cent for anything he ever did. If a man were to come along now and cure all kinds of diseases the people would adore him and maybe carry him on their shoulders. The reason they hated Jesus without a cause was because God ordained he should die for his people. Jesus said, "This is your hour, and the power of darkness." I read where he said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came

I unto this hour." He must suffer "the just for the unjust, that he might bring us to God." He is the man Christ Jesus. "By man came death, by man came also the resurrection of the dead." He bore our sins in his own body on the tree, and put them away by the sacrifice of himself. He cried on the cross, "My God, my God, why hast thou forsaken me?" He said, "I thirst." One of the soldiers took a sponge and filled it with vinegar mingled with gall and put it to Jesus' lips, but he would not drink. How often when your cry went up to God has some unbeliever, instead of sympathizing with you, given you vinegar, in a spiritual sense, and you were only the more cast down.

"Come, see a man." What caused you to see? Let Paul tell: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." How wonderful it is that you see!

In hope of mercy,

I. R. GREATHOUSE.

BENTON, Ky., May 5, 1934.

DEAR BROTHER DODSON:—The tie that binds, that Paul said would be given us by God our Father, that love that Paul did not need to admonish the Thessalonians to be constant in loving,

seems to me leads us out in mind to sympathize and fellowship one another. Your letter about your brother's death, the sadness of it all, and your being able to see the unchangeableness of God, how he moves in his way to bring about his predestination, knits you very closely to me in Spirit and in truth. There are in this world those whom we have never seen, yet we love them for the truth as we hope it works in our inner self, a drawing springs up. I read after your pen and am fed, when all others fail to touch me as you do. I do not know why, unless our lives run more or less in the same mould, and we can select from the mass of people who do believe as we do some more comforting to us, and who feed our hungry souls more than do others, and that because of God's purpose and plan. We cannot and do not have anything to do with it, but it is according to the divine plan of God. Brother Dodson, when I read yours and that dear old dad's letter this month in the SIGNS, and I knew of the funeral by your telling me of that death of your brother, I could see the deep calling unto the deep, the deep things of the Spirit in your "old dad" calling for the deep in his son. Why? Because deep calls unto deep. Natural things would not stop the hurt of that boy's death, but oh let us be reconciled through the Spirit's workings. Tears ran down my cheeks, because I have searched my heart for the deep things that would quiet me, and, too, I believe I find in this inner man something that wants and desires God's

will to be done, and not mine. I desire to be reconciled to the workings of the divine will of God, and I could see the searchings and same feelings in you two, so sweet fellowship springs up anew and fills our hearts to overflowing and our eyes grow dim with tears in unity, in our being tied with the cords of love; that is God, the Son and Spirit in us, as we hope.

I hated to see my letter in the SIGNS, for it perhaps took the space where better things should have been, and it makes me ashamed, knowing my naked condition. As Adam knew he was naked and felt ashamed, I also feel I have no covering, not even as much as an apron of fig leaves (my own works), and unless I have been clothed upon with the righteous robe of Christ I am surely naked and undone. So when I see things I have written come out in the open for all who run to read I get ashamed of my own naked condition in this world. But do we see our nakedness until the light shines in? Do we know that once we were blind and the face of the deep was covered in darkness to us until God said, Let there be light, and there is light? Yes, our old nature (the earth) is without form and void and darkness covers the waters and the deep, in the beginning of our nature when we sprang forth from our mother's womb, but if God is ours, and we are his, we had in the purpose of him a calling that was sure to come. Hence we had an earthly and heavenly port. No telling in our nature what form of sin we would commit. We were void of all spiritual understand-

ing, but God said, Let there be light, and there was light given us, here a little and there a little, as it pleased him to uncover the deep things of his, to unfold to us the mercy he had for us before we were. All the members were written when there were none of them. How wonderful our God is! Some "big preacher" said he felt sorry for God. I have a neighbor who said she felt sorry for God. Such a god as that, what is he? Cannot do his will. But I see him so wonderful in power that he only speaks and it is done, and it stands forever done. We know he allowed, for a beautiful purpose, man to build, but it was to show to man man's inability. He gave a law and yet it could not bring life, it was not kept, it could not be kept, because man has a nature to desire to keep his own flesh in peace, and he desires his own glory above everything else. No man will ever give God any glory unless God moves in that one, consumes his dross, burns his hay and stubble and makes him eat his morsel dipped in vinegar, then when all the dross is consumed and he is walking naked before God's all-seeing eye, he will begin to praise God that he is able to pick him up, a wretch like him, and do that for him that he is unable to do for himself. So let me praise him for his loving-kindness, oh how strong! and if he justly claims a song from me, let it be his lovingkindness, oh how free! It was free, brother Dodson, if bestowed on me, for I cannot do, nor ever have done, one thing to merit the mercy and kindness that has been mine. Once

when I was reading your article, where you said, "No Solomon no Jesus," I caught a beautiful ray of light, brother, on David and Bathsheba and Solomon, God the church and the blood-bought souls through Jesus' blood. It came to me like this, unfolding just as I read those lines of yours. I was stopped and saw the beauty of God loving Bathsheba when she was washing in her nakedness on the house top, or wherever she was, the type of the bride. God loved the bride when she was married to another and under the law naked, and by living and working the law she would be cleansed. But her cleanliness was never accomplished, so he goes in unto her and she brings forth. But what is it? Oh it must die. It is not under the covenant that gives life. No marriage vow. So after God's time came and the fiercest battle was on the law killed, because the time came for the things to be done that God knew was to come. He would by grace and by his purpose bring her to him, in the rites and ceremony performed. She would bring forth: Jerusalem, the mother of us all, and God the Husbandman and Father will bring forth children. As Solomon was wise in wisdom and knowledge, Jesus the first born among many brethren, they will all be, through his blood, as he is some day. And this inner man is now like him, because begotten of the Father, in us quickened into divine life. So Bathsheba was under the law married to another, yet she was David's choice, and take choice and purpose out and God is gone, to me. I love the

Lord, I hope, whose arm brought salvation, who grew tired of sacrifices and offerings, and could see, too, that Lebanon was not sufficient, and all the beasts were not enough to cleanse, nor offer, nor sacrifice, but it would take himself to please himself, and he for his righteousness' sake did what he did, for his name's sake. Then we have no use for "builders," and this and that, for we know that the building was done and the material all made ready by him who could and did reckon it all up and count the cost and pay the debt thereof, and know who did it all, and then we can with Solomon say, Wisdom built her house, hewed out her pillars and sent her maidens (the pastors) to feed the members of that body. With what? Jeremiah says with instruction and understanding. God, after the choice of his own heart, sends pastors to feed. O, brother Dodson, you are one. I can see by reading your letter to your dear father that you felt and realized that material things were vain. We all realize, yet some way we have to still make home for our loved ones. I get so tired of it all, and hate some days my duty to my home. I would rather think and read, and, as brother Frederick Keene said, go out in this field at eventide and see the beauty thereof. I love to think of God going into his garden of grace and smelling his choicest lilies, the sweetest odors (prayers of the saints) ascending to him on high from earth, his footstool, they ascend back to him. When he sends to the lily the odor (or prayer) that odor goes back to God, and it is

acceptable, because it comes from him, so he accomplishes through himself the things he desires.

I must close. I did not know what I wanted to say. I cannot control my thoughts and they lead me on and on. I hope they enter into the beauties that some day we will enjoy, after we have passed from this vain world. I long to go home, yet I dread death.

Give my love, respect and fellowship to your father, if you feel you can stoop down to such a vain worm as I know myself to be. Perhaps I do not deserve and should not put myself in with God's beloved family, but where else can I go, the world hates us? They look on us as poison, it seems, so if I cannot follow after those who give God all praise and honor and glory and know that he is all, then I will be left out entirely. May God teach us to know him more and more and praise him for our kindred in Christ, who are knit together in love.

Unworthily, but in hope,

EFFIE BLOGG.

BASSETT, Virginia.

DEAR BRETHREN:—I have been requested by my daughter to write my experience, so I shall try in my feeble way to tell some of my trials and troubles in this life.

When I was about eighteen years of age I was walking along a road one day when suddenly everything turned dark and a terrible burden came upon me. I thought I should die and be lost. I went to bed and prayed to dream something that would relieve my mind

of its burden, but instead of relief I dreamed of seeing Satan coming after me. I prayed with all my heart to be saved. My trouble would wear off to some extent and I would try to be lively, for I did not want any one to know about my trouble. I would read the Bible and *Zion's Landmark* and go to hear preaching, but I did not get much relief of mind. My prayer was, Lord, have mercy on me. I went on in this condition for about three years, when I awoke one night and it seemed to be the darkest time I had ever seen. It seemed that I could not move or speak. I had become as a little babe. I prayed, as I thought, for the last time. Immediately everything shone as bright as gold and my burden was gone. I thought that if I had ten thousand tongues they would all be praising God. When I got up the next morning everything looked bright and lovely. These words were on my mind,

If I could tell to sinners around  
What a dear Savior I have found.

I felt that I wanted to tell every one how happy I was. But I soon thought I would not tell any one, for if I was deceived I did not want to deceive any one else. I wanted to be satisfied before I offered myself to the church. I asked the Lord to show me in a dream, and I dreamed that I was just about as low as could be with consumption and all that troubled me was not being baptized. I thought I was being carried to the water on a sheet, singing,

"Amazing grace, how sweet the sound,  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see."



I felt so happy that I wanted to join the church. I went to Reed Creek Church the next appointment, and was received into the church on Saturday, and was baptized on Sunday (September, 1880,) by Elder Elcanah Turner. I thought for a time that I would never have any more trouble, but that was not to be. During these fifty-three years I have had a few moments of happiness to enjoy and hours of trouble to endure. At one time I got in so much trouble about things of this world that I asked the Lord what I must do. These words came to me, "I would sing my Jesus' lovely name when all things else decay." This gave me much comfort.

At the age of forty-eight I was very ill and thought I was going to die. Everything looked dark to me, and I prayed for the light to shine around me again that I might die happy. In a short time the road looked straight and bright as gold, and these words came to me, This is the light that will shine upon the road that will lead you to the Lamb. I was happy then, and not afraid to die, but I wondered what would become of my children. For some purpose I am still here at the age of seventy-five. I am unable to walk much, but I try to attend meetings when I am able, for I love the church, and I believe as strongly in the Baptist doctrine as I ever did. Sinners saved by grace if saved at all. Though the world may think it strange, I would not with the world exchange.

Your sister in hope,

MARTHA E. DRAPER.

MURRAY, Ky., April 30, 1934.

DEAR EDITORS:—I am inclosing a letter written by our dear sister in Christ, Mrs. D. C. Turner, who was painfully injured in an automobile accident, which you may publish if you see fit. It shows and proves the Lord has been very good to her. I cannot see how she could write at all. God surely was with her to write such a precious letter while lying flat on her back with shoulder broken and shoved down, ribs and hip broken, but, as she said, with the Lord's strength she could run. You could only listen with tears of joy to hear her tell of feeling so closely the presence of the Lord with her.

Send the dear old SIGNS on. Oh the sweet and precious messages God sends forth through its pages to the poor hungry souls.

(MRS.) W. T. CHESTER.

FARMINGTON, Ky., July 31, 1933.

DEAR SISTER CHESTER:—I wonder why I have not had a long letter from you, and the only reason that comes to me is, I do not deserve it. I feel to be a dead dog, but I have enough life left to desire the crumbs that fall from the dear Master's table. You have been on my mind daily since I was hurt and I have looked for you, or just hoped you could get away to come. I hope your health is better. I am still in bed in the plaster cast, but am hoping two more weeks will find me able to be out of it, and may it be the Lord's will. My arm has been turned loose from my body, but I cannot use it much yet,

You can see by this writing that I cannot use my hand much; it is so dead and stiff; a part of it has no feeling at all in it. I have been sick since Wednesday, but am feeling better to-day. About a week after I came home from the hospital I was taken with pleurisy in my shoulder and side that was broken and it caused me much pain, but I have recovered from that now. Dear sister, I feel the Lord has been very good to me, better than I deserve.

Did you go to the Union Meeting? My mind and heart were there, but this broken body could not get there, nevertheless I had a sweet message from my Savior, and I shed tears of great joy. I had been feeling cast down and cold for ever so long, but since I was hurt it seems that in a way he has been very near me, and I felt him mine forever. But the last few days I seem to feel myself slipping away from his presence, and my cry is, O Lord, forsake me not; dwell with me, O my Savior. When not expecting it these words entered my heart, I will never forsake nor leave thee. Oh what cheering words! I feel now that I will never doubt and fear again. But alas, I know by sad experience that I will, for if we reign with him we must also suffer with him. There was a time when he felt to be forsaken by his Father, for he cried out and said, My God, my God, why hast thou forsaken me? If we never feel forsaken we will not be following him. We should rejoice when we get in this condition, but we cannot, for we feel so wretched and cast down. Why should

we rejoice? Because it is the road our Lord has traveled.

Sister Chester, after the Lord had so wonderfully blessed me, yesterday morning I opened my Bible at the thirteenth chapter of Hebrews and began to read, and in the fifth verse I found these very same words: "I will never leave thee, nor forsake thee," and from this one passage I found it referred to five other passages, the very same words. He spoke this to Jacob when he was on the journey to Laban, after he had received Isaac's blessings and Esau was angry and had threatened his life. So he lighted on a certain place, and tarried there all night, and dreamed a dream, and God was in this place and this dream concerned the ladder that was set up on the earth and reached unto heaven. Dear sister, is not this the true church set upon the earth here? Jacob was on earth, and this special revelation was revealed to him from God, and here he set the stone up and poured oil over it. He said, The Lord is in this place, and I knew it not. How often the Lord is near us and we do not know it, as it was with me yesterday, feeling to be far away from him. O, dear sister, is this not enough to make us take up our bed and walk? I feel this morning that in his strength I can run, but without him I can do nothing. So back to Jacob. The Lord said, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of.

No conditions; and is not this the same special revelation that Jesus spoke to Peter when he said, On this rock I will build my church, and the gates of hell shall not prevail against it? His church to-day is composed of people on earth with this revealed truth planted in their hearts by the one Mediator between God and man, the only begotten of the Father, his only Son, Jesus. He said, If ye believe in God believe also in me.

Doctor Stokes brought me a bundle of SIGNS OF THE TIMES and the *Gospel News* to read. His mother was an Old Primitive Baptist and took the papers. Oh it is all so good! To-day he brought one paper, the date was 1868, and, sister, it is the same sweet story that is told to-day of Jesus and his love. All of grace, free grace.

Sister Chester, I will bring this to a close, as it is a great task for me to try to write. I hope you can read it. Excuse all mistakes. Pray for me when love fills your heart. I would be glad to see you. If you can have a mind, write to me soon.

Your sister in hope of mercy,

(MRS.) D. C. TURNER.

BIRMINGHAM, Ala., April 9, 1934.

DEAR EDITORS:—Through the tender mercy of the all-wise God I, a poor sinful creature, make the attempt to write you a few lines to let you know how much I appreciate your kindness in sending me the dear SIGNS OF THE TIMES. I look forward to its coming, for its pages are full of what I believe

to be the truth, which I hope I was not taught to love by man's words, but by One who has all power in heaven and in earth, who can work and none can hinder. I sincerely wish I could send you the price of the paper, but I just cannot, as I have no money of my own and my children have been hard hit by the depression. Since my dear husband was taken they are far behind, but I do hope they may live to see the time when they can send you something, for it is a great comfort to me to read the good letters written by the editors and other good brethren and sisters. I do not go to hear preaching often, as I have no way of going, and when I do get there I cannot hear all that is said because I am hard of hearing, but I do love to meet with the brethren, sisters and friends, for it is very lonely for me since my dear husband was taken. He has been gone two years, but his memory is still fresh in my mind and I do miss his sweet voice in the song service so much. As long as his health would permit we went to our church meetings every opportunity and did enjoy the song service and yearly meetings very much, but we must try to be submissive to the Lord's will, for we know that all things work together for good to them that love the Lord. But oh do I love him in the way this means? is what I want to know. I do hope I am thankful in the right way for the good paper, and I do pray that the dear editors may be spared many years yet

to send out the paper that has stood so many years declaring the truth as it is in Christ Jesus, we hope.

Dear ones, when you have remembered all others, please pray for me and mine in our lonely and sad hours, that we may some sweet day be freed from these troubles and be carried to that sweet home above where all is peace and love, where there will be no more sorrow.

Please excuse mistakes, for they are plentiful. This letter is imperfect, like the writer. I am a poor unworthy one, not worthy of the least of God's rich blessings. If I am saved it is by grace alone, free grace. I hope I am thankful for God's rich blessings that are bestowed upon us here in this world.

Yours in hope of a better world than this,

(MRS.) J. E. SMITH.

DANVILLE, Va., June 9, 1934.

MRS. ESTHER RUSTON—DEAR SISTER:—After reading your two letters to sister Gillis over and over I feel that it would be unkind and ungrateful in me not to inform you of the pleasure and comfort I received from them. They seemed as treasures of great value brought from their hiding-place to comfort and cheer the saints of the most high God. How grateful I feel to sister Gillis for requesting you to thus perform what I believe was your duty. While I fear I cannot write or say anything that will interest one so highly favored of the Lord, yet I want you to know that you aided, strength-

ened and encouraged my little hope in the Lord so that I may go forward to meet the trials and afflictions that await me, for such things often seem just ready to crush me, such things as you have handed around to God's dear ones, and I believe many of them were made to rejoice and praise God for it all. Oh how often we are fed from our Master's storehouse, that will never be exhausted, as giving does not impoverish him, nor to withhold enrich him. Truly he is God and there is none like him. I have not been called upon to span the briny deep as you have done, yet I find in your experience much to cause me to think I have traveled a portion of the same road, and how it does fill my poor heart with joy that is unspeakable, just cannot be expressed. Oh how good when the Lord enables us to have sweet fellowship for each other, regardless of distance or whether or not we have ever met, as I do not remember ever having met you, but I have met your husband and have heard him preach. Oh what a gift from heaven when we can hear the joyful sound of the gospel, or when we can read from the pen of those like you and so many others I have been blessed to hear and read after, and can feel to say, Amen, to the glory of God. It does give us strength day by day to go forward. I feel assured we are traveling the same road. Pardon me for thus writing you, for I did not know how to reach you direct.

Your brother in hope,

R. L. DODSON.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST, 1934.

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**ACTS XX. 27.**

"For I have not shunned to declare unto you all the counsel of God."

Paul is here speaking to the elders at Ephesus prior to his departure from that place, where for the space of three years he ceased not to warn every one night and day with tears, serving the Lord with all humility of mind and with many tears, and temptations, which befell him by the laying in wait of the Jews. He had been faithful among them, not withholding anything, for he declared in verse twenty, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." This blessed apostle was called and qualified for that very work. At the time of his conversion the Lord told Ananias when he was telling the

evil that Saul had done to God's saints at Jerusalem, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." In doing so, in bearing his name, he was in great danger and perils often, yet he himself declared that "none of these things move me." When judged of men, he changed not his course, which he desired to finish with joy, but faithfully declared that it was a light thing to be judged by man. He knew that if one would live godly in Christ Jesus that one would suffer persecution. In one place he said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." All this from the opposition of men and devils, which did not overcome him, but in the mercy of God, such opposition and persecution made him contend earnestly for the faith once delivered unto the saints. Such opposition was a light matter, which Paul had under consideration when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Thus Paul was blessed of God, and declares, "His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me." As we have

quoted before, Paul was a chosen vessel unto God, and so in 1 Corinthians xv. 3, he says, "For I delivered unto you first of all that which I also received." Paul received a full gospel, his writings prove that he shunned not to declare the grace of God in man's salvation, His everlasting and electing love, the vital unity of Christ and his church. He had a clear view and expressed it of the redemption, pardon, justification, reconciliation, resurrection and final perseverance of all the saints. He declared all these things, for they were all the counsel of God to Paul. This expression, "*All the counsel of God*," does not mean all the purposes and decrees of Almighty God. No man can declare these, but like Cowper we can say, "His purposes will ripen fast, unfolding every hour." Paul means God's revealed will in the gospel of Jesus Christ sent down from heaven, called the word of God's grace. Jesus said, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Thus God's counsel was given unto his apostles through Jesus and the Holy Ghost sent down from heaven, and as they were enabled by the Holy Spirit to abide in that counsel, shunning not to declare it, they were abiding in Christ the vine, and bore fruit, and their fruit remained. Paul received the gospel as the other apostles did, from Jesus, who not only commissioned them, but gave them ability to preach, even though Paul did not stand with the disciples

when Jesus said, Matthew xxviii. 19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Thus in the counsel of God were all things that Jesus had commanded, and whatsoever the Holy Ghost reveals must and will accord with what Jesus declared. Thus while Paul was not in the group of Christ's disciples when that commission was given, yet Jesus spoke also to him, and the Holy Spirit led and instructed him, so that he declared all the counsel of God, not shunning to do so that he might spare himself from the persecution of his former friends and associates. He fully preached the gospel of Christ. As we listed a few of the principal points of doctrine of the christian faith that Paul preached, let us briefly refer to them here, and see if Paul's testimony varies from ours or from the gospel as it came down from heaven. First, man's salvation. Paul taught that it was by grace, through faith, and that not of themselves, it was the gift of God; not of works, lest any man should boast. The angel said, "Thou shalt call his name JESUS: for he shall save his people from their sins." As touching God's everlasting and electing love, Paul tells us that we were chosen in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in

love. Jesus said, "Thine they were, and thou gavest them me," and in another place he declares, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Paul preached the vital unity of Christ and his people, a doctrine denied by many calling themselves Primitive Baptists. We well remember a few years ago reading an article opposed to this doctrine, in which the writer said that a child of God was only united vitally to Christ when he was born again, which statement to us seemed equal to saying that a person is only vitally joined to Adam when he is born into this world. If that could be proven, then Paul would be wrong when he said, "As in Adam all die." Man was vitally united to Adam in the transgression, for this is the counsel of God. Though man may shun to declare it, it is the truth, and it is also the truth that just as all of Adam's fallen race, to the last one that shall be born of women, were in Adam's loins and and were made sinners in him, and died in him, and in that condition they received natural life from him, with all the ills that that life is subject to, so all chosen in Christ before the foundation of the world have life in Him that is eternal. They are not children in him, any more than we were children in Adam, but our eternal life is in our eternal head as our natural life was in Adam, our natural head. Paul taught this vital unity, and declared, "I live, yet not I, but Christ liveth in me," just

as Adam lives in every one of Adam's children and they show it. Jesus said, "Ye must be born again." Paul said, "As many as are led by the Spirit of God, they are the sons of God." Jesus said, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Paul had a clear view of redemption, pardon, justification and reconciliation, and taught them, not shunning to declare all and every point thereof clearly, as it had been revealed to him. Paul knew and preached that justification could not come to us unless the one who sinned was vitally united to Christ, so that "our breaches of the law are his, and his obedience ours." Take that relationship away and one might be pardoned, but one could never be justified. Paul declared, He was delivered for our offenses, justice took hold of Jesus, because we belonged to him before we fell in Adam, and Jesus said, "Ought not Christ to have suffered these things, and to enter into his glory?" Jesus suffered these things for our offenses, was raised again for our justification. Through this very offering of himself he had brought us nigh unto God. He is our atonement, AT-ONE-MENT, so that we are reconciled to God. Paul clearly taught this, and it accords with the gospel of Jesus Christ. Paul also taught the absolute predestination of all things, whatsoever comes to pass, and declared that God worketh *all things* after the counsel of his own will. Read Romans ninth chapter, about the

potter and the clay, and then let us see what Jesus said to Pilate: "Thou couldest have no power at all against me, except it were given thee from above." In the denying of this doctrine of Christ men deny the possibility of God's word being fulfilled, for in its fulfillment Satan, men, sin and death take their place, and play their part. Thus God said, "Awake, O sword, against my shepherd, and against the man that is my fellow." David tells us by inspiration that the wicked are God's sword. Paul also preached love one to another. Much of his epistles are admonitions and precepts to God's dear saints. He also believed and declared the resurrection of the body. If he had not he would have been withholding more than is meet, but he shunned not to declare all the counsel of God. It was the sinner that was saved and it was the sinner that died and was buried. Jesus was buried and Jesus rose and became the first-fruits of them that slept, and as is the first-fruits so the whole harvest must come forth. John saw that same body that Jesus had in the tomb, but glorified, sown in weakness, raised in power. And when he shall appear, that is, Christ, who is our life, Paul says, then shall we appear with him in glory; and John says, When we shall see him we shall be like him. Paul also believed in adoption and shunned not to declare it, not that we are already adopted into God's family. That which is born of God needs no adoption, but that which is born of Adam must be adopted into

the family of God or ever we see his face in righteousness. Paul tell us, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," and he tells us later that we ourselves groan with ourselves, waiting (and we are still waiting) for the adoption, to wit, *the redemption of our body*.

Thus we have briefly touched upon some of the main points contained in the counsel of God which Paul shunned not to declare. God grant unto his servants to-day that they might stick close to his word, teaching the brethren and those that believe, to observe all things in the ordinance of the house, the precepts of the gospel and the doctrine of God our Savior whatsoever he has commanded; that is, whatsoever is in the word of God. Paul did declare unto them all the counsel of God, as we have tried to show. May God make us faithful and keep us faithful to the end.

G. R.

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#### E R R A T A .

IN the July issue of the SIGNS the following mistakes were made: On page 145, column 1, line 13, the word "some" should be "none." On page 146, column 1, line 6, the word "rule" should be "reign." On page 153, column 1, line 22, the word "sing" should be "sin." On page 153, column 1, line 24, the word "or" should be "of." On page 160, column 1, line 8, the word "justice" should be "judgment."



## CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson)

*The Warwick Old School Baptist Association, in joint session with the several churches composing it, convened at New Vernon, Sullivan County, New York, June 6th, 7th and 8th, 1934, sends christian greetings to those with whom we correspond.*

DEAR BRETHREN:—Messages which emanate from associational bodies to their correspondents are expected to set forth the doctrine which is believed and held sacred by them. The passage of Scripture to which attention is called at this time is found in the twenty-fourth verse of the fourteenth chapter of the prophecy of Isaiah, and reads as follows: "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."

A request from the State of Tennessee has recently been made for our views through the SIGNS on this text and we have chosen this occasion to present them. The one making the request accompanies it with the following questions: (1) Does it mean all events concerning Israel in the past only, or (2) Does it mean just the good he promised, and (3) Does it continue on down through time? We are satisfied that the context will convince the careful reader that this text does not permit of any such limitations as those suggested by the questions asked. By referring to the first five verses of this chapter it will be seen that the

Lord is not only speaking to his people among the Jews, but also those among the Gentiles, all of whom he says "Shall cleave to the house of Jacob." Jacob here is a representative character, for every child of God, whether Jew or Gentile, as they stand in nature is in a waste howling wilderness. There is where God finds them, and he leads them about and instructs them in the way they should or must go before they are separated from strange gods. The second verse in this chapter says, "And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors." Thus is foretold the deliverance of the children of God from the powers of darkness, the binding of the old man with his evil deeds and making him subservient to the will and purpose of Almighty God. The mouth of the Lord had already declared that the elder should serve the younger.

The third verse goes on to tell what takes place when the powers of darkness are broken asunder: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." We see from this that Israel was "made to serve" under this hard bondage. God's infinite purpose embraced the fall of Adam, through the weakness of the flesh, with all the consequences which followed. There was

no escaping it. He decreed long before Isaac was born that the promised seed of Abraham should dwell in a strange land and be in Egyptian bondage and servitude, but he was determined to glorify himself in delivering his people by a high and mighty hand. When this is experienced in the soul there is that blessed rest from sorrow, from fear and from the hard bondage wherein it was made to serve. Then, "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers." The weight of this evidence should be sufficient to prove that not only was Israel concerned, but also her enemies as typified by her arch enemy, the king of Babylon. Neither was it limited to what men would call "good," but it embraced all that came to pass. Now, it is to spiritual Israel, of whom national Israel was but a shadowy type, that the text is addressed. It is not to him who is a Jew outwardly and whose circumcision is of the flesh, but it is to him who is a Jew inwardly, whose circumcision is that of the heart, in the spirit, and not of the letter; whose praise is not of men, but of God. To such characters as this God himself is speaking by the mouth of his prophet, saying, "*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.*" Finite language cannot begin to explore the height, the depth and the breadth of the meaning

encouched in these wonderful words. In other connections in the Bible God is said to be the God of Abraham, the God of Isaac, the God of Jacob, the God of Jeshurun, etc., but we would like to observe with special emphasis that in our text he is spoken of as **THE LORD OF HOSTS**. This reaches out beyond any class, creed or people, and includes all creatures, things, times and events, not only which had taken place up to that time, but that which was then or to be in all future ages. Nothing was so small or so insignificant as to be omitted or left out. He who was sovereign over all worlds, principalities and powers, visible or invisible, was speaking. He tells us that he had even "sworn" concerning that which was to follow, showing the seriousness of his mind, saying, "**SURELY** [there could be no mistake about it] as *I* have thought, so shall it come to pass." Naturally, a man's wisdom, or lack of it, is usually judged or determined by his ability to think through his plan, whatever it may be, and then control conditions, or cope with them sufficiently to make a success of his venture. Man, regardless of his wisdom, is proven repeatedly and conclusively to be a failure. Not so with God. He declared the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." When we awake from our slumbers early in the morning, refreshed from the sleep which God giveth in the night, and look out upon nature, beholding the wonders of

his literal creation, the sun to give light and heat, the clouds to cover and water the earth and make it to bring forth, to the end that the needs of every living creature, whether good or bad, shall be supplied, we become lost in wonder and amazement concerning the mind which conceived it and the power which brought it all about. Surely, there is none like him. John says, All things were made by him; and without him was not anything made that was made. All that we have any knowledge of then in the universe, whether above or beneath, displays the wonders of his wisdom and power. And lest we forget, we know very little even about the things that we think we know the most. The different and unmeasured periods through which the world has passed, with all the multitudes of its formations and creatures, have been just as God had thought concerning them. Nothing, nor all things combined, will be able to change or prevent everything coming to pass in the future exactly as God has purposed. With him there is neither variableness nor a shadow of a turn, and all must come to pass and end as shall please our heavenly Friend. That which he created by his mighty power he controls and directs as seemeth right unto him. "And as I have purposed, so shall it stand." We understand that the original word for "purpose" means *fore-appointment*, or an appointment in advance of that which is most certainly to take place and come to pass, despite all that may be done by the opposing powers. While, as we have said, God's

thought and purpose embraced everything which has or will ever come to pass, there is an especial sense in which this applies to his spiritually-minded children. Paul said, We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. David said, In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them, and we are convinced that all that concerns them: parents, native place and time, all appointed were by him, and that nothing shall come to pass except that which the Lord hath commanded. Likewise, we are persuaded that all things shall work together for good to them that love God, to them who are the called according to his purpose. God is either sovereign over all things or he is not. If he is not, then there is not anything safe at any time or place. If a great railroad system is to serve its purpose properly and carry its passengers safely to their destination, a dispatcher must be in charge who knows his business and whose word is law. All of the trains must be run in unison. There cannot be a single exception to this rule. Should even one train be operated independently of the head control, chaos would prevail throughout the entire system. It is utterly inconceivable to us that any such state of affairs should or could be associated with our God. With him all things are definitely fixed and certain. That which follows our text shows conclusively that God would break the Assyrian in his land,

and upon his mountain tread him under foot, and cause his yoke to depart from off his people, and his burden from their shoulders. He says, "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

We of the Warwick Association feel that we are greatly blest in being able to believe and rejoice in this glorious doctrine.

R. LESTER DODSON, Mod.

CYRUS RISLER, Clerk.

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### CORRESPONDING LETTERS.

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*The Delaware Old School Baptist Association, in session with the Welsh Tract Church, Newark, Delaware, Saturday and Sunday, May 26th and 27th, 1934.*

DEARLY BELOVED IN THE LORD:—Through the kind forbearance of our God we have been permitted to assemble in another session of our Association. It has been with gladness of heart and thanksgiving to him that we have again received your messengers. The preaching has been in the demonstration of the power of the Holy Ghost from heaven. We have been made to rejoice in the continuance of his loving-kindness to us. We are at peace one with another. We desire to render thanks to the Lord for his manifold

blessings to us in showing forth his marvelous lovingkindness. Our session has been well attended. Our minds have been made to dwell on the things that make for the welfare of our beloved Zion. We are blessed with kind friends who have willingly helped us entertain you, which we very much appreciate.

Our next session is appointed to be held with the Rock Springs Church, Lancaster County, Pennsylvania, the date to be set later, where we again hope to greet your messengers with the same love and unity that has thus far abounded in our meeting. Until then, farewell.

H. H. LEFFERTS, Mod.

JOHN B. MILLER, 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 6th, 7th and 8th, 1934, sends christian greetings to our sister associations and meetings of our correspondence.*

DEAR BRETHREN:—Another year has passed and through the mercy of Almighty God we have been spared to meet again and receive your messengers and correspondence. Your messengers have come to us preaching Christ and him crucified, the theme we all love to hear.

We trust the Lord may be with us as we journey to our homes, and that all may feel in their hearts the desire to

meet with us again at our next session, which will be held, the Lord willing, on Wednesday, Thursday and Friday before the second Sunday in June, 1935. The place of meeting to be announced through the SIGNS OF THE TIMES.

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

### MARRIAGES.

By Elder H. H. Lefferts, June 23rd, 1934, at the home of the bride's mother, at Longmoor, near Purcellville, Virginia, John Stearns Bleecker, Jr., of West Chester, Pennsylvania, and Miss Alma Settle Norman.

By Elder R. Lester Dodson, of Rutherford, N. J., July 4th, 1934, at the home of the bride's parents, near Bellvale, N. Y., Harold Arthur Kane, son of Mr. and Mrs. Thomas Francis Kane, of Glen Rock, N. J., and Miss Mariam Emeline Benedict, daughter of Mr. and Mrs. Charles Abner Benedict, R. F. D. 1, Warwick, N. Y.

### OBITUARY NOTICES.

Mrs. RHODA LOUISE COOPER, the subject of this notice, was born January 31st, 1848, and died at The Primitive Baptist Home, Salisbury, Maryland, August 8th, 1934. She was for many years a member of the Old School Baptist Church at Hopewell, N. J. Her chief joy was in attending meetings and mingling with her brethren. Often she would go a long distance alone to attend meeting when it did not seem prudent for her to do so. She was truly one of the faithful ones, a character whose walk and conversation we would do well to emulate. She entered The Primitive Baptist Home as a resident September 23rd, 1929, and enjoyed her home there very much. She always had a word of praise and thanksgiving to the Giver of every good and perfect gift for putting it in the hearts of her brethren to establish this home where she could spend her last days. Though relieved as much as it was possible for the doctor and nurses to do, she suffered much during her last illness, but was very patient. She leaves a son, living in Washington, D. C., and a sister in Rutherford, N. J., other relatives and a host of friends. She was buried in the Old School Baptist cemetery at Hopewell, N. J., where Elder C. W. Vaughn conducted a short service at the grave. We believe she has entered into the glorious presence of her Savior.

A FRIEND.

ELDER WILLIAM THOMAS EUBANKS, brother of the late Elder John G. Eubanks, of Newark, Delaware, passed away from this life July 5th, 1934. He was born in the year 1840, making his age ninety-four years at the time of his death, which occurred at the home of his much beloved granddaughter and her husband, Mr. and Mrs. J. B. Kerr. They resided at 111 Columbia Drive, Decatur, Georgia. He married Miss Ellen Lewis some seventy years ago. They were blessed with three children, one of whom survives him, Mrs. Lena Wrinkle, of Atlanta, Georgia. He is also survived by twelve grandchildren: Mrs. J. C. Allgood, Birmingham, Ala., Mrs. Z. A. Huff, St. Petersburg, Florida, Mrs. Ben Smith, Cedartown, Ga., Mrs. Oliver Storck and Mrs. R. J. Williams, Atlanta, Ga., T. H. Eubanks, B. E. Winkle, Hollywood, California, E. E., O. L. and C. A. Wrinkle, also eighteen great-grandchildren. He and his brother, John G., were soldiers of the Confederacy and were friends of General Robert E. Lee. "Uncle Tom" said he went into a battle not feeling well and was taken with measles and lay in the the rain all night. They finally put him in a barn. After the war he was a brick mason by trade. He joined the Old Primitive Baptist Church and soon began preaching the gospel of God our Savior. He was a fine singer, and very much loved by the Baptists. He suffered a stroke of apoplexy, brought on by exposure, which blocked the optic nerve and left him totally blind for more than forty years. He then abandoned active ministry. He requested a short, simple funeral, and Elder J. C. Hewitt conducted a brief but very appropriate service. His body was laid to rest in the family plot at New Harmony Primitive Baptist Church, near Hiram, Paulding County, Georgia.

Written by his grand-nephew,

JEWELL O. CROKER.

Mrs. ELIZABETH (COUNTS) PARSONS, wife of D. D. Parsons, and eldest daughter of the late G. B. and Crosby Counts, was born in Dickison County, West Virginia, October 26th, 1873, and on Friday evening, June 22nd, 1934, at 6:30 o'clock, God saw fit to relieve her of her suffering, which she had endured with patience for many weeks. Her stay on earth was 60 years, 7 months and 26 days. She professed a good hope in Christ and joined the Primitive Baptist Church called Elum in May, 1926, and was faithful and steadfast to the end. She was baptized by Elder Dell Smith. She was a noble character and always ready to help any one in distress. At the age of seventeen years she with her parents moved to West Virginia, and on March 26th, 1901, she was united in marriage. The husband and five children survive her. She often told us not to worry about her, for she felt she was going to eternal rest.

Written by her daughter,

(MRS.) FAYE KISER.

SISTER CASSIE STEVENSON passed away at her home at Melbourne, Ontario, March 3rd, 1934. She was the widow of James Stevenson, who predeceased her thirteen years ago. She was born March 1st, 1862, and was the fourth of a family of eleven of the late Angus and Margaret McTaggart, of Ekfrid. On confession of her faith in the Lord Jesus Christ, and love to his saints, she was baptized by the late Elder Carnell, and was to the time of her death a faithful and consistent member of the Particular Covenanted Baptist Church. She suffered over a year from heart ailment, and was confined to her bed over three months. She was given all the kind and loving care that could be bestowed on her by her sister, Mrs. Bert Willy, and niece Cassie, of whom she was very fond. Throughout her sickness she was most of the time willing to wait all the days of her appointed time till her change should come. Her mind was very often sweetly lifted above her suffering and she was filled with love to the Lord, and even when very weak in body she continued strong in the faith. The resurrection of the body was a subject upon which she loved to dwell, even in her last days. The writer had sweet fellowship with her in heavenly things and joins her many relatives and friends in sincerely mourning their loss. She leaves four brothers, Dan, William and Cyrus McTaggart, of Ekfrid, and Angus McTaggart, of Pittsburg, Pa., also three sisters, Jessie Gillis, of London, Maggie Carswell, of Iona, and Jennie Willy, of Melbourne, besides a number of nephews and nieces. She rests in the Lord, where she desired to be. Interment was in Mayfair Cemetery, by the side of the Ekfrid meetinghouse, where she loved to go.

G. R.

LILLIE S. CAMPBELL, widow of John T. Campbell, was taken from earth to be present with the Lord June 7th, 1934. She was born in Washington, D. C., May 23rd, 1850, so that she was but two weeks past her eighty-fourth birthday. She is survived by three sons, J. Frank Campbell, Charles A. Campbell, John T. Campbell, Jr., and one daughter, Mrs. Nellie M. Slater, and several grandchildren. She united with the Shiloh Old School Baptist Church, Washington, D. C., many years ago, the late Elder F. A. Chick baptizing her in the Potomac River. After her husband's death she resided with her daughter, Mrs. Slater, in Virginia. After moving to Virginia she attended the meetings of the Virginia Corresponding Meeting, where she will be much missed, as she was there at every opportunity until failing health for several months prevented her. For the last few weeks of her life it became necessary for her to be in the care of a nurse, and she received every attention for her comfort. Her end came quietly, sleeping herself away until she breathed the last breath, to wake no more to earthly anxieties. She

has been a frequent visitor in our home, and her conversation plainly showed she loved to read the Scriptures, and desired that she might understand them. She possessed copies of the SIGNS OF THE TIMES of many years ago, and frequently she would bring one of them with her at her weekly visit that we might share with her some article or other which she esteemed especially good. She was also very fond of hymns, and once particularly received much enjoyment from one we had sung at meeting, the first line of which is: "Jesus, our soul's delightful choice," speaking of it several times. It was very evident her heart was looking at the things which are not seen, things eternal, and we believe she has now entered into rest.

Funeral services were conducted by Elder H. H. Lefferts, with the reading of the hymn, "Give me the wings of faith to rise," etc., and after speaking in prayer he spoke from Psalms cxvi. 15, "Precious in the sight of the Lord is the death of his saints." Her body was laid to rest in Glenwood Cemetery, Washington, D. C., until the Lord shall come to raise the dead in Christ in incorruption.

Written by request.

G. ASTON.

Miss NETTIE KATE COOPER died at her mother's home, in Newton County, Georgia, April 21st, 1934, in her fifty-second year. She was the daughter of Mr. and Mrs. R. H. Cooper. She had been a patient, humble sufferer most of her life. Some years ago she had a major operation, but it gave her no relief. She was a devout christian, never ashamed at any time or place to own her Lord and Master. She trusted God so passively that her life was an example of beautiful faith and trust. Her delight was in reading the Bible and discussing its teachings in the light of God's sovereignty. She always gave all glory to him who is over all, under all and around all. Her parents have been subscribers to the SIGNS OF THE TIMES for more than fifty years, and Nettie was a constant reader of this periodical since she was a young girl. She read it with the keenest interest and profoundest understanding. She was very sensitive of any semblance of man's power to save sinners. She attended regularly the Primitive Baptist Church in reach of her home as long as she was able to go. None in the community contributed more liberally to the temporal support of these churches than the Cooper family. I was her teacher in early life, and among the thousands of pupils I have taught I recall none who was more obedient and gentle, or who was more apt in her studies. She was a model pupil, loved by all her teachers and schoolmates. She was a woman of many lovely traits of character, and was held in the highest esteem by all who knew her. In these times of flippancy and insincerity it is good for all of us to cherish the memory of one who pos-

sessed the three cardinal virtues of christianity, namely, frankness, faith and humility. Nettie will be greatly missed by her host of friends. The brightest light has gone from her home. She is survived by her mother and two brothers, all of Newton County. She was buried near her father, at Sewell Church, in Morgan County. Elder R. L. Cook was in charge of the obsequies, preaching the doctrine she lived and died by to a large concourse of friends and neighbors. A religion that gave such comfort and assurance to Nettie in life and in death is good enough for any of us.

G. C. ADAMS.

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

"A friend," Wash., \$2; T. O. Turner, Ky., \$1; Alfred E. Titus, N. J., \$10.

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

Denton Creek Old School or Primitive Baptist Association is appointed to be held with Saints Rest Church, Dallas, Texas, beginning on Friday before the second Sunday in August, and continuing three days. The Association will meet in the Avery Building at Fair Park. Those coming by train or bus take street car for Fair Park.

J. R. HARDY.

We expect Elder R. Lester Dodson to be with us at North Berwick, Maine, the second Sunday in August and Saturday afternoon before, the Lord willing. The meeting on Sunday is scheduled for morning and afternoon. All who love the truth are invited to meet with us.

ALICE M. HALL.

The New Hope Association of Texas will hold her fifty-second annual session, the Lord willing, with Mount Zion Church, nine miles south of Greenville, Texas, to begin on Friday before the third Sunday in August, 1934. All lovers of the truth are invited to come and behold our order and hear the gospel preached. Ministers of our faith and order are especially invited.

S. M. DICKENS, Moderator.

W. M. SIKES, Clerk.

The regular annual all-day meeting of the Brookfield Church and congregation will be held as usual on Friday, August 24th, 1934. Elder Charles W. Vaughn, of Hopewell, N. J., and Elder Arnold H. Bellows, of Roxbury, N. Y., expect to be present with the undersigned. All brethren and friends are invited to come and be with us.

R. LESTER DODSON,

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in July and August, 1934. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

The eighty-fourth annual session of the North Ochata Predestination Baptist Association is appointed to be held with New Hope Church, Hempstead County, Arkansas, nine miles south of Hope, Arkansas, on the Iron Mountain R. R., commencing on Friday before the first Sunday in September and continuing three days. All lovers of the truth are invited to be with us.

J. T. EVERETT, Moderator.

W. S. GORDON, Clerk.

The Lexington-Roxbury Association it 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 12th, 13th and 14th), 1934. Those coming by car or bus on Tuesday p. m., September 11th, will come direct to the church, and there will be some one there to direct them to places of entertainment. Also trains will be met at Shokan Tuesday p. m. and Wednesday a. m. All lovers of the truth are invited to meet with us.

ORVILLE WINCHELL, Deacon.

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 Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. B. AULT, Church Clerk.

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

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

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

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

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

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C H U R C H,**

**1315 Columbia Avenue**

**(Park Avenue Hall)**

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

Meeting First Sunday in Each Month

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

**ALL WELCOME**

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited,

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

**JOSHUA T. ROWE, Pastor.**

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Wash. 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.**

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

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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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### HAS NOT THE PROTESTANT CHURCH DEPARTED FROM THE DOCTRINAL TEACHING OF THE REFORMA- TION ?

IN what is known as the Protestant Reformation there were three prominent reformers: Martin Luther, John Calvin and King Henry the Eighth of England. They were all members of the Roman Catholic Church, which church grew out of the division in the Church of Rome, in the year A. D. 251. Between Novation and Cornelius, two opposing bishops, Cornelius was in favor of admitting great numbers into the church without regard to character. An election was held in the church and Cornelius received a majority of the votes and so was elected pastor of the church. Novation protested this disorder and withdrew, and a large number followed his example. Maintaining the discipline of the church in accordance with the emphatic command of God. (2 Cor. vi. 14, 18; 1 Cor. v. 11; Rev. xviii. 4). Constantine, the Roman

Emperor, took the side of the Cornelius party and by imperial decree declared christianity the religion of the Roman State, and proclaimed himself head of the church, with the result that the Pagans rushed pell-mell to unite with the church, without any reference to conversion, bringing their Pagan superstitions, rites and ceremonies with them, and the church sank to the plane of political Paganism. (Scarbow, page 4.) It must be admitted by all who hold to the christian religion that Christ set up or organized a visible church or kingdom when he was upon earth in fulfillment of prophecy. (Dan. ii. 44.) It must be further admitted that he gave this church, or kingdom, all laws and ordinances necessary to be observed unto his second coming, as he is the King, Judge, Head and Law-giver of this kingdom. His church is a theocracy, its government is not left to other people. Moses and Christ were the law-givers in the two dispensations. Moses was told to make all things according to the pattern as shown to him

in the mount. At the transfiguration a voice came out of the clouds, saying, This is my beloved Son, hear ye him. This great Law-giver after his resurrection told his disciples to teach the nations to observe all things whatsoever he had commanded them. His followers are forbidden to teach for doctrine the commandments of men. Christ told the Jews, In vain do ye worship me, teaching for doctrine the commandments of men. The commandments of men in the affairs of religion have always been a hinderance instead of a help. The Waldenses, who were the successors of the Novation party, called Puritans, Anabaptists and Baptists, in their confession of faith in the eleventh century, said, We esteem all the inventions of men in the affairs of religion as an unspeakable abomination before God. Milton said, They kept God's truth so pure of old when all of our fathers worshipped stock and stones. It hath pleased our divine Father in both the law and gospel dispensations to reserve to himself a remnant of his people, and not suffer them to bow the knee to the image of Baal. We believe that God has a people in all the so-called churches, both Catholic and Protestant, also in the various divisions and subdivisions in the Baptist Church. While there are hundreds of different church organizations, the true church is the only daughter of her mother (Jerusalem), the choice one of her that bore her. When this church is spoken of as a visible organization it is always referred to as a little flock, a remnant, the very elect and the fewest

of all people, but when it is spoken of as an organism, or Christ's body, embracing all the redeemed family of God, it is spoken of as many and an innumerable company which no man can number.

We will now examine the doctrinal teachings of the various churches since Christ set up his church. The following principles of doctrine were taught by Christ and his apostles, also by Augustine and the Jansenists in the Catholic Church, the reformers Luther, Calvin and Toplady, the Waldenses and the Old School Baptists. First, the absolute sufficiency of the Holy Scriptures for all matters of faith and practice. Second, the triune Jehovah. Third, the sovereignty of God. Fourth, the Deity and perfect humanity of the Lord Jesus Christ. Fifth, the personality of the Holy Ghost. Sixth, the fall of man. Seventh, unconditional election. Eighth, particular redemption and effectual calling. Ninth, justification by imputing the obedience and satisfaction of Christ. That man in the fall wholly lost all the ability to any spiritual good accompanying salvation. In opposition to the above principles of doctrines the Palagian heresy arose in the fifth century Palagius (370-420) was born in England, went to Rome in 400, to Africa in 409, later Jerusalem, where he was accused of heresy before a synod in 415. He was a monk by profession, but never took orders (Chambers 728) was a legal moralist, and it would seem not having any christian experience. (Hassell 396). Palagius with a lawyer named Coelestius founded

the religious system known as Palagianism, defined as follows: That the sins of our parents are imputed to them only and not to their posterity, and that we derived no corruption from the fall, but are pure and unspotted as Adam came out of the forming hand of his Creator; that therefore mankind is capable of repentance and amendment, and of arriving at the highest degree of piety and virtue by use of his natural faculties and powers, that indeed external grace is necessary to excite his endeavors, but that he has no need of internal succor of the Divine Spirit. Third, that Adam by nature was mortal and whether he sinned or not would certainly have died. Fourth, that the grace of God is given in proportion to our merits. Fifth, that mankind may arise at a state of perfection in this life. Sixth, that the law qualifies men for the kingdom of heaven, and was founded upon equal promises with the gospel.

(Shumaker p. 243) John Cassian, a Greek monk and founder of convents for men and women at Marsaillesk, was the founder of semi-Palagianism. (Hassell p. 396) This system teaches that salvation is partly by works and partly by grace, the same heresy resurrected by James Arminius (1560-1609), defined in five articles as follows: First, conditional election and reprobation in opposition to the absolute predestination taught by Calvin. Second, universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. Third, that man in order to exercise true faith must

be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God. Fourth, that man may resist divine grace. Fifth, that man may relapse from a state of grace, in opposition to Calvin's perseverance of the saints. (Webster.) The two opposing doctrines have been defined as follows: Paulinism and Pharisaism, Augustinism and Palaginism, Calvinism and Arminianism, Monergism and Synergism. Calvin's Institutes, Luther's Bondage of the will and Toplady's observations of the divine attributes all clearly, as does the Bible, teach that salvation is alone based upon the will, purpose and grace of God, and not upon any merits or foreseen obedience in the creature, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The heavenly birth is alone the work of the Spirit, without the cooperation or assistance of the flesh. "It is the spirit that quickeneth; the flesh profiteth nothing."

The system of doctrine known in history as Paulian, Augustinian or Calvinistic, says Professor Charles Hodge, is taught, we believe, in the Scriptures, was developed by Augustine, formally sanctioned by the Latin Church, adhered to by the witnesses of the truth during the middle ages, repudiated by the church of Rome in the council of Trent, revived in the church by the Jansenists, adopted by all the reformers, incorporated in the creed of the Protestant churches of Switzerland, of the palatinate of France, Holland, England and Scotland, and unfolded in

the standards formed by the Westminster Assembly, which have been doctrinally adopted by the Presbyterians, Congregationalists and Baptists of Europe and America, and unless words are twisted out of their lexical meanings, the Episcopal articles of faith, from the ninth to the eighteenth, and the Methodist articles, from the seventh to the twelfth, establish the same doctrine and are emphatic witnesses against their members who repudiate this doctrine of the Bible and of their fathers.

LYTLE BURNS.

FLORENCE, Alabama.

FAYETTE, Alabama.

DEARLY BELOVED KINDRED:—The time for an extension of my subscription to your valuable paper is at hand. While I am sending that in I feel inclined to try in my poor unworthy manner to say a few words as an encouragement to the owners, editors and God's poor and afflicted people in general. Many and strange to us are the things that are taking place in the world to-day, but, dear, little, wayfaring strangers, the most hurtful things are in the camps of Israel. It is hurtful to God's little children, who know the joyful sound, to see the wicked ways of man, but nothing can so disturb the sheep as to have one of the fold who has long been following (seemingly) in the footsteps of Jesus to join hand in hand with those who would scatter the sheep. However, many of those who have professed a love for the truth, and even proclaimed it, are now becoming so progressive and active that the old ways

are by far too strait for them and they are blazing new trails that the Scriptures do not authorize and our forefathers did not follow. I am reminded just now of the words of Christ: "Without me ye can do nothing." O Lord, do teach those poor and afflicted people the vital importance of thy gentle Spirit. Brethren, everywhere, let us remember that in and of ourselves dwelleth no good thing. Water cannot, of its own power, rise higher than its source, neither can the nature of man be raised into something beyond that nature. Righteousness either comes from God or it comes from the nature of man. Our own works have been tried sufficiently and they only serve to sink us deeper in the mire. They are only filthy rags. Oh the filth and sin that is in the hearts of God's most humble children. I know of no record that those best actions, thoughts and words of the natural man should be so covered up in the blood of Christ that that same old man should later (after regeneration) show forth the love of God. Dear sin-tossed pilgrim, do you find yourself getting better? Can you find improvement in your conduct? Ah! never; oh no! But to the contrary. Daily, hourly, I find myself so prone to wander away to the alluring fancies of the world.

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

I am very much like one of our precious old brethren in this country: I do hate my sinful ways and mourn and grieve that my hope is not brighter, but I do

love those who are just like me. I humbly hope that in some wonderful way, for some reason beyond my comprehension, God has made me to love these dear old begging saints who confess they are yet passive in God's hands. If obedience is a fruit of the Spirit it is not a fruit of the flesh. If brethren believe the whole man doctrine it would be more consistent for them to say so than to hide behind a smoke screen of two salvations, because to say we merit our blessings in time is to say the old man is improved by regeneration, and of course then the warfare between the Spirit and the flesh is a myth. If obedience comes as a fruit of the Spirit, working in us the things that are well-pleasing in His sight, on what grounds are we to expect blessings for it? Paul tells us that the love of Christ constrains us (2 Cor. v. 14), and Webster tells us that "constrain" means "compel." The love of God does not lead his children against their will, but they are made willing to forsake all and to follow where he leads. I do not feel that God should reward his children for living sober, upright lives, but that he has rewarded them and their walking after him is an evidence of it.

Brethren, this is too deep water for just a boy to wade in. I trust that the Lord, if according to his will, will guide his called out children to continue fighting (and resting) in and for the dear old principles that have identified Zion for lo these many hundreds of years.

Remember this poor sinner when at the throne of grace.

W. D. GRIFFIN.

MCDOWELL, KY., June 16, 1934.

DEAR BRETHREN EDITORS:—I received the SIGNS all right, and found "good news" for the people of God. I especially liked the editorial by brother Ruston on the signs and nature of the times. I can recite with him that, as I see it, the world is in a trouble from which it will never recover permanently. The distress of nations foretold by the old slaves of Jesus is here. The end is nigh, and it seems to me, Except these days should be shortened, no flesh shall be saved; but for the elect's sake these days will be shortened. These are very trying times for the people of God. Many of God's people have departed from the faith. I truly believe I have seen the "falling away" that was foretold and decreed to come upon his people before the end could come. Many have brought in damnable heresies, even denying the Lord that bought them. This is shameful, to say the least of it. It is clear to me that the "abomination and desolation," spoken of by Daniel the prophet, is standing in the holy place, and where it ought not. I can see by faith that the earth is corrupt before God and filled with violence. All flesh has corrupted his way. The Scripture says, As it was in the days of Noah, so shall it be in the last days. So we, the people of God, who abide in him, know that we are living in the perilous times designed to come upon all the earth. I rejoice to see these times, when I can remember his oath, promises and blood that made his people secure. God has not lost control of his universe, and all things are under

his direction. He is not disappointed in any of his purposes of love by the outworking of any of the laws he has established, which in any case is but his way of working. Jesus spoke of the terrible cruelty and wrong which culminated in his death on the cross as "The cup which my Father hath given me, shall I not drink it?" God cannot break his covenant with his people. He loved them with an everlasting love, and saved them with an everlasting salvation. Though they break his statutes and keep not his commandments he will visit their transgressions with the rod and their iniquity with stripes, nevertheless he will not, yea, cannot, suffer his faithfulness to fail, nor take his lovingkindness utterly away from them. He will not break his covenant nor alter the thing that is gone out of his mouth. His seed shall endure forever, and his throne as the sun before him. There is no past nor future with God, it is all one eternal now. To say that God loves you now is to say that he always did love you and always will. God changes not. The people of God are always safe in the hands of Jehovah as to the great matter of their standing in Christ, but they are not safe as regards their experience of holiness and communion with Jesus in this life. Many of God's people have brought upon themselves swift destruction by giving heed to the lusts of the flesh, the doctrines of devils and seducing spirits. As I see it, and as God's word speaks it, none of God's predestinated people to life will or can lose their eternal inheritance. The everlasting "works" of

Jesus cannot be forgotten by the Father: those for whom his goings forth have been of old, from everlasting. It was from everlasting that he signed the compact with his Father that he would pay death for death, blood for blood, agony for agony, suffering for suffering in behalf of his people. "Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapors; stormy wind fulfilling his word."—Psalms cxlviii. 7, 8. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation," the children of Israel, a people near unto him. (Psalms cxlix. 4.) "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." God delights in his people, yet will he be inquired of by them to do it for them. Let us draw nigh to God and he will draw nigh to us (his people). Love not the world, neither the things that are in the world.

I did not intend to write as I have when I began. I cannot refrain from boasting of my God and his everlasting covenant ordered in all things and sure. (2 Sam. xxiii. 5.) I should like to see the church of Jesus in the world open its heart to the moving of the Spirit and rise to the full joy of its life and salvation, but it is not the will and purpose of its Creator and Savior at this time. God is in one mind and who can turn him? and what his soul desireth, even that he doeth. (Job xxiii. 13.) When he giveth greatness, who then can make trouble? and when he hideth his face,

who then can behold him? Whether it be done against a nation or a man only. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; and the inhabitants thereof are as grasshoppers. There is not a just man on earth, one who liveth and sinneth not. God's grace secured the salvation of his people's "works," brought their fall and damnation from their high destiny. Jesus satisfied divine justice on the cross and obtained eternal redemption for his people, and is now manifesting his everlasting "works" in and to his people by his appearance by faith in their hearts. He dwells in our hearts by faith. We walk by faith and not by sight. Faith connects our souls with God. Faith is a gift of God, for time only, and when time is over with us we will walk by sight, with no need of anything. Recently I heard a man who claims to be an Old School Predestinarian Baptist preach a universal salvation to all men in general. He said the cause of Jesus had been greatly damaged by the disobedience of his people, and then added, Shame on cold hearts. I cannot imagine the spiritual conditions in Zion to be worse. Men of understanding have fallen. (Dan. xi. 35.) "O Lord, righteousness belongeth to thee, but unto us confusion of faces, as at this day" Because we have sinned against thee. Brethren, watch and pray that ye enter not into temptation. The effectual fervent prayer of a righteous man availeth much. Let us honor and glorify Him with the same glory that He glorified us with. Let us humble

ourselves under the mighty hand of God and confess our faults one to the other. He that confesseth his faults and forsaketh them shall have mercy, but he that hideth them shall not prosper; neither will God hear us if we regard iniquity in our hearts. Brethren, let us be gentle unto all men and not strive with any. Do not preach Christ in contention, neither controverted points that gender strife among the saints. All things are lawful unto us, but are not expedient, and do not edify. Let us be wise as serpents but harmless as doves. Be children in malice, but in understanding be men. Is there not a cause for all this abomination and disintegrating among the Lord's people? God's Israel, a great many of them, have done worse than the nations round about her, because the church refused his statutes and judgments to walk in them. (Ezek. vi. 7.) The nations round about us (the false religions) are in unbelief and darkness and know not what they do, but we, the people of God, know to do good, but doeth it not. God forbid that I should ever do anything to hurt his cause. Nothing but sin can hurt us; nothing but sin can grieve him. God's believing people should be careful only to maintain good works, to be not unfruitful. Brethren, let us keep his "works" unto the end. (Rev. ii. 26.) Examine ourselves whether we be in the faith or not; speak sound doctrine which cannot be condemned, for the time has come that some have turned away from the truth unto fables.

I must close. If there is merit in

this letter give God the praise; if there is no merit in it lay it to my limited mind. Do as you feel with it. I do not seek honor from men. Corruptible man, incorruptible God.

A waiting one,

MILFORD HALL, SR.

LA GRANDE, Ore., July 1, 1934.

DEAR BRETHREN EDITORS:—I feel that I have neglected a duty in not contributing my portion to the support and material for the SIGNS to this time. I spent three months on my visit last winter to Kentucky, and I felt at that time I would give my brethren an account of interesting incidents and impressions when I returned home, but a state of darkness and indifference seemed to come over me to such an extent that I hesitated to make the attempt, and still I feel unsuited to the task, but will inclose my subscription price and you may judge of what I may write.

A few days ago I returned from our annual Unoin Meeting, which was held with the church near Yakima, Washington, where we were blessed with everything needful to reassure us benighted, doubting creatures of the sure mercies of our God and the strength of his sustaining grace. Most of the congregation at that meeting had traveled long distances and were a day ahead of the appointed time, which indicated the anxiety which moved them to attend, and this needy condition of us all was well rewarded by the felt presence of divine power. In the strength of this refreshing season I now attempt to

comply with the impressions concerning my visit of last winter.

Without going into details as to names and places, I will say that I visited Baptists in Nebraska, Missouri and Kentucky, and met others living in Colorado and Indiana. Most of these were entire strangers to me in the flesh and were representative of the different divisions which go to make up the Baptist family. I did not know when I was arranging for stops at different places that such conditions existed, but I now feel that it was of Divine arrangement that I might be tried out without preparation, and from a standpoint of good faith for the cause and from a love for the welfare of the membership. It was soon made plain to me that as a stranger I was subject to the most exacting tests, both in the pulpit and in conversation. My pulpit declarations were never criticised, but my identity and relationship as to factions was the measure by which I was judged. Thus we see the same spirit that prevailed in the days of the apostles between the Jews and Gentiles, and nothing but the revelation of the power and glory of God could overcome it. Humanity is the same in every age, and the education and training of our boasted modern civilization has brought us no nearer to the laws of righteousness, but rather has trained the powers of evil to be more effective in their operations. As to points of doctrine, I was with brethren who were afraid of absolute predestination and drew the line of fellowship against those who were in any way identified with believers of that. I was also with those



who believe and preach that as a leading point in their faith, and they also banned from church fellowship those who did not. As to these two factions, both of which believe and preach salvation by grace, and in almost every leading point of doctrine are the same when they understand each other, I could see no need for them to stand divided and fighting each other as they are. On one occasion a minister of limited predestination chose to make war on a brother minister for his strange belief, although it was not a point of controversy at the time. After abusing his brother unmercifully, and also all who believe such doctrine, he qualified his own belief by saying that he believed that God so rules and governs everything in this world that ultimately all will redound to his name's honor and glory. At another time and place a minister of absolute predestination, who has no patience or fellowship for brethren who do not see it as he does, was asked if he always believed predestination just like he did then. He replied he did not always understand it as he then did. These two ministers bar each other from church fellowship, yet there is no difference in the principles of their faith. The limited predestinarian states his faith by another form, just as strong as the absoluter could put it, and the absoluter confesses that his soundness in the doctrine is the result of a better understanding, which the limited predestinarian had not yet received. Why should ministers standing as these two do waste their time and gifts fighting each other? There are various gifts

and all for the edification of the church, which is the body of Christ. It is a case of the eye saying to the ear, I have no need of thee; or the foot saying to the hand, I have no need of thee. Each of these is for a special purpose, and the body is not complete without them all. The factions of the church have put it in a shape that each has one foremost point of doctrine, and in its zeal for that has lost sight and exercise of most of the others. It is much like a man would be with one of his senses active and in good condition and all the rest weak and worthless. How could a man progress in the affairs of life with vision only? or with hearing? or with motive power, as of the use of hand or foot? Vision and hearing might in a sense represent foreknowledge and predestination as Jehovah reveals them to his saints, the hand and foot will represent the activity of the body, thus seeing and hearing of the foundation all of life. Thus grace and works develop and the body thrives, but when they are separated, or presented in a confused manner, weakness and division result.

I visited Elder P. W. Sawin twice, and in relating the incidents of my various meetings and the way I had been received, he was made both to rejoice and consider. This faithful minister lives in Lexington, Kentucky, with one of his daughters, and is past ninety years of age. He has been preaching for more than seventy years, and has labored for the peace and fellowship of the church, as it thrives on sound doctrine, and has avoided dangerous extremes. He has been blind for several

years and his hearing is failing, but his mind is as active as in years past. It grieved him to hear of dissension and disorder, and he told me to write an admonition to the brethren, especially to the ministry, and tell them to cease debating their differences in the pulpit. I am giving his fatherly advice, which his years of faithful service confirm, and I fully indorse it, and I hope it may be adopted by our ministering brethren. I was rejoiced to find some divisions which existed years ago had been laid aside and forgotten and a united brotherhood worshipping together in peace and unity. If such a condition could prevail in all the churches the glory of Zion might yet shine out in this benighted world and point the way to peace and happiness; but with the church, which is the pillar and ground of the truth, all split by dissension and disorder what may we expect of the worldly confusion men are using to get on higher and better ways of life? May God lead us in paths of righteousness for his name's sake; if not, we shall continue on in darkness and get worse and worse.

Please change my address from Haines, Ore., to Box 515, La Grande Oregon.  
C. W. BOND.

RAWLS, Ark., June 20, 1934.

DEAR BRETHREN EDITORS:—I see the time has arrived for me to renew for the dear paper, the SIGNS OF THE TIMES, that I love so well. Many times it cheers my poor drooping mind and makes me shed many, many tears to know there are some in this old sinful world who can tell my feelings better

than I can. We read in God's word that he works and none can hinder, and that he hinders and none can work. That is the God I hope I worship, and no man. When we can feel that dear Preacher, Jesus, coming in and going out, and hear that sweet voice saying, It is I, be not afraid, we can rest assured that is our only hope. When the dear Lord leaves us then we fall back in that old rut and stay there until that good Samaritan, Jesus, comes along and lifts us out again, then all is well for a short time. Most of my time I am down in a rut and crippled in both ankles, but I hope I love the habitation of Zion and love to hear His sweet voice saying, I will come to thee.

Please send me the SIGNS to the same address. I wish I could send you a thousand dollars a year, but I cannot. I cannot expect to stay here much longer, but I surely have a sweet hope beyond this world that Jesus paid the debt for me when he bowed that precious head and said, It is finished. If I was not in that crucifixion then I am not now, and never will be, for what he does once stands forever, so there is where it is sealed forever in us the hope of glory.

Please cast this in the waste-basket. I just wanted to renew my subscription for another year, and when I fail to renew please stop my paper, for my health is poor.

Write on, dear precious ones, you do not know how many poor souls you comfort.

Lovingly yours,

(MRS.) J. W. CAIN.

DUTTON, Ontario, June 27, 1934.

DEAR BROTHER LEFFERTS:—Inclosed find sister Hall's experience. She sent it to me and asked me to send it to the SIGNS.

I would like to get home after the second week in July, if the Lord is willing.

Your brother in hope of mercy and fellowship,

I. R. GREATHOUSE.

McDOWELL, Kentucky.

DEAR EDITORS:—In my twenty-third year I felt I could no longer live unless something was done for me. I had done everything I knew how to do and all failed. I had tried to pray many times, but with no relief, until I felt every one could be saved but me. I went on in this condition for some time, until one night I was caused to look to heaven for my help. I saw a great light, as it were, a moon, or the sun, but very much larger. It seemed to light everything around me, and I heard the voice of the dear Savior speak these words, The victory is won, the war is over. His voice roared like thunder to me. It seemed there had been a great war going on and had ceased. Oh I felt so thankful and I still thank him for those sweet words to-day, but I went on for seven long years thinking this was not enough. I would get so low down at times I would think God had never begun a good work with me, and then those words would come again. This is one thing I cannot forget. I went on, thinking I would be baptized some time when I got old, but from three years ago last December I began

to be weary of life. I knew no rest day or night, until the fourth Sunday in April, which is our meeting time, when I was baptized. Now I feel I will never bear that burden again, but others come as I journey on, and I still must bear them until this earthly tabernacle is dissolved, then at his (Christ's) second coming I will be changed and fashioned like unto his own glorious body. I do believe in the resurrection of these bodies, but everything around us is fighting the Old Primitive faith. There is not another church within fifteen miles of us whose members believe this Old Predestinarian doctrine. Our church is small in number (sixty-one) here at McDowell, contending for the faith, I believe, once delivered unto the saints. We are blessed with five preachers. I was talking with a "free-willer." He said if predestination was right he did not want to know right. He said we were not children until we were born again, but the Scripture says, They do greatly err, not knowing the Scriptures nor the power of God. I do not want to hold anything that does not correspond with "Thus saith the Lord." "But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." My husband has been a minister of the Old Primitive faith for about thirty years. He is about sixty-two and I am thirty-five years of age, but he being of the called "Hardshell" faith could not make me one until I was shown by a higher power than man.

(MRS.) E. H. HALL:

BRANTFORD, Ontario, June 10, 1934.

DEAR ELDER LEFFERTS:—I feel I must thank you for sending me the SIGNS so long, and now I am only sending one year's subscription, but hope to be able to send again soon. I believe ours is the only home in Brantford that it now comes to. Do you remember coming to Brantford twenty-six years ago and speaking of the poor man at the pool? I well remember. We were few enough in number then, but all have passed away. We had only been in this country a few months then, but after that when an Elder came along we would have meeting in our home. Elders Eubanks, Chick, Lester, Fenton, Coulter, Vail, etc., but no more. Oh what a banner time it seems. I wonder why, but I simply cannot attend the other so-called places of worship, so just drift along with the good reading. We have the bound volumes from the year 1891, if any of the readers should like to get any at any time. I saw some time ago that some one was asking for same, but I was sick in bed at the time, or it might have helped to pay for my present SIGNS.

Trusting you and yours are well, I remain yours sincerely,

A. E. GRIDLESTONE.

[YES, I well remember my visit to Brantford of twenty-six years ago. Many dear ones, it is true, have passed on since then, but the dear cause of our Lord lives on and still has its witnesses, bless his holy name.—H. H. L.]

NEW ROCHELLE, N. Y., May 15, 1934.

DEAR EDITORS:—I sincerely regret causing you to have to wait so long for my remittance, but I assure you it was unavoidable. I have enjoyed reading its pages ever since dear old Elder Beebe baptized me, a girl of fifteen, and enjoy it even more now, in my seventy-ninth year. The article in the March number, "Why I am a Primitive Baptist," I have enjoyed very, very much, and have read it over a number of times. I sincerely hope for you prosperity in the publication of our dear paper, as I do not know what we could do without it. May God bless you.

Sincerely a lover of the SIGNS,

ADELA PRICE JONES.

BLACK SPRINGS, Arkansas.

DEAR BRETHREN:—As I am eighty-five years of age and failing fast, eyes especially, this may be my last renewal. How I would love to send some help, but we are drouth stricken, the corn is a failure, as is almost everything else. I desire your prayers as I am lonely. I never get to hear our kind of Baptists preach and the SIGNS is the only paper I read that gives God all power to rule the times and seasons. Oh that I could put all my trust in such a merciful Savior. My best love and wishes to your lovely band. I try to hope.

A sister,

H. M. COX.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER, 1934.

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**ACTS XX. 27.**

"FOR I have not shunned to declare unto you all the counsel of God."

This was no idle boast on the part of Paul. Well did he know that all his ability was the endowment of the Holy Spirit through the grace that is in Christ Jesus. Whether before Felix or Festus or Agrippa, whether before the unbelievers or before his believing brethren, Paul shunned not to declare unto them *all* the counsel of God. Not only unto all of them did he declare it, but he declared *all* the counsel. The word "all" in the text qualifies "counsel" and not the pronoun "you." It is not to be read as though it means "unto you all," but "all the counsel." The whole doctrine insofar as it had been revealed to him, is what Paul preached. The Scripture says that secret things

belong to God, but the revealed things unto us. (Deut. xxix. 29.) Paul could do no more, nor could he conscientiously do less, than declare *all* the doctrine as it had been made known to him. What Paul preached may be known by his writings, for in no other way can we to-day judge of his preaching than by his writings. Briefly then let us glance at his writings and note the principles of the doctrine, or "counsel" of God, as he was enabled to set them forth.

The epistle to the Romans elucidates the principles of the faith of God's people as follows: (1) the utter and total depravity of mankind by nature, being wholly lost in sin, spiritually dead and without strength to save themselves; (2) justification is alone through the death and resurrection of Jesus Christ, this justification being communicated by faith to the elect of God; (3) God's eternal purpose in the salvation of his people is according to his own election or choice of them, as illustrated by Paul in the instances of Jacob and Esau, not according at all to their works nor to any foreknown merit or demerit in them, but wholly that salvation should be of grace and not of works.

In the ninth, tenth and eleventh of Romans Paul sets forth what so few seem to enter into to-day: the doctrine of the restitution without which so many portions of Scripture remain sealed and impossible of interpretation. That Israel was cut off, but not forever, Paul sets forth. That they have stumbled is true, but that their stumbling should be to their eternal failure, he denies. Only until the fullness of the

Gentiles is come in, are they cut off. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid!"—Rom. iii. 1-4. Besides this, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."—Rom. ix. 4, 5. To be sure, Israel failed miserably under the law which was given to them at Sinai by the hand of Moses. If righteousness could have come either to them or to us by the ability of the flesh to keep the law, then is Christ dead in vain and man would have somewhat to boast before God. To the end that no flesh shall glory in his presence, salvation is not by the deeds of the law. This Paul especially goes into in his letter to the Galatians, and sets forth that the covenant to Abraham was unconditional and was four hundred and thirty years before the law was given at Sinai, and that therefore the law cannot make void the covenant which preceded the law. (Gal. iii. 17.) If Israel's disobedience had voided God's choice of them in the loins of Abraham, then what assurance have we Gentiles that our failures under grace, as well as previously under law, may not void our election in Christ? Since God's covenant with us in Christ must unbreakably stand, then must also

his covenant which he made in Abraham and which he afterward unconditionally ratified with Israel by David. The word of God stands sure, knows no change. Heaven and earth shall sooner pass away than that his word shall fail. "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers."—Jer. xxxiii. 17, 18, 20, 21. That it is the purpose of God to take out from among the Gentiles, during this present gospel age, a people for his name; and that after that Christ will return and build again the tabernacle of David which is fallen down, rebuilding the ruins thereof and setting it up again, is evidently set forth in Acts xv. 13-17. This principle of the counsel of God, that of the restitution of all things to Israel at the return of the Son of man from heaven, Paul did not shun to declare. Why then is so little heard of it to-day? Paul plainly set forth the blessed truth of God's predestination of all things, and that God effectually calls by grace and preserves unto ultimate and final glory all his elect children. No true Old School Baptist

denies this. Let us then pass on to note other principles of the counsel of God which Paul preached.

First, the adoption. This is what we are hoping for and patiently awaiting, hence we do not have it yet. We have received the *Spirit* of the adoption, but not the adoption itself. Adoption has to do with the believer's body, thus the adoption and the resurrection of the body are one and the same thing. Paul is very positive. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 21. Man who is himself the creature of God and who is the sinner in Adam's transgression is the same man who in Christ is saved. Nothing of this man thus saved shall be lost except that which is corruption itself. The believer's body, therefore, which in this earthly life stands in relation to the first Adam and has the nature of the earthly Adam, will in the resurrection of the dead be changed and made a spiritual body standing in relation to the second Adam and partaking of His divine nature. (See Elder Gilbert Beebe's second volume of Editorials, page 700.) This is the redemption of our body for which we wait. The resurrection of the body is not at all the same thing as the new birth which the believer experiences by the work of the Holy Spirit here in this present life. To say that the new birth of the believer which comes to pass when he is experimentally delivered out of darkness into light, is the resurrection of the dead is to say that the resurrection is past already. This is what

Hymeneus and Philetus taught and Paul denounced it as false, saying it is like a deadly canker. (2 Tim. ii. 17, 18.) Churches of the saints afflicted with the spiritual gangrene of Sadduceeism are the cause of many being sickly among them, and because of which many sleep. Denial of the resurrection of the dead at the future coming of the Lord from heaven overthrows the faith of God's elect, so Paul says. What he said was inspired by the Holy Spirit, and was not of his own surmising.

Secondly, in his two epistles to the Thessalonians especially, Paul states very plainly the fact and truth of the future or second coming of Christ himself from heaven. The resurrection of the bodies of the saints from the dead, and the change from mortal to immortal of the saints then living upon the earth at the time of his coming, shall not take place with Jesus absent, but with Himself being present. Jesus was personally present when he raised Lazarus from the dead, he was himself present when he raised the daughter of Jairus and also when he raised to life the son of the widow of Nain: all of which indicates that the future resurrection of the bodies of those who have fallen asleep in him shall come forth from their graves at the time when the Lord shall himself descend from heaven with a shout, with the voice of the archangel and with the trump of God. This great and climacteric event of our salvation shall be accomplished with Christ himself present, and not in his absence. We must emphatically deny that the second coming of Christ took

place at Pentecost as related in Acts ii. THAT was the descent of the Holy Spirit upon the church assembled in Jerusalem at that time, and was NOT the second coming of Christ. Believers could be spared much confused thinking if only they would discern between the work of the Son or the second Person in the tri-unity of the Godhead, and the work which belongs to the Holy Ghost who is the third Person of the Godhead. A careful reading of Christ's promise in John xvi. will surely show that Acts ii. began the fulfillment of *that*, and has no reference to the two epistles to the Thessalonians which latter were written years after the events of Acts ii.

Much emphasis has been laid by some upon the destruction of the city of Jerusalem by the Romans in 70 A. D., as though that event marked the end of the world and the coming of Christ with his saints and all angels. Never do we have to go to history for the ratification of Scripture, for the Bible needs no secular writers to substantiate it. The events of 70 A. D. have been magnified out of all proportion to their importance, and in so doing the Scriptures have been wrested from their true purport in order to satisfy misinterpretations of Scripture gained from reading history rather than from a spiritual comparison of Scripture with Scripture.

To analyze in detail all the principles of the "counsel" of God set forth in Paul's writings would indeed be an interesting pursuit, but too long for this present article. We have chosen only those points which seem to be more or

less controversial among us, about which there seem to be widely divergent views. It is said of the brethren at Berea that they were more noble than the other christians, because they searched the Scriptures daily to see if the things spoken of by Paul were true. We want the brethren who read the SIGNS to do likewise. Take nothing for granted as true simply because some preacher says it. Search the Scriptures. If we speak not according to this word, it is proof there is no light in us. We have thought that the setting forth of these things by us from time to time, even at the risk of being charged with hobby-riding, may cause the pure mind of believers to be stirred to reading and meditating on these things. Oh, may the Lord be pleased to grant us more and more appreciation of his wonderful grace, and a fuller appreciation of the meaning of the written word. If we have ourselves seemed to give more attention to some of these points than to others, is there not a needs-be for it? "Is there not a cause?" as said David to his brethren when they seemed jealous at his having left his sheep in order to appear before Saul for their defense. Now, as never before, there is need that the glorious truth of the resurrection of the dead and of the second coming of Christ be dwelt upon, especially as scepticism on these subjects prevails with some. We desire of the Lord grace and wisdom whereby we may meekly instruct those who oppose themselves in that they deny that which pertains to their own souls' highest good.

H. H. L.



LEESBURG, Va., Aug. 2, 1934.

DEAR GILBERT:—Imagine my surprise when I this morning received the August SIGNS and read therein Elder Ruston's editorial on Acts xx. 27, the same text on which I have written for the September number and which I mailed you this morning. I was, as you know, completely ignorant as to what Elder Ruston was treating on in the August issue, because I had not seen his article previous to publication. It is a singular coincidence, but rather than try to prepare another article for the September number, I have decided to let mine stand as already written. The readers of the SIGNS may rest assured there is no connivance between Elder Ruston and myself in this matter, each of us being entirely unaware of what was passing in the mind of the other. Brother Ruston brings out in his article some points that I do not in mine, and likewise I have mentioned in mine some matters he did not refer to in his; yet there is no clash between the two articles. May we not truly infer from this coincidence that this subject of "all the counsel" of God is highly important at this time else the Holy Spirit would not have directed the minds of the two of us to write upon it?

Yours to serve in the gospel,

H. H. LEFFERTS.

[THE foregoing letter from Elder Lefferts to the publisher of the SIGNS explains how he and Elder Ruston both were impressed to use the same text for their editorials.—PUBLISHER.]

## CIRCULAR LETTERS.

(Written by Elder C. W. Vaughn.)

*The Delaware River Old School Baptist Association, in session with the Southampton Old School Baptist Church, in Bucks County, Pennsylvania, May 30th and 31st, 1934, sendeth greeting to the several associations and meetings with which we correspond.*

DEAR BRETHREN:—As our usual custom we address you in the common salvation of sinners. Giving all diligence in this relation, we bring before you the language recorded by Jude in the third verse: "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." The whole matter is the way, the truth and the life of salvation for poor sinners.

In calling attention to the above quotation we do not feel you need exhortation or it is especially necessary to testify of the diligence we have to write you, but there is a very weighty matter contained in the common salvation. First, we would call attention as to why Jude, the servant of Jesus Christ, used the term "common salvation." It was because he was addressing those who are sanctified by God the Father and preserved in Jesus Christ and called. To be one of those addressed you must be sanctified by God the Father, and to be sanctified by God the Father your name must be written in the book of

life of the Lamb slain from the foundation of the world, which, according to God's eternal purpose, all the sufferings and death of Jesus Christ was for you, which saves with an everlasting salvation, and gives all for whom Jesus died eternal life. This Association desires with all diligence to contend earnestly for these things as they are revealed to us by the Spirit, both in the Scriptures and in the heart of all the saints who are in Christ Jesus, who walk not after the flesh, but after the Spirit, and are the same people Paul speaks of, and makes the assertion that "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. They are one in faith, hope and charity throughout all generations, for they are born of that incorruptible seed by the word of God, which liveth forever, and all people of the household of faith are taught of God and great is their peace. This inheritance given to poor sinners it is to every one the same, and is set forth in the hiring of servants and agreeing with every one for a penny, and we feel all are equal and there are no little ones cast out and some of great distinction, as is common to men, but all have one salvation, which is by grace. This salvation is not inferior in quality, but superior to anything that could be referred to in the word salvation, but it is the same to every one for whom Christ died, and cannot be obtained by works of righteousness which man can do, but the working of the righteousness of Jesus Christ purchased it and Jesus

Christ gives it to every one chosen in him. Brethren, we are favored above that of men to believe these glorious truths and see them embraced in Christ Jesus, and have him as our Husband, our living Head, our Redeemer and Savior.

With gladness in our hearts we can say we believe all our churches are laboring for the things that make for peace, and the glorious doctrine of salvation by grace through faith, and that not of ourselves, but it is the gift of God, as was referred to and described in the organization of this Association (the Delaware River) in 1835.

Here we will give you a bit of history relative to the Delaware River Association. The old Philadelphia Association having become so large the churches in New Jersey were set apart as a separate association and called the Central New Jersey Baptist Association, in 1833, which was one year after the Black Rock Convention, and much of those innovations of men were deeply rooted in many of this Central New Jersey Baptist Association, which gave rise to those churches known as the Delaware River Old School Baptist Association to realize the commandment to go ye out from among them and touch not the unclean thing, and I will receive you. We feel He has received us as an association of brethren. We have faithful correspondence of those professing this salvation which we are pointing to, and as an association we have been favored to have faithful watchmen to go in and out before us throughout the generations that have passed since our organ-

ization, and to mention those faithful servants of Jesus Christ would not be boasting, but their writings as well as their biographies will give you where we stand, as we hope we stood in their day. Some we will name: Elders John Boggs, Wm. Purrington, Silas H. Durand, Philander Hartwell and F. A. Chick, and we have the labors of Elders H. C. Ker and C. W. Vaughn, who go in and out before us giving all diligence to write, exhort and earnestly contend for the faith once delivered unto the saints, and as an association our churches are mutually comforted in the preached gospel, which is the power of God unto salvation to them that believe. These things are precious to us as an association, and we hope to be kept in the way and given to speak the truth to the mutual edification of the household of faith. This Association does not feel to tolerate in any way those who manifest a spirit to creep in and teach perverse things, but we are calling for the ancient landmarks, and we love to have the brethren come to us confessing this same common salvation.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

NOTICE.

I HAVE two volumes of the late Elder Gilbert Beebe's Editorials for sale, the property of the late Peter M. Sherwood, of Welsh Tract Church. His widow desires them to fall into the hands of Baptists if possible. Cloth bound. Books in good order. Also one small copy Pilgrim's Progress. (Bunyan's).

J. B. MILLER.

NEWARK, Delaware.

CORRESPONDING LETTERS.

*The Delaware River Old School Baptist Association, in session with the Southampton Old School Baptist Church, at Southampton, Bucks County, Pennsylvania, sends greetings to all of the household of faith with whom we correspond.*

DEAR BRETHREN:—We have been favored to assemble in an associational capacity to hear from you in the regular way, by Minutes and messengers. We are glad to report a good meeting. Your messengers have borne the tidings of your faithfulness and fellowship in the gospel, in which we hope to be kept, and made by the Spirit to earnestly contend for the faith once delivered unto the saints, and we hope when the next session of this Association occurs to have them with us again. Our correspondence was not as great in personal visits as usual, but we hope to have you next year.

The next session of this Association is appointed to meet with our sister church, Kingwood, at Locktown, Hunterdon County, New Jersey, May 29th and 30th, 1935, when we hope to meet you again in sweet fellowship. Until then farewell.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

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

Mrs. Mintie B. Mapes, N. Y., \$3; "A friend," Texas, \$8; Mrs. H. A. Strube, Texas, \$2; "A friend," Md., \$1; George W. Danbury, N. J., \$2; A. F. Jones, Ga., \$3; Wm. H. Morris, Mo., \$1; Elder C. W. Anderson, Ark., \$5; Mrs. Mary A. Drew, N. Y., \$1.

## OBITUARY NOTICES.

**MENERVIA A. JOHNSON**, the subject of this notice, was born September 11th, 1868, in Mercer County, West Virginia. She was the daughter of Samuel and Nancy Jane (Bird) Carpenter. In early life she with her parents moved from Mercer County to Wayne County, West Virginia, and from there to Putnam County, of the same State, where she lived the remainder of her life. She departed this life May 11th, 1934, after a lingering illness. Death came to her as the result of a complication of diseases that had been preying on her for years. She had never been strong since undergoing a critical operation for appendicitis several years ago, recovery from which operation looked like a miracle wrought of God. She suffered much in the declining years of her life, but bore her pain and affliction with much patience, proving that sweet resignation to her Master's will. About the year 1884 she was united in marriage to William F. Johnson, and to this union were born eleven children, seven boys and four girls, two of whom, one boy and one girl, preceded her in death, both dying in infancy. Her husband was taken from her by the cold hand of death December 1st, 1926, leaving her in loneliness. She spent much of her time, after her husband's departure, among her children. Early in life she was given a sweet hope in the finished work of Jesus. The doctrine of grace was her meat and drink, and she was well established in the doctrine of God our Savior. She gave wonderful evidence that she had been with Him who is meek and lowly, and learned of Him. She had a quiet, peaceable life, was a good mother, a kind neighbor, and a staunch friend to the Old School Baptists. Through a felt sense of her unworthiness she never united with the church, yet she loved the cause of Christ most dearly and in humbleness and in meekness she was ready to defend the cause she loved. She was uncompromising with error and had no use for nor confidence in the institutions or traditions of men. The church has lost a warm and devoted friend, the neighborhood has sustained a great loss, the children a loving mother's care, yet we feel to say amidst our sorrow, The Lord giveth, and the Lord taketh away; blessed be his holy name. We grieve not as those who have no hope. She leaves to mourn their loss nine children, six boys and three girls, namely, Floyd, James, Moses, Hugh, Forest, Noel, Mrs. J. J. Smith, Mrs. Herman Carpenter and Mrs. B. G. Bird, also twenty-five grandchildren, two great-grandchildren, two brothers, Hugh and Asa Carpenter, one sister, Mrs. G. H. Edwards, together with a host of near relatives and friends.

According to her request, the unworthy writer was called to conduct her funeral, where I tried to speak words of comfort, being assisted by Elders H. W. May, Jefferson Staton and G. B. Bird. A large concourse of friends turned out to pay their tribute of respect to one they loved, thus attesting

to the high esteem in which she was held in the community where she had lived so long. Her mortal remains were laid beside her husband in the family burying-ground, there to await the call of the Lord. At the time of her death she was making her home with her son Moses. Death came to relieve her of her suffering, and she quietly fell asleep in Jesus, from which sleep none ever wake to weep. All that kind hands and medical skill could do was done, but to no avail, God had called and she must go, according to his own good will and purpose.

Written by request.

HARVEY J. BIRD.

**HENRY PLEASANT YARBROUGH** was born June 5th, 1845, and died April 21st, 1934. March 5th, 1868, he was married to Mary Ann Croxton, who was a faithful member of the Primitive Baptist Church. She preceded him to the grave seventeen years. There were born to them thirteen children, six boys and seven girls, of whom nine are living. He also leaves twenty-nine grandchildren and fourteen great-grandchildren. He served the last two years in the war between the States, enlisting at the age of eighteen in Company F, 17th Alabama Infantry, known as Hood's Corp of Sharp Shooters. He was for a time Chief of Staff, under General John R. Kennedy, Commander of Alabama Division, and was later made Brigadier General of that Division. He was a gallant soldier and was buried with military honors. He was a faithful member of the Primitive Baptist Church the last fifty years of his life. In his seventy-sixth year he married Miss Hattie Jones, who survives him, living the last thirteen years of his life in happy companionship with her. Their home was a haven of rest for his children and brethren to meet. His children and grandchildren rise up to call him blessed. The writer often visited their home, and surely it was a place of rest. Brother Yarbrough served as Deacon of the church for many years and was always faithful to every trust committed to him. He was thoughtful of and very liberal to the poor. As long as he lived an active life the Lord blessed the labor of his hands. His brethren, friends and the poor shared equally in his prosperity. A noble man has fallen asleep, waiting in a tomb in Rocky Mount Cemetery (in which community he lived for many years and practically reared his children), waiting for the second coming of our Lord, to be fashioned into a body like unto him, to live in perfection, crowned in everlasting peace and joy in the arms of his Beloved, who conquered death and the grave in his eternal redemption, which was the life, heart and soul of his hope for immortal and eternal glory.

The writer, together with Elders H. M. Curry and J. W. McLeod, officiated at the grave.

Written by the request of his children by the one who was his pastor for ten years.

B. J. WILSON.

**IRA IRMIE ANDERSON** died at the Homeopathic Hospital, Washington, D. C., July 16th, 1934. His home was at Catharpin, Prince William County, Virginia. He was taken ill Saturday the 14th, was hurried to the hospital, but to no avail. The immediate cause of death was paralysis, having suffered a previous stroke a year ago and had been in failing health since. He was a son of Fenton Anderson and Margaret Rector, was born in Fauquier County April 12th, 1852, making his age 82 years, 3 months and 4 days. He is survived by two brothers and one sister: Charles Anderson, of Washington, D. C., Walter Anderson, of Norfolk, Va., and Mrs. Ed. Furr, of Washington, D. C. He was married January 27th, 1882, to Georgia Matthews, who survives her husband. She was the daughter of George Matthews and Abbie James. Of this union there are living five children, three sons and two daughters, as follows: Linden Anderson, of Washington, D. C., Berkley Anderson, of Washington, D. C., Lester Anderson, of Catharpin, Va., Mrs. James Franklin, of Clifton, Va., and Mrs. B. F. Matthews, of Manassas, Va. There are living eight grandchildren and two great-grandchildren.

The funeral services were held at Mt. Zion Church, near Aldie, Va., burial in the cemetery adjacent, services conducted by Elder H. H. Leferts, who is the pastor of the church of which the widow, Mrs. Georgia E. Anderson, is a member. Text used, John iii. 36.

Written at the request of the family.

H. H. L.

**MARGARET CAMPBELL GRAHAM**, wife of Duncan A. P. Graham, was born January 26th, 1848, and died December 15th, 1933. There were five children born to them, three dying while very young, and a son, Carlyle, passed away October 12th, 1922. A daughter, Mrs. Ellis Hodgins, survives, with whom Mrs. Graham made her home for a number of years. She had been blessed with good health up until about two years before she died, when her health began to fail. She was confined to her room and bed the greater part of the last year. She was always patient and lovely through her illness, often expressing a desire to be gone to her heavenly home. She was a member of the Covenanted Baptist Church, coming before the church in Dunwich at the quarterly meeting in May, 1930, and was baptized the first Sunday of June following by her pastor, Elder George Ruston. Writing to a very dear sister in the church afterwards, she said, I feel that you did not hear me when I was telling my experience before the church, and I have often felt like writing you what I said. I must begin when I was very young. I do not remember how old I was. I felt I was not prepared to die. Years passed on in that condition and after fifty years or more these words woke me out of my sleep, As a young man marries a bride, so shall thy Beloved marry

thee. I felt it was a promise that the Lord would look upon me in mercy. Then about twenty years later I was in great trouble of mind, when these words came to me, "I go your entrance to secure and your abode prepare; regions unknown are safe to you when I, your friend, am there." I felt it was a promise to me, but I wanted more. Then about four years ago these words awoke me out of my sleep, I will be with thee thy troubles to bless. I felt, What troubles do I need to fear with such a prop? Those words have been of much comfort to me a great deal of the time since. Last fall these words were much on my mind, "Ye who the name of Jesus bear, his sacred steps pursue, and let that mind which was in him be also found in you." The thought came, What do those words mean to me? and then the thought came, Should I tell my case to the church? and such a sweet desire came that stayed with me. Strength was not given me until the May meeting to come and tell that I could read my title clear to mansions in the skies.

Her pastor conducted her funeral services, which were largely attended by sorrowing relatives and friends. Her remains were laid beside those of her husband in Ivan Cemetery.

Her daughter,

FLOSSIE HODGINS.

**ELIZA CARLIVE COTTERELL MODLIN** was born in Richland County, Illinois, September 19th, 1863, and departed this life July 17th, 1934, making her stay on earth 70 years, 9 months and 28 days. For more than thirty years sister Modlin was a sufferer with the lingering consumption, and the last three years with a cancer of the stomach, but bore her afflictions without a murmur. In 1886 she moved to Moultry County, Illinois, and on December 11th, 1888, was united in marriage to Elder James A. Modlin. To this union five children were born, two daughters and three sons: Mrs. Ethel Modlin, of Craig, Nebr., Mrs. Bessie Weller, of Carlinville, Ill., James W., of Gillespie, Ill., Charles E., of Shipman, Ill., and Otis S., of Palmyra, Ill., all of whom survive her. In 1889 she united with the Old School Baptist Church in Moultry County, Illinois, and remained a devoted and faithful member until her death. She was a kind and loving mother, and was always ready to do for both family and friends all that her loving hands could do, and to know her was to love her. She leaves to mourn her departure a husband, five children, eighteen grandchildren, two great-grandchildren (three grandchildren and one great-grandchild preceded her in death), two brothers, Thomas R. Cotterell, of Palmer, Ill., and Henry A. Cotterell, of Gillespie, Ill., one nephew, Earl Cotterell, of Blue Mound, Ill., one niece, Mrs. Gladys Tehman, of Palmer, Ill., and a host of other relatives and friends.

Written by her granddaughter,

BEULAH WELLER.

**HESTER KENOLY** was born March 8th, 1853, and died September 3rd, 1933, aged 80 years, 5 months and 25 days. Early in life she was married to Harvey Kenoly, and to their union twelve children were born. All her children but four boys have gone on, they are David Kenoly, of Billings, Mont., Wilson, of Eldridge, Mo., Alonzo, of Neodesha, Kans., and Milton, of Spokane, Wash. She also leaves eighteen grandchildren, six great-grandchildren, one brother residing in Oklahoma, one sister, Mrs. Rachel North, of Hartsville, Mo. Her husband passed away in 1886, leaving her with six small children to care for, and it can truly be said that she did her best. She professed a hope in 1878, and joined the Primitive Baptist Church a few years later. She always lived a consistent christian life and gave testimony on her death bed that all was well with her, so we can say, Blessed are the dead who die in the Lord.

W. W. KENOLY.

**BROTHER GEORGE R. TEDFORD** passed away at his home in Medfield, Massachusetts, July 26th, 1934. He was born in Topsham, Maine, September 18th, 1853. He was received and baptized many years ago into the Bowdoinham Old School Baptist Church. He was firmly established in the truth and was beloved and highly esteemed by us all. He had the ornament of a meek and quiet spirit, and esteemed others better than himself. He was ill only a few weeks, but was enabled to say, Thy will be done; it is well with me to-day. The body was brought to Brunswick, and the funeral services were held here. Elder R. Lester Dodson spoke comfortingly to us. Words fail to express our loss, but we are sure it is his gain. He leaves a wife, several nieces and a nephew. His body was buried in the family plot in Topsham, Maine.

ATTIE A. CURTIS.

## MEETINGS.

The eighty-fourth annual session of the North Ochata Predestination Baptist Association is appointed to be held with New Hope Church, Hempstead County, Arkansas, nine miles south of Hope, Arkansas, on the Iron Mountain R. R., commencing on Friday before the first Sunday in September and continuing three days. All lovers of the truth are invited to be with us.

J. T. EVERETT, Moderator.

W. S. GORDON, Clerk.

The Maine Old School Baptist Association will be held with Whitefield Church, at Whitefield, Maine, commencing on Friday before the second Sunday in September and continuing three days (September 7th, 8th and 9th, 1934). To all who are seeking the truth a cordial invitation is extended to meet with us.

The last we heard from our Clerk, brother

George R. Tedford, he was very sick, expecting to enter a hospital at once, and as we have been unable to get a reply to letters sent to him of late I am taking the liberty of sending this notice,

S. S. BARTLETT.

DAMARISCOTTA MILLS, Maine.

The Lexington-Roxbury Association it 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 12th, 13th and 14th), 1934. Those coming by car or bus on Tuesday p. m., September 11th, will come direct to the church, and there will be some one there to direct them to places of entertainment. Also trains will be met at Shokan Tuesday p. m. and Wednesday a. m. All lovers of the truth are invited to meet with us.

ORVILLE WINCHELL, Deacon.

The Original South Arkansas Primitive Baptist Association is appointed to meet in her ninety-third annual session with Whitewater Church, Ellisville, Arkansas, September 14th, 15th and 16th, (which includes Friday, Saturday and third Sunday), 1934. Ellisville is ten miles south of Fordyce, Ark., on Chicago, Rock Island & Pacific R. R., and on Highway from Fordyce to Ellisville. The Association will be held one-quarter of a mile out from station. All genuine, orderly and peace loving Baptists are invited to meet with us at this time and place. If further information is desired write to either Moderator or Clerk of the Association.

V. R. HARRIS, Moderator,

Fordyce, Arkansas.

W. C. HORTON, Clerk,

Ellisville, Arkansas.

The Original Mount Zion Association of Regular Predestinarian Baptists will convene, the Lord willing, with Little Blue and Sni-a-bar Church, in Jackson County, Missouri, at the home of brother J. B. Alumbaugh, September 28th, 29th and 30th, 1934. Those coming by train from the east come on the C. & A. R. R. to Independence, Mo. Those coming from the west change at Kansas City and take C. & A. R. R. or bus or street car to Independence, where all will be met by Elder W. L. Hall and brother Alumbaugh. Those in cars come on U. S. Highway No. 40 to Blue Springs, there turn north and follow rock road across Blue Bridge, there take oiled road north to first road west and go one-half mile to brother Alumbaugh's home. Those from west inquire of almost any business man and he can direct you to brother Alumbaugh's home, where a hearty welcome will await all lovers of the truth.

(MRS.) J. W. TAYLOR, 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 September (30th). All are welcome.

E. M. FORD.

The Hopewell Old School Predestinarian Baptist Association convenes with Harmony Church, Belk, Fayette County, Alabama, October 19th, 20th and 21st, 1934. All who are in good order and contending for the truth as the SIGNS and Sovereign Grace do are invited.

G. W. BERRY, Morderator.

W. D. GRIFFIN, Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

The Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m.

The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m.

The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m.

The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.

GEORGE L. WEAVER, Pastor.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

JOSHUA T. ROWE, Pastor.

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

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.

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C H U R C H,

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

A. S. ROWE, Church Clerk.

**OLIVE & HURLEY OLD SCHOOL****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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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

S. B. MOFFITT, Pastor.

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

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

E. B. AULT, Church Clerk.

**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

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**"FEAST OF FAT THINGS."**

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

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ELDER C. W. ANDERSON,  
ST. PAUL, Arkansas.

I still have on hand some copies of the Autobiography and Later Writings of my father, Elder Slias 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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 102. MIDDLETOWN, N. Y., OCTOBER, 1934. NO. 10.

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## CORRESPONDENCE.

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### FIERY TRIALS.

“BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”

The above Scripture may be found in the fourth chapter of first Peter, verses twelve, thirteen and fourteen. Those whom Peter was here addressing he called the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, calling them the elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. This peculiar and strange people are still scattered among all nations, tribes and tongues, and are the elect according to the foreknowledge of God the Father, and none are called in any other way, and are still being addressed through the same kind of message now as then,

but in order for them to hear and to understand this message the deaf ear must be unstopped and the blind eye must be opened and they must be given spiritual ears and spiritual eyes, as these things are not taught of men, they are spiritually discerned.

Jesus, speaking through the psalmist David, has said, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.” And when John saw a great multitude which no man could number, of all nations and kindreds and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands, and all the angels stood round about the throne and about the elders, and one of the elders said unto John, What are these which are arrayed in

white robes, and whence came they? John said unto him, Sir, thou knowest, and the elder answered, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. And again, in Isaiah xlvi. 9, 10, God, in speaking to Israel, said, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." He spake to every child of grace which makes up the mystical body of Christ, the church of the living God. This was the multitude which John saw and which no man could number which stood before the throne arrayed in white robes. It is in the furnace of affliction that every member of this body is chosen and refined, consuming the dross of self-righteousness, and purifying their hearts and kindling that love for one another which Jesus mentioned when he said, "A new commandment I give unto thee, That ye love one another. By this shall all men know that ye are my disciples, if ye have love, one to another." It was through this love that he died upon the cross, and although he was the only begotten Son of the Father the bitterness of that suffering and death was so great that he felt forsaken of the Father, and cried out in the deepest anguish of soul, "My God, my God, why hast thou forsaken me?" It is declared in Isaiah liii. 7, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so openeth he not his

mouth," and if we would take up our cross and follow him we must pass through these sore trials, and it is through these that we are all refined and brought out of great tribulation. For he saith, "He that taketh not his cross, and followeth after me, is not worthy of me." But if we are born of God we are made willing to endure all these things for his name's sake. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" And though you are chosen in the furnace of affliction, he has spoken through the poet these comforting words,

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

After Christ passed through that agonizing death upon the cross and was laid in Joseph's new tomb, and a great stone was rolled to the door of the sepulchre and sealed and a watch was set there lest his disciples come and steal him away by night, there was a great earthquake and an angel of God descended from heaven and rolled away the stone, and the keepers did shake and became as dead men, and Jesus arose and came forth from the tomb and the tomb and the graveclothes alone were left, and the napkin which covered his face was folded and laid in a clean place. He thus triumphed over death, hell and the grave and sits at the right hand of the Majesty on high, where he ever liveth to make intercession for his people, and the glory which is his transcends all and is a recompense for all the reproach, all the anguish in the

garden of Gethsemane, when his sweat, like great drops of blood, was falling down to the ground. All the terrible decree at Pilate's bar, all the burden of the cross and of being denied by Peter and forsaken by his other disciples, all the pain and anguish of the crown of thorns, and the great nails in his hands and feet, and at last the cruel thrust of the spear in his side from which flowed the water and the blood, mentioned by the poet in that immortal hymn,

"Let the water and the blood,  
From thy wounded side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power."

That crimson flood has been and is the double cure of sin, for it was shed as a ransom to take away forever the sting of death, which is sin, and to redeem his people from its curse. His life on earth was not spent in bearing his own cross alone, but also the cross of others who were drawn unto him in the great service which he rendered. Not unto the rich and the mighty, but unto the lame and the halt and the blind, or we may truthfully say unto the sick, the spiritually sick, for the well need not a physician. Thus we also follow after him when bearing the burden or the cross of others, for in Galatians vi. 1, 2, he says, "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." And again, "Verily I say unto you, Inasmuch as ye have done it

unto one of the least of these my brethren, ye have done it unto me." And though we are called to pass through sore trials for his name's sake let us not fear, for "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." And, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Therefore, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Dear editors, I have made a feeble attempt to write the foregoing article at the request of a very dear afflicted friend of our family, and if it has your esteemed approval and you can find space for it in the SIGNS OF THE TIMES without crowding out other writings which might redound more to the glory of God, and more to the comfort of his dear saints, I shall be glad to have you publish it at your convenience.

Very sincerely,

ALFRED E. TITUS.

TRENTON, New Jersey.

TOUCHET, Wash., Aug. 17, 1934.

DEAR EDITORS:—I desire to express some of the exercises of my heart and mind to my brethren in Christ Jesus, and to my children in the natural ties of nature. It will also be an obituary of my dear companion that the dear Lord blessed me with and has now seen best in his wisdom to call from my earthly companionship to be a companion with his angels, which is a much higher companionship. As there will be no regular obituary, I will try to combine her obituary and my experience both in this article, as I feel my stay on earth with by brethren and children is drawing near an end, and I wish to leave a little souvenir with them in memory of me after my tongue and all that pertains to this natural life are silent in death. And the thought is, There is never a bitter but what it has its sweet. The rock may be very hard, but the honey is in the rock. God has taken Jacob for a type to show the bitter things of this mortal life, which are too numerous to mention. This mortal life is full of disappointments, and deep, and to me at times seemingly unbearable, but as hard as this rock may seem Wisdom has graciously arranged that we, like Jacob, can and do suck honey from the rock. The gospel of Jesus Christ, which is the power of God, is in this rock, that is, in our afflictions. The gospel says we have this treasure in earthen vessels. This treasure we have in these mortal bodies is the hope of immortality, and the gospel of Jesus Christ is the avenue, or way, Wisdom has provided for us to draw the honey

from out of our afflictions. The gospel tells us that these earthly bodies shall dissolve and molder back to mother earth. Oh how bitter this is to our very life. When this truth comes into our homes and takes our loved ones from us it is so bitter we feel we cannot bear it. But while the hand of death and separation is putting the bitter vinegar and gall to our lips the Holy Spirit is giving the things of Jesus, and they are the oil which we get from the flinty rock (death). This oil, which is the grace, mercy and love of God, heals all the wounds which sin has made this mortal life to drink of. Oh the things of Jesus! What are they? They are the salvation of poor dying man. They are the life of God in us. He (Jesus) came to save his people from their sins which make our life here so bitter. Oh the hope of immortality! How sweet it is to my taste now while the bitter cup of death is put to my lips.

Now in order for you with me to understand this wonderful secret I will refer to Paul's wonderful admonition to his son: Study to show yourself approved unto God, a workman that need not be ashamed, rightly dividing the word of God. We now have in our subject the rock and the honey, and it is the word of God. This rock I am going to apply to our natural fleshly life and the honey to our spiritual life, which is eternal. Jesus says, I give unto you eternal life and you shall never perish. Here is the honey we suck from the hard and fiery trials and afflictions of this mortal life. Now I am going to try, God being my helper,

to show these two by personal experience. In my youth God graciously blessed me with a companion who took the yoke of companionship with me, which the word of God says in doing we became one flesh; that is, my life was her life and her life was my life. We were joint-heirs in all that union, and truly in the fifty-seven years the dear Lord granted us together I found her to be all to me that God said she should be: a helpmeet. When the sorrows and bitterness of life came upon me I found her by my side bearing the yoke, and when the joys and comforts of life came to me she shared them with me. So indeed for fifty-seven years we proved God's word: one flesh. During that long time we had much bitterness to endure in raising a family of seven children, and we, too, had the great pleasure of sucking much honey from our toils and bitter trials, and when the dear Lord called her from me it seemed I could not bear the yoke alone, but, like poor Hannah, in the bitterness of my soul I found I was not alone. I found my Savior under the yoke with me, and oh how sweetly, how tenderly did he let my faltering hand touch the scepter of his suffering, and oh how the hard and stony trial opened up itself and let the oil of grace flow into the wound, and I so submissively could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I soon found I had no home, no place to rest. While I had good children, who would and did do all they could for me, and my little ranch home, a place where I could go with all my

troubles, still there was no home there, for that dear companion who made it a home was not there. I care not how fine a farm or mansion it is if there is no companion it is no home. But while wandering in this barren desert about two years the dear Lord directed me to another one, and when I found her she, too, was homeless. She was the widow of brother J. H. Sater, who had been dead for several years, and she, too, was drinking the bitter cup of a lonely life. Her name was Emaline M. Sater, well known among the Baptists of this section. We were married October 20th, 1930, and on August 12th, 1934, the dear Lord called her from this earthly life to that better world. Our union as husband and wife was very short, not quite four years, but oh my soul, how sweet and pleasant was that short married life. She was just everything that the word companion means. She truly was a helpmeet. She was the mother of ten children by brother Sater, of whom nine are living. Her death was very sudden and unexpected. About three years ago she had a paralytic stroke which affected her right foot and hand, but she regained the use of them and could get about fairly well. The day she died was our meeting day and she, feeling as well as usual, was able to go and enjoy the meeting. Some brethren came home with us for lunch. She prepared the meal and ate as heartily as usual. After lunch she and I sat in the sitting-room and talked for some time, while the brethren who came home with us were out in the yard under the shade. She

suggested that I go out and visit with the brethren. I stepped outside for a few minutes, not over fifteen, and when I went back into the house she was sitting in the rocker where I had left her, with her head lying on her arm. I spoke to her, but she made no reply. I went and raised her head, but life had fled, and oh what sorrow so suddenly filled my very soul. While the cup to me is bitter, still it is sweet to realize she is so much better off and that the dear Lord dealt kindly with her in taking her so suddenly and she did not have to drink the bitter cup of suffering. Her funeral was held in the Baptist meeting-house in Touchet, Washington, and was conducted by Elder Bond, of La Grande, Ore., Elder Hughett, of Yakima, Wash., and brother Jones of Touchet, Wash. Five of her children were able to attend the services.

I am making this article rather lengthy, but it is that the brotherhood who are interested in me may know the particulars of her death without writing each one personally. When my first wife died I felt it was the bitterest cup that any mortal could endure, but oh how true is Jesus' word: Come, take my yoke upon you and learn of me. I have learned by bearing this yoke that I was mistaken, for my burden is much heavier now than then and it seems I must fall under the yoke. I was six years younger then than I am now, and that six years has developed many infirmities, the bitterest of which is the loss of my sight. My wife was eyes for me. She read all my correspondence and all my business transactions, and,

best of all, she would read the blessed Scriptures to me, and when the dear old SIGNS and *Sovereign Grace* came she she would never rest until I had heard them all. Many other things that help life along she took with her when she left, which makes my life more bitter. But Israel was thirsting for water, and when they found it it was so bitter they could not drink it, but Moses was commanded to cut the tree and put it in the water and then it was sweet, just as when Jesus enters our lives he sweetens all the bitter. Yes, the bud may have a bitter taste, but sweet will be the flower. The road may be very crooked, but the honey I get out of this crooked life is that Jesus will straighten it, and no matter how rough it may seem God will smooth it, for he is head over all things to the church. There is no power but of him, the powers that be are ordained of him. Oh the honey which flows so sweetly sweetens all our sorrows, heals all our wounds and drives away every fear. May the grace of God which brought Jesus from the tomb quicken our vile bodies and bring them to that glorious paradise of God, where death with its sting cannot come. Oh I long to see that blessed day when loved ones will meet to part no more. It is in this blessed hope I bid you farewell.

J. T. BARNES.

BELLINGHAM, Wash., April 26, 1934.

DEAR EDITORS AND READERS:—Come with me and take a view of the children of the living God, who were created in Christ Jesus before the world was, and who have been kept by the power of

God through faith unto salvation, ready to be revealed in the last time. We are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, for Jesus is always with us, and having loved us with an everlasting love, therefore with lovingkindness he draws us, for he has put that love into our hearts, and that love is stronger than death. It is as lasting as life, for it is life eternal, and has no end; it is as lasting as Jesus himself. Then we have nothing to fear, although the enemy roars and tries to affright us, and would overcome us if Jesus did not fight our battles for us, we are so weak, so you see all the honor and glory belong to our Prophet, Priest and King. How can we love him enough? The dry bones which Ezekiel described surely fit us, for we have no more power nor strength than they had, but our Savior has just the same power he had then, for it was he that was with Ezekiel and called the dry bones together, every bone to his bone. There was not one mistake in all that valley of dry bones coming together, neither will there be in the calling of his children; for it is with a holy calling they are called. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified he also glorified. In the next verse Paul asks, What shall we say to these things? If God be for us who can

be against us? It seems that Paul's question here is just what we would ask, for if God be for us it could make no difference who was against us, for God rules all things, and nothing can separate us from the love of God which is in Christ Jesus our Lord. Then let us sing,

*"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word."*

Nay, in all these things we are more than conquerors through him that loved us. Now by the faith which he has given us we have a hope in his word that he will do just as he has promised. Then come with me and let us see what he has promised. In 1 Corinthians xv. 51, 52, he 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." 1 Thessalonians iv. 15, 16: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." This is the same incident told by Paul, one of God's called and qualified apostles, to two of the churches. This is what we hope for, and the end of our hope, for it is the realizing of that hope; it is the substance; it is that come to pass that we hoped for and desired, and expected, because we have faith in the promise, for he is faithful who promised, and having all

power, and loving us with an everlasting love, it is not his will that one of these little ones should be lost, and we have strong consolation, Hebrews vi. 17-20, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope 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." I think Paul was telling of the first resurrection, recorded by John in the twentieth chapter of Revelation, and they ruled and reigned with Christ a thousand years, and so shall they ever be with the Lord. They are the spirits of just men made perfect. They were not perfected so long as they were here bearing about that body of death which Paul despaired of, but being justified we have power with God through our Lord and Savior Jesus Christ, but when we shall be changed and made like his glorious body we shall be made perfect by him, and, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These are all of the children of God, without the loss of one, and they shall be with Christ, and have been, and shall ever be, and they

are kings and priests of God and they shall reign with him a thousand years, and the reason I think it will be here on this earth is because after the thousand years are finished Satan is to be loosed out of his prison and go out in the four quarters of the earth to deceive the nations, to gather them together to battle Gog and Magog, and they shall go upon the breadth of the earth and compass the camp of the saints about, and the beloved city, and fire shall come down from God out of heaven and devour them, then God having no more use for the devil he shall be cast into the lake of fire and brimstone, where the beast and the false prophet already are. Now they, the devil and the false prophet, never were any place but on this earth, neither were those who had his mark in their foreheads or in their hands ever any place only on this earth, until they were cast into the lake of fire and brimstone, but where were the saints? They were camped about Jerusalem, or Mt. Zion the city of our God, for they had at their resurrection been made like Jesus, for they have been changed and made like unto his glorious body, for we shall see him as he is, and be like him. Then, dear children of God, though you are doubting and fearing, you have no good reason to fear, for the God who is ruling all things in your behalf will bring you off more than conquerors through him that loved you and gave his precious life for you. He is still at the helm and will guide your frail bark to victory for you, for his word has gone forth in righteousness and will not return unto him void,



but will accomplish the thing whereunto he has sent it, and this is the thing whereunto he has sent it: the salvation of your soul, body and spirit, and now this is the full consummation of that which we have been hoping for and expecting. Not that we have been in any way worthy to receive it, but this is what we praise Jesus for, he is the one who deserves all the praise, honor and glory, and to us belongs the joy, for then we shall have been made like unto him, when we shall awake in his likeness and find that henceforth he shall be like one of us, for he is our Elder Brother. Oh can it be possible that we who have groveled here in the dust will be like him in all his glory? Yes, we will, for Jesus has told us so. Then lift up the head that hangs down and shout for joy, for Jesus reigns and our salvation draweth nigh. Then Jesus will surrender the reign unto his Father, his Father and our God, and we will then praise him as we ought and see him without this cloud between us. The fifth chapter of Revelation bears us out in this. The book that was held in the right hand of him that sat on the throne was the same book mentioned in Revelation twenty, the book of life, in which the names of the saints are all recorded, and the whole fifth chapter seems to be relating the same events that are recorded in the twentieth, only the twentieth chapter tells of the reign of a thousand years, but the tenth verse of the fifth chapter reads, "And hath made us kings and priests: and we shall reign on the earth." The saints of God have never been popular enough to reign on

earth yet, but are counted as the off-scourings of the earth, but when they are made kings and priests of God they will reign on the earth, since they will have been changed and made like unto Jesus they shall reign together with Christ. The eleventh verse says, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." This is the end of the world, then comes the judgment day we hear so much about. "And the books were opened: and another book was opened. This is the book of life, which Jesus alone could open, and the dead were judged out of the other book according to their works, and their works are only evil continually. So they were as the goats, and the second was their portion. But, says God, "Behold, I make all things new," and we look for a new heaven and a new earth wherein dwelleth righteousness, and, dear child of God, you will not look in vain, for this is another of his promises which is just as sure as it is that there is a God, and he has promised us that we should inherit a land where there is no night, and there will be no sun, for the Lord God giveth them light, and they shall reign forever and ever. And he says these things are faithful and true. God told John that he had sent his angel to show to his servants the things which must shortly be done, and these prophecies, to me, are the beginning of the end of this world, and the first resurrection is the time we are all longing for, but we are not told how long it will be before the final

judgment. This tells us it will be a thousand years, but what difference does that make to us, since the Lord our God, who is a just God, is ruling and he knows. That is enough for me. I do not want to pry between the folded leaves. My concern is, Will my name be written in the Lamb's book of life?

DAVIS BURCH.

OTTAWA, Kans., Aug. 21, 1934.

DEAR ELDER LEFFERTS:—Though I wrote you last week, I am beginning another letter to you, having been encouraged to believe I will not bore you. Last Saturday was a hot day, temperature 108 degrees, one of many such days continuously for the past several weeks. Early in the evening we had a light shower. The report was that not more than a quarter of an inch fell at any place within the State; however, the intense heat was much reduced and the temperature did not go above 70 degrees yesterday. This morning, Tuesday, is very pleasant, though some warmer than yesterday. I am wondering how many are truly thankful to the Lord for his mercy in giving us even temporary relief. I was going over in my mind this morning some things in the Bible which are sometimes startling, yet always comforting and encouraging to me. The wonderful prayer of Habakkuk. He trembleth at God's majesty. The confidence of his faith would be beyond understanding to one who had not experienced it. The sixteenth, seventeenth and eighteenth verses have been sweet to me since they were first impressed on my heart many

years ago. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." And with Job, "Though he slay me, yet will I trust in him." And then as the poet has so well expressed it,

"Should poverty and loss of every kind of good  
Conspire to make our weighty cross,  
Our Helper still is God."

And with Peter, "Lord, to whom shall we go? thou hast the words of eternal life." I feel to say with the psalmist right now, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." The whole psalm is a beautiful exhortation to trust and praise the Lord, and an acknowledgment of our weakness and sinfulness. Then in the thirteenth and fourteenth verses the sweet assurance is given: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." There is so much comfort and consolation in his word when applied to our hearts and experience. Why do we ever doubt him?

"Let me, thou sovereign Lord of all,  
Low at thy footstool humbly fall;  
And while I feel affliction's rod,  
Be still and know that thou art God.

Let me not murmur nor repine  
Under these trying strokes of thine;  
But while I walk the mournful road,  
Be still and know that thou art God.

When and wherever thou shalt smite,  
Teach me to own thy sovereign right;  
And underneath the heaviest load,  
Be still and know that thou art God.

Still let this truth support my mind:  
Thou canst not err nor be unkind,  
And thus approve thy chastening rod,  
And know thou art my Father, God."

The dear Lord has made me to know that he, and he alone, is God, and that there is no help outside him. All that friends and relations do for me, I desire to give him thanks first for putting it in their hearts to be kind to me. How wonderful to have the love of God shed abroad in our hearts! At times I feel my heart will burst with thanksgiving and love. My eyes are so full of tears I can hardly see to write. Oh may I never deny him in word or act! I have been put to some pretty severe tests sometimes when so-called christian friends would be telling or giving me their religious views and their ideas of God and heaven. I would have to tell them that my faith is that the Lord does all for me, I do nothing for him. He does not need my help, but I am hourly in need of him. They soon give me up as no use to them in their work. I was really disgusted to hear one lady say that she was training her little girl for Jesus. I well know that Jesus must and will do his own teaching if ever they are to know him. David said, "God hath spoken once: twice have I heard this, that power belongeth unto God." The Lord told Jeremiah, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" "Let us hold fast the profession of our faith without wavering; (for he is faithful

that promised;) and let us consider one another, to provoke to love and to good works: not forsaking the assembling of ourselves together." The last is something the dear Lord himself has denied me, but I would not complain, because he has been very near to me and has certainly made up to me for the loss of all church privileges. I have faith to believe that he will not take himself away, and more he cannot give.

I have written what is in my mind and heart. If I have said anything that is not according to the truth, be faithful and tell me. Much love in the Lord.

Your sister in hope of eternal life,  
ANNA MCKINNEY.

LEXINGTON, KY., Jan 10, 1934.

DEAR EDITORS AND READERS OF THE DEAR OLD SIGNS:—The time has arrived for the renewal of my subscription, and I am glad to send it, together with those of two friends in Shelbyville. I have been a reader of the SIGNS for seventy-five years—since I experienced a hope in the year 1858, when I was fourteen years of age. My father began taking the SIGNS early in 1850. I have been a member of the church seventy-four years last September, and have been trying to preach seventy-two years last December. I passed my ninetieth birthday January 2nd. When I look back and see the changes in nature it seems wonderful, but with God, and the truth which I try to preach, there is no change; it is the same yesterday, to-day and forever.

In my years of blindness the SIGNS

seems, if possible, more dear, as I can seldom get out to meeting. I often feel, after an article has been read to me, that I have been to meeting, for the SIGNS contends for the same faith and doctrine that was once delivered unto the saints, and that is what I love to hear. My mind in my old age is not exercised on the Scriptures as I once thought it would be, but many of the dear old hymns come to my mind and I repeat them in my lonely hours. I go back over many pleasant scenes in my travels about the country, homes I have visited and meetings I have attended, and they are precious memories.

I want to thank you all for the dear, good letters you wrote me last spring, and I would gladly have answered them all if I could see to write. I would be glad to hear from you all again. This will likely be my last letter to you, and I want to extend love and fellowship to all the dear saints, and hope I can truly say, On earth peace, and good will to men.

"O Lord, I would delight in thee  
And on thy care depend;  
To thee in all my troubles flee,  
My best, my only Friend.

When all created streams are dried,  
Thy fullness is the same;  
May I with this be satisfied,  
And glory in thy name."

Yours, the very least of all,

P. W. SAWIN.

[WE wish to apologize to Elder Sawin for not publishing the foregoing letter from him earlier in the year, but in some manner it became misplaced and did not come to light until a few days ago.—PUBLISHER.]

DALLAS, Texas, July 19, 1934.

DEAR EDITORS:—One would think I am not very appreciative of the dear SIGNS, since I waited so long to renew my subscription. This is the first time I have ever been so neglectful. I kept thinking I would feel like writing for publication, so waited, hoping to do so. There may be a time when the Lord will give me a mind to write and a ready pen. I long ago learned that to do or say anything to the comfort of God's humble poor one has to be directed of the Lord. Since I have been so wonderfully blessed in having preaching so near me twice a month and have enjoyed hearing the gospel in all its purity, truth, love and joy it has made me hope from time to time that it will be our Master's will to continue this blessed privilege, and have, no doubt, lost sight of how lonely it is to be situated otherwise.

I enjoyed old brother D. L. Blackwell's article in the July number, also brother Bellows' comment; in fact I get many crumbs of comfort in reading and rereading the SIGNS. I have been a subscriber many years, and hope to continue reading it the rest of my life. I love the old doctrine its writers and publishers set forth and hope it is the Lord's will to enable you to continue and that you may receive ample pay for your time and labor. Inclosed find one year's renewal, the remainder to use as you see fit. I trust the Lord will enable you to remember me when at the throne of grace. I am so weak and full of sin that I find a warfare continually raging within. To will is present with me, but how to perform that which is good I find not.

Your little sister in a precious hope through Christ Jesus our Lord,  
(MRS.) H. A. STRUBE.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER, 1934.

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"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. And so 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."

All true spiritual prophecy concerned Jesus Christ and the work he was to do. Every star that flickered throughout the dark dispensation of legalism was but a dim reflection of the Sun of Righteousness which was to arise with healing in his wings. The blood of every bird and beast sacrificed upon Jewish altars portrayed only faintly the one offering which would perfect forever them that are sanctified. Isaiah, speaking of the child that was to be born and the son that was to be given,

said, "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The government being spoken of in the singular showed that there was to be only one, not two or more. Daniel came along later and spoke of him as the stone cut out of the mountains without hands, who would set up a kingdom that would never be destroyed, "and the kingdom [definite and in the singular] shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. ii. 44. Earthly kings arose in their turn and order, only to pass away in due season and make way for others who were to follow, but in no part of the record do we find it even inferred that King Jesus would ever be transplanted by another. On the contrary, he is declared to be the "Alpha and Omega, the beginning and the ending, the first and the last." All power, both in heaven and in earth, was given into his hands. Of a truth, he is Lord of lords, and King of kings. John, speaking of this Word which was in the beginning, which was with God and verily was God, said that it was "made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Fullness, completeness and perfection are invariably implied where Jesus is referred to. There can be no lack in him. He filleth all and in all. It is said in Colossians i. 16-19, "For by him were all things created, that are in

heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body [not two, but one], the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell." In Ephesians ii. 10-18, it is written thus, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through

him we both have access by one Spirit unto the Father." This appears to us to embrace both Jew and Gentile, and was in fulfillment of what Jesus said in John x. 16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

The foregoing preamble has been made in the hope that the mind of the reader will be better prepared to consider the comment we shall undertake on our text and other portions of the chapter in which it is found. Previous to our text the apostle had been relating God's dealings with his people in cutting off *some* of the Jews and grafting in, shall we say *some* of the Gentiles, for surely the Bible does not teach that *all* of the Gentiles were grafted in spiritually. In the verse immediately preceding our text Paul says, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" Then follows our text, in which he expresses himself as being desirous that his brethren should not be ignorant of this mystery, lest they should be wise in their own conceits, "that blindness in part has happened to Israel, until the fullness of the Gentiles be come in." First, let us notice that this blindness which happened to Israel was only in part. It was not wholly and entire so far as Israel, the Jews, was concerned. In other words, there were Jews, doubtless members of the

church at Rome, who had not been cut off from the gospel, and the apostle puts himself among this class in the very first verse of the chapter. He asked, "Has God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." In the next verse he gives us a key which we believe will lock and unlock many vital truths concerning this mystery. He says, "*God hath not cast away his people which he foreknew.*" This people was spiritual Israel, made up of Jews and Gentiles, comprising every nation, kindred, tribe and tongue, and it is a remnant of this group which we understand makes up the visible church in the gospel dispensation. There are those to-day who evidently feel as Elijah of old did, that there is none left in this group or that place, but he was given to understand that he knew very little about the matter. The Lord told him that he had reserved seven thousand who had not bowed the knee to the image of Baal. A number of personal experiences come to our mind as we write this which convinced us that the Lord had people where we least expected. It is enough to know that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. The apostle realized these things, hence he said, "Even so then at this present time also there is a remnant according to the election of grace." He was careful to make clear that it was of grace, and not of works, and said, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The expression, "The *rest* were blinded," implies that there were some who were not blind. Unquestionably there were those among the Jews who had eyes to see, ears to hear and hearts to understand the things of the gospel. Concerning some he said, "Let their eyes be darkened, that they may not see, and bow down their back away." Does not the foregoing show (1) that there were believers among the Jews and also (2) that there were those who never would know the Lord? How say some, then, that some day the Jewish nation in its entirety shall acclaim Jesus as their King? When Jesus was here in the flesh some of his disciples gave evidence of hoping that he had come to restore the kingdom of David, but he promptly gave them to understand that his kingdom was not of this world. Is not the kernel of the whole matter summed up in the fact that God is a Spirit, and that he seeketh such to worship him as do worship him in spirit and in truth? After the resurrection of Jesus, Paul wrote, saying, "Wherefore henceforth know ye no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Also, our Lord himself, making as it were his final report to the Father in John seventeen, said, "I have finished the work which thou gavest me to do. And now am no more in the world." In the face of such testimony we do not see how it can be claimed that he will come again at some future time in a body of flesh and rule over the Jews as a nation. If we understand the Scrip-

tures correctly, they teach that there is one Lord, one faith and one baptism, and that the Lord Jesus Christ is head over all things to the church, which is his body. The types and shadows under the law were not perfect, hence the apostle says that all were not Israel who were of Israel, and he shows the wisdom and purpose of God in cutting off the *natural* branches among the Jews and grafting in the true spiritual branches among the Gentiles. In an eternal life sense there can be no dead branches, for every branch partakes of the life of the true Vine, and this life cannot die. Under the law the shadows of good things to come were all that they had to signify spiritual things, hence are referred to by the apostle as being "the riches of the world," but he continues by saying the "diminishing of them" (the types and shadows) are "the riches of the Gentiles," and adds, "How much more their fullness," the gospel. Did not the fullness of the Gentiles consist of the crucified and risen Christ and the setting up of his kingdom here on earth? One said, I determined not to know anything among you save Jesus Christ and him crucified. Is it not he who is the way, the truth and the life? There is none other name under heaven given among men whereby sinners, whether Gentile or Jew, must be saved. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Unless we altogether misunderstand the apostle, the burden of his labors among the Jews was to show them *the new and*

*living way*. In the very outset of his epistle to the Hebrews he tells them that "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things," etc. In the ninth chapter of this same epistle, verses twenty-four to twenty-six inclusive, he says, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world [was he not here referring to the legal world?] hath he appeared, to put away sin by the sacrifice of himself." In the tenth chapter, verses nineteen to twenty-two inclusive, he wrote, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." These things were addressed especially to the Hebrews. Paul would have them understand that God taketh away the first covenant that he might establish the second. In the first the law was written on tables of



stone, but in the second the gospel was written in the fleshly tables of the heart. Three of the four gospel writers quoted the Savior concerning what he said about the utter destruction of the Jewish temple, so it must have been important, and the substance of it is this: "There shall not be left here one stone upon another, that shall not be thrown down." We do not gather that this was to be accomplished over night, so to speak, but we do most positively affirm that the words of Jesus have been fulfilled. We are convinced that the apostle Peter had reference to this when he said: "But the day of the Lord will come as a thief in the night; in the which the heavens [legal] 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." Further proof of this is furnished in the fact that he continued by saying, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Therefore, in summing up, he could wish for them nothing better than that they should "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." When the legal dispensation had been completely destroyed, and the gospel dispensation thoroughly established, it would seem to us that the fullness of the Gentiles had come in. It is the gospel which proclaims that "all [spiritual] Israel shall be saved." It is the gospel which declares the fulfillment of that which was written, namely: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." It is the gospel that tells of his covenant to take away the sins of his people. Let us, therefore, sound it forth and proclaim it from the housetop. Let us quote further from this eleventh chapter of Romans relative to the matter under consideration: "And if *some* [not all] of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches, but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." In the visible gospel church at Rome, to which the apostle was writing, there were doubtless both Jews and Gentiles, and he needed to admonish the Gentiles as well as instruct the Jews. He sets forth to them all that they have nothing but what they receive from the root and fatness of the olive tree, therefore boasting is done away. He then reminds them of that God who spared not the natural branches, which were broken off because

of unbelief, and tells them to take heed lest they also be not spared. He stresses the goodness and severity of God. How all-important it is that those who profess to love our Lord in sincerity and in truth should walk worthy of the vocation wherewith they have been called. We believe we have experienced something of the severity of God against those who fall away and come short of glorifying him. How true are the words of Moses in Deuteronomy, when he said, "I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God." How it behooves those who speak and write to take heed unto themselves and set forth only those things which become sound doctrine. As for ourself, we have to confess with shame to coming far short in many things, but in this we have experienced the goodness of the Lord. He has been better to us than all our fears. If not deceived, we do desire to contend earnestly for the faith which was once delivered unto the saints. We are satisfied if, by grace, we are enabled to do this that we shall have to endure persecution, as this world is not friendly disposed towards the cause of truth. The natural Jew may be persecuted in certain parts of the world, but this is as

nothing compared to the persecution of the spiritual Jew. According to a well recognized authority, the latest estimate of the Jewish population throughout the world was less than sixteen million. Of these over four million, or more than twenty-five per cent., are said to be in the United States and its possessions, with less than six hundred thousand in Germany, the main country in which they are said to be persecuted at the present time. This would mean that only three or four per cent. of the Jewish race even live in a country where there is persecution. When we consider the spiritual Jew we get an entirely different picture from this. It matters not where he may roam or upon what sea he may sail, let him begin to open his mouth and sound forth the praises of his Lord, and without a single solitary exception he will soon find himself opposed and ridiculed because of the doctrine of God our Savior. There is no one who understands or loves it except he who has been taught it of the Lord, and it is seldom that we find even whole families where all are believers, much less entire nations. In the days of the prophets the Lord took one of a city and two of a family, and in the days of the apostles it was said that two men would be in one bed, one would be taken and the other left; two women would be grinding together, one would be taken and the other left. How different the Lord's ways are from what we would often have them. Within a radius of perhaps fifty miles from where we hold our meetings in the city

of New York there are possibly ten millions of people, and yet the number which gathers there is so infinitesimally small, comparatively speaking, that a stranger would conclude there must be something radically wrong. The claim that we are the true church of God would seem utterly absurd to him. Sometimes we are made to ask the reason WHY ourself. We are quite certain that a number of our yoke-fellows in the ministry as they go about laboring under their burdens and trying to serve churches to the best of their ability are often made to wonder at the small ingatherings, and the condition of Zion in general. We are given to understand that the Lord has a set time to favor Zion, so all we can do is to watch and try to pray. When we are blest to comprehend something of the Lord's dealings with his people; when we can look unto the hole of the pit from whence, by grace, we were digged; when we can realize that it was all because of his great love and mercy that we were not left to travel the broadway of mankind; when we are made to hope that we have been extricated from nature's dismal darkness and transplanted into the marvelous light and liberty of his blessed Son, and can by faith lay hold upon the wonderful promises contained in his precious word, then can we join with the great apostle in exclaiming, "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."

R. L. D.

## MARRIAGES.

By Elder Arnold H. Bellows, of Roxbury, N. Y., Mr. Leroy Cook, of Cobleskill, N. Y., and Miss Eva May Moister, July 21st, 1934, at the home of Mr. and Mrs. Ralph Moister, in Central Bridge, N. Y.

## OBITUARY NOTICES.

**SARAH ELIZABETH WEBB** was born March 28th, 1867, near Benton, Illinois, the daughter of Daniel and Eliza Bain. May 18th, 1844, she was married to Erastus G. Webb, and to this union were born fifteen children, five children and two grandchildren preceding her in death. Her husband, seven daughters, three sons and thirty grandchildren survive. The children who are left to mourn the loss of this beloved one, who was both mother and friend, are: Mrs. Will Gillispie, Hooker, Okla.; Mrs. Anna Sliet, Wellsford, Kans.; Mrs. George Carlson, Pratt, Kans.; Mrs. Roy Miller, Haviland, Kans.; Mrs. Charles O'rear and Mrs. Herbert Ulrich, Wenatchee, Wash.; Miss Gustava Webb, Cullison, Kans.; Stella and Hardy Webb, Hugoton, Kans., and Barton Webb, Centerville, Calif. Besides her immediate family, she leaves one sister, Mrs. Fannie Davis, of Benton, Ill., and one brother, Millard Bain, of Terra Haute, Ind.; two half-sisters, Mrs. Wilson Warren and Mrs. Ida Webb, both of Benton, Ill.; one half-brother, Edgar Bain, of Benton, Ill.; two step-brothers, Marion Beaty, of Berkley, Calif., and Henry Beaty, of Benton, Ill. Mrs. Webb passed to her reward August 13th, 1934, at the age of 67 years, 4 months and 15 days. She was a resident of the Cullison community, living three and three-quarter miles northwest of Cullison, having moved there in 1916. She, with her husband, suffered all the hardships of the pioneer of the west, having moved from Illinois to Haskell County, Kansas, in 1888. The last nine months of her life were filled with illness, which was borne with great patience and unusual consideration for those ministering to her. At the age of nineteen years she joined the Primitive Baptist Church at Middlefork, Franklin County, Illinois, and lived a beautiful and consistent christian life. Besides the care of her large family and her many home duties, she found time to visit and cheer the sick in her neighborhood. No day was too stormy, no night too dark, for her to go to the bedside of a sick friend when there was need. Her faith and trust in her Lord was beautiful and true, never wavering, though drought and wind destroyed the crops and sickness and death visited her home. Her first thought had even been for the comfort and well-being of her family and for those with whom she came in contact. The entire community feels that the place made vacant by her death can never be filled, but feels itself greatly enriched from having known and cherished such a lovely character. Truly her children will rise up and call her blessed.

The foregoing obituary was published in our local paper. The complimentary part of which was the expression of esteem and gratitude as written in by her kind neighbors. She was a faithful attendant of her church and a studious reader of the Scriptures, also gospel writings in books and periodicals. Near her last on earth she told us she wanted to go, and did, not "dread it one bit." May we also finish our course in faith.

In sorrow,

E. G. WEBB.

**MRS. SARAH J. DESHONG**, our sister in Christ, departed this earthly life at the home of her daughter, Mrs. Cora L. Sipes, at McConnellsburg, Pa., September 10th, 1934. She had been in failing health for many months, but had not been really ill except since the Friday before she passed away. Her father and mother were brother Marcus Starr and sister Mary Mellott, both long since deceased. She was born at Sipes' Mill, Fulton County, Pennsylvania. Her husband was our late brother Simon Deshong, who died in 1924. She was baptized by the late Elder E. V. White about forty-six years ago into the membership of the Sideling Hill Old School Baptist Church. She was a woman of love and peace among her brethren and among her neighbors and friends. The words in Psalm twenty-six, verse eight, fitted her, because she surely loved her meetings and never missed if she could help it. Since her husband's death she has been spending her summers with her married children in Fulton County, Pennsylvania, and her winters with her children in Wilmington, Delaware. When at the latter, she faithfully attended the meetings at Welsh Tract whenever she could possibly do so. She is survived by eight children. Besides Mrs. Sipes, at whose home she died, they are: Mrs. Lettie B. Deshong, of Needmore, Pa., Mrs. Viola D. Garland, of Tuxedo Park, Del., Joseph W. Deshong, of Wilmington, Del., Oscar Deshong, of Townsend, Del., Mrs. Jeannette L. Hurd, of Chestertown, Md., and Clarence I. and Norman S. Deshong, both of Wilmington, Del. All of these children were around her bed when she passed away, notwithstanding they were living several miles from her and had but short notice of her approaching end. They have ever showed much care and consideration for the welfare of their mother and did what they could for her comfort and wellbeing. She is also survived by twenty-seven grandchildren and nineteen great-grandchildren. She has three brothers living: brother Starr, of Mercersburg, Pa., brother Thomas Starr, of Chestertown, Md., and Mr. Joseph C. Starr, of Herndon, Va. May the Comforter abide with all who truly mourn.

The funeral services were held in the meeting-house at Sideling Hill, conducted by myself, her pastor. Her body was laid to rest in the cemetery there by the side of her husband.

H. H. L.

**JOSEPH FIELDS MULBERRY**, the subject of this sketch, was born January 29th, 1862, and died June 6th, 1934, in his seventy-third year. He was the son of the late Lemon and Cassandra Fields Mulberry. He is survived by his widow, Mrs. Rosa Scarborough Mulberry, and two children, Mrs. Herman Robinson and Mr. William Smoot Mulberry, both of Shelby County, Kentucky, several grandchildren, two brothers, William, of Sadieville, Ky., and Math J., of Marion, Ind., together with a host of friends and neighbors. Joseph, although never uniting with the church, was a strong predestinarian, and could see the beauty of God's plans and power, also felt keenly his own imperfection and sinfulness, and at times wished he was fit to be a member of Elk Lick, which is the name of the church where his wife, Rosa, and son Smoot were members, and where he attended. For several years he had been troubled with his heart and was not able to perform any very hard work, but he was always busy around his house and garden. While driving the cows home the evening of June 6th he fell to the ground and died without a struggle. The son and grandson found him and carried him to the house and summoned aid, but the spirit had fled, and his wish he so often expressed, that he would "die with his boots on," was granted. Our hearts go out in sympathy to the lonely widow and children. May the Lord bless them, also the members of the church. We have surely lost a friend, but believing that our loss is his gain, we bow in humble submission to the will of God, who doeth all things well.

I tried to comfort the friends at the funeral, which was held in the Christian Church, Porter, Ky., and his body was laid to rest in the cemetery near by.

ALSO,

**Miss LAURA VORIES**, our sister in Christ, was born in February, 1859, and died August 18th, 1934, making her age nearly seventy-five years. In the summer of 1881 she received a hope in the Savior, and upon relation of her experience to the Sulphur Fork Old School Baptist Church she was received, and baptized by Elder N. A. Humptson, then pastor of the church, and in their faith she lived and died. For almost twenty years she had been an invalid, and much of the time confined to the house. She lived with a brother in New Castle, Ky., until about a year ago, when he died, and since that time she had resided with a sister, Mrs. William Ransdell, near Campbellsburg, Ky., where she died. Sister Laura suffered much, but bore her suffering with patience, and was always glad to meet her brethren. I called to see her whenever convenient, my last visit being two weeks before she died, when I thought she was much improved, as she was then able to be up and around the house and yard, and I was quite surprised when I was called for her funeral. I spoke briefly to the numerous brethren and friends who had gathered to pay their last respects to one they all

loved. I spoke from the thought that the Lord is righteous, and just in all his ways, that he gave, and hath taken away, blessed be his holy name. May the Lord reconcile us all in our bereavement and enable us to say, Thy will, O Lord, be done. The body was taken to the cemetery near Campbellsburg and all that was mortal was laid to rest, to await the call of the Master in the glorious resurrection.

Written by her pastor,

GEORGE L. WEAVER.

**SISTER SARAH JANE WADDELL**, wife of James Waddell, was born (as was her husband) January 22nd, 1857, and departed this life August 30th, 1934, aged 77 years, 7 months and 8 days. January 11th, 1877, she was united in marriage to James A. Waddell, and to their union were born fourteen children, six of whom died in infancy and one son, Alexander Augustus Waddell, died December 16th, 1915. She is survived by her husband, three sons and four daughters: John Henry Waddell, Millport, Ala., Gilbert Edwin Waddell, Jackson, Miss., Calvin Dennis Waddell, Atlanta, Ga., Mrs. Rosa Bell Hugs, McShan, Ala., Mrs. Margret Louise McDaniel, Millport, Ala., Mrs. Anna Kissiah Garner, Reform, Ala., Mrs. Della Jane Johnson, Fayette, Ala. She joined Mt. Carmel Primitive Baptist Church in 1877 and lived a consistent member for fifty-seven years. She expressed herself as being ready and willing to go home. The writer tried to comfort the bereaved ones by referring to the exceeding great and precious promises of God, that by these we might be partakers of the divine nature. Now, loved ones, sorrow not as others who have no hope, for we are assured that those also which sleep in Jesus will God bring with him, so shall we ever be with the Lord.

LYTLE BURNS.

**SISTER ELIZABETH H. VAN CLEVE** passed away at the home of her son, Norman Van Cleve, Tyrone, Pennsylvania, February 4th, 1934, at the age of eighty-three years. She was married to Charles Van Cleve December 31st, 1872, by Elder William J. Purrington. She is survived by two sons and two daughters, a number of grandchildren and other relatives to mourn their loss, but which to her we are sure was eternal gain. She was a member of the Southampton Church for over forty years and dearly loved the truth and to be with us at our meetings. The husband of one of her granddaughters, Mr. McBride, was very faithful in bringing her to her meetings in her later years. She was buried from Whight's funeral parlors, Tacony, Pa., Elder C. W. Vaughn officiating at the funeral, as Elder H. C. Ker, her pastor, was not able to be present. Hence another dear one has entered into rest with her Lord, whom she faithfully worshiped.

Written by request.

CASPER G. FETNER.

**ELDER WILLIAM REUBEN HARDIN** was born in Jefferson County, Alabama, January 2nd, 1858, and died at his home in Clairette, Texas, aged 76 years, 3 months and 22 days. His father's name was William Reuben, his mother's maiden name was Sarah Ann Allred. She was born in Mississippi. Of brothers and sisters, if any, the writer is not informed, except one brother, John, of Stamford, Texas, who is a member of Hopewell Primitive Baptist Church, in Clairette County, Texas, of which Elder Hardin was pastor at the time of his death. He was first married to Miss Pemecie Warnick, and to that union were born five children, two of whom died in infancy. The three surviving are: James H., of Hico, Texas, Mrs. Sadie Cunningham, of Dallas, Texas, and Henry, of Clairette, Texas. His second wife's name was Mrs. Gracie Salmon McDonald. His third wife was Mrs. Maud May, whom he married about 1904. She died October 4th, 1927. He was married the fourth time August 4th, 1928, to Mrs. Mary C. Brown, who survives him. His first and third wives were members of the Baptist Church of the Predestinarian faith, as is also the surviving widow, who is a member of Hopewell Church, in Clairette. His second wife was a believer. After moving to Texas he was ordained to the work of the ministry, at about the age of twenty-three years, at Bethany Church, in the vicinity of Clairette. Elders C. T. Nance and S. N. Stephens, with Deacons A. A. Smith and J. S. Singleton, composed the ordaining presbytery. The date of the ordination was May 25th, 1906. After he was ordained he served Hopewell Church as pastor continuously, with the exception of about two years, during which time he lived in Knowles, New Mexico, and served Bethel Church, a newly constituted church there. His residence there was many years ago. Elder W. Monroe Brown now succeeds him as pastor of Hopewell Church. Just before he died he said repeatedly, "I will soon go to glory."

Hopewell Church, by conference action, appointed the writer to write this obituary to be published in the SIGNS OF THE TIMES and recorded in her church book.

J. I. FOSTER.

RISEING STAR, Texas, Sept. 6, 1934.

**MRS. MARY JANE DAY** was born May 6th, 1856. She joined Union Primitive Baptist Church, in Union Parish, Louisiana, in the year 1884, and lived a consistent and faithful member of that church until August 4th, 1934, when she was called away by Him who holds the keys of death and hell, and who also has the keys of the kingdom of heaven. Dear old sister Day was a very loving, pleasant and faithful mother in Israel. She was so kind and affectionate that all the brethren and sisters enjoyed having her stay with them in their homes, which she did much of the time after her own home was broken up. She was a sweet singer and loved to sing the good old hymns. She surely was a great comfort to the Lord's people.

I think she enjoyed preaching as much as any one I ever knew, and nearly always gave evidence of great rejoicing by shedding tears of joy during preaching. She could recall almost every text that different ministers had used, even years after the discourses had been preached. Union Church will miss her, as will the entire brotherhood, and I, as her unworthy pastor, will miss her very much. It was a comfort to me just to see her in the congregation, and she often ministered to my financial needs. She loved her family and her church and was a friend to every one. It is sad indeed to give her up, but I feel that our loss is her eternal gain. She has been called from this world of sin and sorrow and we hope and believe she is free from every fear and woe, for she left numerous evidences that identify her as a child of God. She gave great evidence of a work of God's grace in her heart, because that was the trend of her conversation, and the Bible says that out of the abundance of the heart the mouth speaketh. She believed in and spoke often of the Lord's saving grace, and denounced the works of the creature to obtain salvation, knowing that the Scriptures abundantly prove that salvation is of the Lord. I feel sure God has wiped all tears from her eyes and that she is resting in the peaceful and glorious presence of that great, wonderful and adorable Savior, where sickness, sorrow, pain or death can come no more. May the Lord bless the bereaved family and church and comfort them in the good hope that we may some sweet day enter into that rest we feel is sister Day's blessed portion now. Sister day leaves to mourn her departure one son, J. H. Day, of Tucson, Ariz., one daughter, Mrs. Emma Hill, of West Monroe, La., and a host of relatives and friends.

Elder T. J. Evers conducted the funeral services. Interment was in Liberty Cemetery.

Written by her poor unworthy pastor,

R. W. RHODES.

**BROTHER JESSE K. KENNEDY** was born January 14th, 1867, and died February 9th, 1934. He was baptized by Elder William McDonald into Bethesda Church (Primitive Baptist) in February, 1889. He was united in marriage to sister Emma C. Thompson September 4th, 1889, and to their union were born eight children, five sons and three daughters: Thomas, Mattie, Walter, Lula, Leonard, Stella, John Henry and Homer, also eleven grandchildren. Brother Jesse was a peace loving brother and always at his meetings if possible, and his home was a place of love for his brethren and friends. His home church when he died was New Hope, nine miles south of Hope, Ark. He was laid to rest in the New Hope Cemetery until the Lord raises that body at the great rising day. No one will be missed more than brother Jesse, as his heart was full of love. May the God of love fill the vacancy in his dear companion's bosom with the manifestation of his loving Spirit to cheer her poor drooping heart, together with all of his loved

ones. He was a firm believer in election, and that God chose his people in Christ Jesus before the foundation of the world and saved them by his grace, and that none of them will ever be finally lost. He also leaves three brothers: John, Jim and Claude, together with a host of friends.

Written by his pastor,

JOHN T. EVERITT.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, & 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, 1934.

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 26th day of September, 1934.

(Seal)

FRANK P. COX.

(My commission expires March, 1936.)

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

Mrs. Hilda J. Leonard, N. Y., \$1; "A friend," N. Y., \$2; Mrs. Walter Bogart, N. Y., \$1; Mrs. F. J. Norris, Ga., \$1; John F. Davis, La., \$2.

**NOTICE.**

OWING to the fact that the Delaware Association was entertained at Welsh Tract Church, Newark, Delaware, last May, it was the desire of the church not to hold a yearly meeting this year, as it seemed too strenuous a task for the few who are left to entertain.

Done by order of the church assembled.  
JOHN B. MELLER, Church Clerk.

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

The Soldier Creek Association of Old School Baptists is to convene, the Lord willing, with Soldier Creek Church, Marshal County, Kentucky, beginning on Friday before the second Sunday in October, 1934, and continuing two days followig. The church is located on Highway 68, about seven miles southwest of Benton, Ky. Those coming from the south and west come through Mayfield, Ky., take 68 Highway out of Mayfield, go east about fourteen miles and you will see a sign on your right with a yellow arrow pointing up a hill. All lovers of the truth, especially sound ministers, are invited to visit our Association. Benton, Ky., is the nearest rail road station. This is Elder J. C. Chester's home church.

N. A. RODGERS, Moderator.  
W. W. NEAL, Clerk.

A joint two days meeting is appointed to be held, the Lord willing, of the Sidling Hill and Fairview churches, at Needmore, Fulton County, Pennsylvania, on Saturday and Sunday, October 13th and 14th, 1934. All are welcome to meet with us who have it in their hearts to do so. Those coming by train and wishing to be met will come to Hancock, W. Va., via the Baltimore and Ohio R. R., or to Hancock, Md., via the Western Maryland R. R., but in either case will notify beforehand Deacon J. C. Mellott, Needmore, Pa., or the writer of this notice at the address given below. Needmore is on highway 522 south from the Lincoln Highway at McConnellsburg, Pa., or north on route 522 from the National Highway at Hancock, Maryland.

ROLLA MELLOTT, Church Clerk,  
PLUM RUN, Pennsylvania.

The Virginia Corresponding Meeting is appointed to meet this year with the New Valley Church, eight miles north from Leesburg, Loudoun County, Virginia, on Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1934. Buses for Leesburg leave 619 12th Street, N. W., Washington, D. C. Trains for Leesburg leave Rosslyn, Va., across the Key Bridge from Washington. Buses and trains will be met at Leesburg Tuesday evening before the meeting and also Wednesday morning, but not otherwise except by special arrangement. Ministers and other brethren of our faith and order are affectionately invited to meet with us without their expecting or awaiting any further invitation than this notice. It is especially desired that those in direct correspondence with us will favor us with their presence.

R. C. GARRETT, Church Clerk,  
LEESBURG, Virginia.

The Hopewell Old School Predestinarian Baptist Association convenes with Harmony Church, Belk, Fayette County, Alabama, October 19th, 20th and 21st, 1934. All who are in good order and contending for the truth as the SIGNS and Sovereign Grace do are invited.

G. W. BERRY, Morderator.  
W. D. GRIFFIN, Clerk.

The Salisbury Old School Baptist Association will be entertained by the Snow Hill Church and friends, at Snow Hill, Maryland, October 24th, 25th and 26th, 1934, Wednesday, Thursday and Friday after the third Sunday. Brethren, sisters and friends are cordially invited to meet with us, especially ministers of our direct correspondence. Those coming by auto on Tuesday afternoon before the meeting will go to the meetinghouse, in Snow Hill, where a committee will be waiting to direct them to places of entertainment for the night.

H. C. KER, 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.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, Church Clerk.

**E B E N E Z E R  
OLD SCHOOL  
BAPTIST CHURCH**

IN

**NEW YORK CITY**

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

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

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

**PHILADELPHIA, P A .**

Meeting First Sunday in Each Month

At 10:30 A. M.

**ALL WELCOME**

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, 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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

JOSHUA T. ROWE, Pastor.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2807 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

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.



# 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. 102. MIDDLETOWN, N. Y., NOVEMBER, 1934. NO. 11.

## CORRESPONDENCE.

### I JOHN II. 18, 19.

“LITTLE children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”

ELDER H. H. LEFFERTS, dear and tried servant of the cross of Jesus, I received your good letter some months back, in which you said you would be glad to hear from me at any time. I have deferred writing from time to time because of a barren mind and a deep felt sense of my weakness and short sight of the blessed things of Jesus, and the fear that anything I would say might crowd out better matter, and, also, since I have gotten old writing has become quite a task to what it once was.

The apostle John, like all the apostles and holy writers, through the abundance of the revelations and grace given him, could speak in positive terms as he was moved by the Holy Ghost, or

as Christ was speaking through him. This makes me fear when trying to speak or write of these things of Jesus. I hope the brethren will be charitable toward me and remember that while these old frail bodies are our home we are liable to mistakes, and we would do well to try what any one may write by the searchlight of divine truth, and charge all imperfections to the flesh and the will of man.

It seems to me clear that the distinction between two kinds and manner of people and their works is as old as creation itself. I would ask, Where was Eve before she was made of the rib of Adam? She was Adam, was she not? Adam said, “This is now bone of my bones and flesh of my flesh.” Next we find Adam and Eve, after they had transgressed and sunk their unborn race under the sentence of death, sewing fig leaves together. Here are works under the law, and it only needed the sun to parch the fig leaves and they must have coats of skin and clothe them with the imputed righteousness of

Jesus. God did not place Adam in the garden as a free moral agent to do as he pleased, but "the Lord God commanded the man [Adam], saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17. The Lord said, "I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed [Christ]." Here we have the seed of the woman and the seed of the serpent. Here is this seed of the serpent, or nonelect, that went out because they were not of the seed of the elect lady and her children.

Next we see the two first-born, Cain and Abel. Cain slew his brother Abel because he was not of the elect Abel, but of that wicked one, the devil. Here we see Cain brought of the fruit of the ground, the works of his hands, an emblem of works of the law, as means of salvation, or as an offering, and because Cain's offering was rejected and the Lord had not respect to him or his offering Cain was very wroth, therefore went out and slew his brother Abel. Just as they would do to-day with the elect if they were not restrained. Ishmael, who was born after the flesh, went out as a mocker, because he was not to be heir with Isaac, the free born seed. Though Ishmael was Abraham's son, Hagar, being a bond woman, could not give birth to a free son. "Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are

the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." These children of the flesh (or nonelect) went out that they might be made manifest they were not of the elect children of the promise. I do not understand Esau was of these promised heirs of God. ("For the children being not yet born, neither having done any good or evil, that the promise of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. ix. 11-13. "For they are not all Israel, which are of Israel." When Rebekah conceived "the children struggled together [elect and nonelect] within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb [elect and nonelect], and two manner of people [one of choice by grace, the other of works of the law] shall be separated from thy bowels."—Gen. xxv. 22, 23. I understand all the spiritual seed of Israel, God's chosen people who were Jacob (as Eve was called Adam), will be saved in the Lord with an everlasting salvation, even the blinded Jews who were to be grafted into their own olive tree, which is Christ. These with the believing Jews are one in Christ, because they are the beloved of the Father and are given in Christ and heirs in the eternal covenant of grace. These children of this eternal covenant often get mixed up with the ideas of

men and those who are not of us and get away down in Babylon and they cannot sing one of Zion's songs. But they are commanded to come out of her, my people. I have witnessed some of these going out. I am led to believe in the salvation of God's people. They are just what grace has made them. While the Pharisees say they are what they make themselves, Paul says, "By the grace of God I am what I am."—1 Cor. xv. 10. The Savior said to the Pharisees who went out, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do." These were a sect of the Jews who boasted of being the seed of Abraham, and said they never were in bondage. But they were of that wicked one, as was Cain. When John "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father."—Matt. iii. 7-9. The Savior said, "But ye believe not, because ye are not of my sheep."—John x. 26. These went out because they were not of Christ's sheep, and went away calling this doctrine a hard saying, who can hear it? We have the modern Pharisees who are yet singing the same old song. They want something smooth prophesied, that Christ is in great need of help to save the sinner, and that he died for the whole race of Adam and just left it up to man, a con-

ditional time and eternal salvation with him if he accepts the Lord on what they call the terms of the gospel, then they go to heaven; if they will not accept the offered salvation and let the Lord save them, then the devil gets them and they go to torment. For one to believe in a universal redemption is just as illogical and unscriptural as it is to believe in a universal salvation for all the progeny of Adam's race, which is the doctrine of the Sadducees, who also were a sect of the Jews. They pretended also that what is said of the existence of angels and of a future resurrection are nothing but illusions, and they denied a punishment of another life. We also have the modern Sadducees who say about the same, that all the punishment for sin is in this natural life, and no future punishment after death for any of the nonelect, or wicked, and they say there is no resurrection of the body that dies. I cannot see any authority in the Scriptures for a universal redemption or a universal salvation, therefore one is as far from having scriptural authority as the other. To teach a universal redemption and a conditional time and eternal salvation is to open the very flood gates to the whole Arminian work-mongrel system of the day. If I know what true Primitive or Old School Baptists do believe, and have always believed and taught, it is a special individual atonement for every one of God's people that were given to the Son in a covenant of grace before the morning of time. Because, "I am Alpha and Omega, the beginning and the ending, saith the Lord," and he,

knowing all things and being sovereign in power over all worlds and dominions, is the God true Primitive or Old School Baptists love to serve. This God is in one mind; who can change him? He did not shed one drop of that rich, precious blood in vain for any one for whom he died and the Lord lose him and the devil get him and he go to torment. Let me illustrate: If it were the way those who went out from us say it is, that God has redeemed all of Adam's race, and has done all he can do until the sinner does his part, suppose the whole race of Adam had taken the stand of the rich man, and would not agree to let the Lord save them, and all went to torment and no one to heaven, is it not good logic to say that if one could resist the power and will of God then all could do the same? "Nay but, O man, who art thou that repliest against God?" Isaiah says, "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. And the ransomed of the Lord shall return, and come to Zion."—Isaiah xxxv. 9, 10. God bless these wills and shalls. Jesus said, "Of them which thou gavest me have I lost none."—John xviii. 9. Would any one dare say that when the Lord said a thing shall be done there is any power on earth or anywhere else to prevent it? No, for the Lord said by the mouth of Isaiah, "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. Isaiah says they shall come to

Zion, but the conditionalist says all can come to the Lord who want to, and the rest can go to torment if they choose the devil. The natural mind, or conditionalist, who, as John said, went out from us, is as one talking in his sleep, whose words are neither governed nor centered in sense or reason, and in this sleep, or dead condition, he will ask with all impudence, Would God redeem a part of mankind and take them on to heaven and leave the rest to go to torment and give them no chance for repentance? Jude hit the keynote to this by saying, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Again, Jude says, "These speak evil of those things which they know not: but what they know naturally, as brute beasts." All the Arminian world lacks to understand and love election and salvation alone by grace for dead sinners is to be quickened and made alive from the dead, then they will never put works before life, but will say with Paul, Lord, what wilt thou have me to do? "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This shows up completely the natural man in his dead, blind state, and his complete impotent condition. Because it is "not by works of righteousness which we have done." It has been said by those who went out from us, If I believed what you old "Hardshells" do about eternal, unconditional election, and that God redeemed just a part and left the rest to go to

torment without any chance, I would take my fill of sin. This is saying more for their theory than they might think. If I have ever known anything about salvation by grace, the true born child has already had his fill of sin (see Rom. vi. 2,) and has died to the love of sin. "We, being dead to sin, should live unto righteousness: by whose stripes ye were healed."—1 Peter ii. 24. Then we conclude that if one has not yet got his fill of sin, and he has not been killed to the love of sin, and his desire is to take his fill of sin, it does seem he might as well go on until he gets his fill of sin. These say the Primitive Baptists preach a doctrine that licenses people to sin, but their idea of taking their fill of sin looks more like it licenses one to sin than anything I know of. Does it not seem reasonable that such an one's heart is not right in the sight of God? Peter says, "Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Acts viii. 21-23. The fact is, the choice and purpose of God in the salvation of his chosen people are strange and unreasonable to the natural mind and will of man, who does not know anything about it, therefore, being ignorant of these things, he turns away from them with disgust and anger as he would from a deadly fiend. Therefore they "went out from us" and went "about to establish their own righteousness." But not so with the little children, the taught of the Lord. It seems the grace of God is shining the

brightest in the faces of the little children. It is not these little children John spoke of, who are so humble and have no confidence in the flesh or will of man, but are trusting alone in the precious blood of Jesus and his righteousness for time and eternity who are giving us trouble, but it is these big children who want to be called by our name, yet want to rend and tear then patch it up with the worst of Arminian theory, that is what is giving us trouble.

Let us turn to our line of thought. I hope that river that went out of Eden to water the garden flowed to me. This river "was parted, and became into four heads." Here, to my mind, are the four gospels by Matthew, Mark, Luke and John, who were eye witnesses, and testified of this healing fountain, or river, that flowed from Immanuel's veins when the blessed Lamb of God was crucified on Calvary "into a place called the place of a skull, which is called in the Hebrew, Golgotha." The skull is the top of the head, therefore this precious blood of the great Head of the church flowed down to and over every member and part of the body. Jesus said to Pilate, "To this end was I born, and for this cause came I into the world."—John xviii. 37. Yes, this river flowed back to Abel and forward to every heir of salvation that will be manifested in the flesh, because "the gold of that land is good: there is bdellium and the onyx stone." This is the fountain or river spoken of by Jeremiah when he says, "They have forsaken me, the fountain of living waters."—Jer. ii. 13. This is the river

spoken of by the prophet: "And it shall be in that day, that living waters shall go out from Jerusalem."—Zech. xiv. 8. The prophet says, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1. Oh such boundless and matchless love, that the Father should send his darling Son into this poor world of sorrow to suffer and die for poor sinful worms. Oh that I could sound his praise to God's little children everywhere! It is these little children I want to live with in sweet union in this world of sorrow and pain, and it is these little children I hope to meet when I fall asleep in Jesus, "who shall change our vile body, that it may be fashioned like unto his glorious body." Therefore, little children, comfort one another with these words. But oh by what tongue or pen can this great love be expressed? When thinking of this love our poor minds are consumed in wonder.

Your brother in gospel bonds,  
**W. L. EDWARDS.**

JACKSON, Miss., Nov. 5, 1933.

DEAR BROTHER:—It is with much littleness on my part that I undertake to write you on natural subjects, and even more so concerning spiritual things, of which, I confess, my ignorance is made manifest more clearly each day that I live, for even the things that were established and fixed by our God are hard to be understood to the satisfaction of a pure mind, let alone the carnal mind, which was never intended

for the worship of God. This brings to mind the vast difference, or contrast, between the carnal and spiritual minds, one (the carnal) having reference to the creature, or the guiding influence of the creature, by that which dominates the creature to the fulfilling of the purpose which God had in him. Signifying by this the overseeing by the foreknowledge of our God "all things," both natural and spiritual, which work for good to them that love him. But of the creature it is evil, for it is his nature to do evil, and that continually, and he can only work by that nature such things as are wrought in nature. Then we in the natural sense cannot please God, for we are "carnal," even though our morals are equivalent to those who are "called," but our deeds are evil, for we have fallen short of the glory of God, and by evil have come into this world by reason of "covetousness," lust; yet Adam was told what to do before he was given the law, and, as I see it, had to transgress to fulfill the purpose of God, which was to "multiply and replenish." But Adam did sin when drawn off in his lust, which was with his makeup by reason of his being "made subject to vanity," that the purposes of God might be fulfilled in all things, both natural and spiritual.

Now we will think for a moment of the things that are allied, and, if the Lord wills, I will make mention of that which is in contrast later. I have never been able to find in the Bible where Satan was of the "begotten." We do find where he was in heaven, so was Judas Iscariot chosen among the

twelve, but was a devil from the beginning, and had to be such for the foreordination of God to stand. Even so will Satan, "the prince of the air," perform on earth that which God saw in him in the beginning, for if by any reason God could not have seen the thoughts and intents of every heart and mind influenced by that of Satan he (God) could not have declared the end from the beginning, neither could he have known the will of man. But my desire is to hold up to you a God who is all-wise and who saw all things from beginning to end, a God of all wisdom, a God of truth, a God that could not be deceived. God, being all truth, could not see that which could not happen. But that which must happen did he see, which are all things from the beginning even unto the end. The Spirit spoke through the prophets hundreds of years beforehand of the crucifixion of Christ, which was by wicked hands, and that which he saw he did predestinate. Predestination is not an origination, but a conformation of that which he saw. This eliminates any idea that might be advanced of God being the author of sin. Neither do I believe that one who has had an experience of grace can say God is the author of sin. (I mention this because of some conditions that exist among the Old Baptists.) Let all men be liars, but God true. When we sum it all up, as I see it, Satan can only work in that which he has been given power to work in (his track), which is the carnal mind, and is bound by the boundries of the predestinated power of God, and no more. You will note he had power to carry the third part of the stars. Stars can only be seen in darkness, so by this we see his power prevails in darkness which is in the flesh, wherein sin abounds. Flesh begets flesh and spirit begets spirit, each tree after its kind. Then all the works of man cannot produce spiritual acceptance, which was shown by the swords in the gates of the garden of Eden, for all efforts of the flesh can only beget of earth, earthy. But vanity did abound that the same might be subjected in hope, which hope is Christ, the end of the law for righteousness to every one that believes. Then will we say this hope is made vain to some in unbelief? I say not, but through this hope is our belief established, which comes by hearing, and hearing by the word of God, which word is as a two-edge sword with power to divide soul and spirit. Not all have believed our report. But as many as were ordained for eternal life did believe on the day appointed. Christ did not die in vain, but to as many as were given him by the Father did he give power to become the sons of God. So then, it is not he that runneth, nor he that willeth, but God that showeth mercy. Then, leaving off all works for justification, we become dependent beings, with our muscles strained. Not able to wrestle any longer we are made willing ("Thy people shall be willing in the day of thy power.") to fall down and beg the mercy of our God. Not on our merits, but, if it could be possible, for

us not to remember the things which God winked at could be removed, yet we find strength in hope of eternal life by the evidence made manifest in the change in us, from that of love of things which proved to be unto death to a hope in that which is alive, which is a lovely hope in us. Now when we are approached with windy doctrine we can measure with a plumb rule of experience, which things we have suffered in our attaining to obedience of our calling, wrought in us by the power of God, which makes manifest a hope of our surety in Christ, because we love the brethren. And the brethren are visible when our faith represents his faith, which will flow from breast to breast and all will see eye to eye and speak the selfsame thing. This we know, our nature is the same always, prone to do evil, which is revealed to us by the Spirit of God, which shows the fullness of sin in us, and at the same time magnifies the beauties of God before us in a hope which will prepare for us a place not made with hands, eternal in the heavens.

I have already written more than I should have, maybe, but the Lord's will be done in all things, and not mine. I believe in the predestination of all things, because I cannot separate God's predestination and his foreknowledge, neither can I separate election and faith nor his glory from the works of his own hand.

May the blessing of our God continue with you in the comforting of the children of God, which comfort comes by preaching the truth as it is in Christ,

giving God all power over all things he did create.

With much love and best wishes, I am yours in hope,

S. A. BRADSHAW.

CAMPBELLTON, Texas.

DEAR BRETHREN EDITORS:—I am sending a few lines I have written for you to decide as to their fitness as matter to appear in the dear old SIGNS. I am doing only tolerably well, have been on the gain for several weeks. I have been away from home over two months, as the valley is too low for me. I have wanted to make a trip among the dear, beloved brethren for some time, but it seems I cannot get in position to make the trip. In this part of the State we have no church and it is very lonesome for me here. The brethren have no idea how greatly I enjoy getting letters from them from all over the country. I will remain here a few weeks and then return to my home at Edcouch, Texas.

Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."—John xvii. 4. And, "My meat is to do the will of him that sent me, and to finish his work."—John iv. 34. Now the question is, Did he finish that work? Man surely could not be so stupid as to contend that Jesus only began the work, and left it to be finished by the sinner. Again, he said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of



him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. To-day the religious world has become so Pelagian in creed that it loudly boasts of the ability and goodness of the Adamic nature (which the Bible plainly declares to be very sinful and corrupt), that the more blind people are to their own weakness the less they look up to God for help, strength and protection. But all their prayers are in perfect line with the self-conceited hypocritical prayer of the Pharisee, Luke xviii. 11.

In reading the above quotations how can one get the idea of a conditional time and eternal salvation? Can any one with the least sincerity and honesty believe in personal self-righteousness, creature works, be satisfied with such dependency, when it is plainly written that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"?—Titus iii. 5. The wonderful prayer of Jesus to his Father is the most sublime prayer that was ever prayed, and it does seem to me that it ought to be a bar to all self-righteous and humanly devised prayers which the great majority of professedly religious people recite in this our day. Many thousands of prayer books are sold among the people each year and very few expressions are in line with what Jesus said in any of his prayers. For instance, "For I came down from

heaven, not to do mine own will, but the will of him that sent me."—John vi. 38. He then relates just exactly his Father's will, and in his statement concerning his Father's will he used this wonderful statement: "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." The word "hath," as it is here used, denotes in the past tense, and refers to the holy work outlined in the ancient covenant, as "all which he hath given me," not upon some conditional plan to be finished by the subjects of the covenant, but of all the Father hath given me I should (positively) lose nothing, but should (without fail) raise it up again at the last day. And again, he said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 28. The questioning of men is, Did his Father place in his hand all mankind? Men say that if God did not place all humanity in the hand of his Son for deliverance it would show respect of persons, and that it would be unjust of God to make the difference, as all men are related to Adam, the head of the human race. These reasonings must have been put forth in Paul's day, for he seems to have had about the same to contend with, for he said, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" "And that he might make known the riches of his glory on the vessels of mercy, which he had afore

prepared unto glory."—Rom. ix. 21. 23. It seems to be natural for men who have spent thousands of dollars to learn how to preach to vilify and ridicule the truth as is recorded in the same Bible they seem to use in proof of universal atonement, which reads so clearly, as Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." And "That of all which he hath given me I should lose nothing, but should raise it up again at the last day." In the above quotations it is impossible to establish universal atonement of the race of man, but only those whom the Father hath given him, let that be few or many, it is his holy and personal right to do as it seemeth good in his sight with his own. To let humans judge as to whether this or that is right or wrong, many Scriptures, in fact most all the Bible, would be set at naught (and really is set aside, giving man power to judge and judgment as to which is truth and which is error). Paul reasons, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. ix. 17, 18. Let us use every quotation in the Bible to establish the sovereignty of God, men of corrupt minds would scoff and ridicule, because the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Paul in his argument with those self-

righteous Pharisees meets them with these words, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

"Unbelief is sure to err,  
And scan his works in vain;  
God is his own interpreter,  
And he will make it plain."

With all the objections and unrighteousness of men, all things are of God and will work out just as he in his eternal counsel determined they should, and he makes no allowance for the ignorance nor excuse for the frailments of man, nor is he accountable to the great courts of man as to what he shall do with his own. I have had men say to me, If what you "Hardshells" teach is the truth, if we are going to be saved any way, whether good or bad, why not just go on in revelry and fun and do anything that comes to notice? for if our salvation is fixed, and we cannot go wrong, we are just as well off in the deep practice of sin as in the practice of morality. Nay but, O man, Jesus told us to judge the tree by its fruit. And Isaiah said, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."—Isaiah xxxii. 17. Also, "Wherefore, as by man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. Paul said some would affirm that we say, Let us do evil, that good may come, whose damnation is just. Then adds, "What then? are we better than they? No, in no wise: for we have

before proved both Jews and Gentiles, that they are all under sin." Therefore none is righteous; no, not one. There is none that doeth good; no, not one.

We, as a people, do not feel to hold any prejudice against other people because they differ with us in what we believe the Scriptures teach, but we do feel that if these Scriptures do not teach sovereign election of grace in the eternal mind and purpose of the Creator we are at a loss as to what the Book does teach. Not only do these Scriptures sighted above teach the sovereignty of God, but viewing Jesus as the Redeemer of his chosen people, we can come to no other conclusion than that Jesus must come in the world to redeem his people, let them be all humanity or only a certain and fixed multitude, selected, chosen in Christ as his bride, who in nature are no better than the nonelect, and what they do, or do not, has nothing to do with God's choice of them. For it is said, "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. Again, it is written, Jacob have I loved, but Esau have I hated. Neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth. (Rom. ix. 11, 13; Gen. xxv. 23.) Thus establishing the sovereign dominion and eternal purpose of God uninfluenced by either good or evil in the ones chosen, but according to sovereign will embraced in his divine mind before the world began. As it is written, "Ac-

ording 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. (Rom. viii. 28; John i. 12.)

Hoping these few words will be accepted in the spirit of him who created all things for the glory of his power, I am, as ever, your weak brother,

J. B. BOWDEN.

DELAWARE, Ohio, March 6, 1934.

DEAR ELDER VAUGHN:—What a wonderful privilege to address you as my dear brother, if indeed, it be my privilege. I am very glad that it was your turn to write the editorial. It was sweet to my taste, though it made me feel inferior. (I refer to the March number of the SIGNS.) I had written a letter to the SIGNS about the devil and predestination, why, I do not know, since it was not in my mind to write of those subjects when I took my seat to write, but the thoughts came and I wrote them, and then sent them, feeling sure the letter would find its way to the waste-basket if found unworthy of appearing in the SIGNS, and I do hope it will not appear, since your letter covers the ground so much more ably and humbly, and my letter is superfluous, if not unworthy. While writing it I felt so positive that I fear it was not as humble as it should have been. Like you, when in my right mind I know of myself I am nothing, and know nothing, only as it is revealed to me from on high. But sometimes I have hope that the Holy

Spirit is revealing to me the things of God and leading me to know him, whom to know is life eternal. What a wonderful hope it is! One that, in myself, I am altogether unworthy of.

Please suffer another apology. I have broken the frame of my glasses, and the only way I can keep them on my face is to hold my head up and write on a big book (for a writing table) held up in front of my eyes, which is not an easy way to write. So you will understand how great the urge to write my appreciation of your letter in the SIGNS, and to express my love for, and my enjoyment in, the blessed truths you brethren write about. I probably do not use the same form of language that you use, for I live in a different locality and hear different preachers, but I do believe and rejoice in the absolute power, wisdom and rule of our heavenly Providence, believing that He is too wise, almighty, holy, loving and faithful to be careless and let the devil, or any one else, perform something to the hurt of his people that he (God) has no purpose in, or that was not embraced in his infinite foreknowledge and purpose before time began. I could not be satisfied with any other kind of a heavenly protector and guide, since I am far too weak and fleshly to keep myself. I need a perfect, infinite Savior, who is able to save, at all times, to the uttermost. I dare not trust in conditional salvation even in time; but I do believe that God chastises us in disobedience, not "to pay us up" for our sins (He paid it all), but for our good and learning, that we may

learn obedience by the things we suffer. I dare not claim any blessings for any righteousness performed by myself, for all my works are "filthy," except as he works in me to will and to do, for he has foreordained that his people should walk in good works, and while I do feel that this sinful vessel does pollute my works, words and songs, yet, some way, if I am his, he does accept my praise, prayers and service, when done in his precious name. Oh what a Savior he is to accept such as I, or any of my worship! Although sincere, it is offered in such a very unworthy vessel. But here appears the thought, If we had no sin how could we appreciate righteousness? Only the hungry appreciate food, or the weary, rest. If we had nothing to be saved from, how could we sing the song of redemption? Let every mouth be stopped and all praise be ascribed to our God for his rule in righteousness, evil, adversities and death, since he hath set the day of adversity as a contrast to prosperity and joy. Surely when we awake in his likeness we shall be satisfied. I am momentarily satisfied, at times, even here, when he bids me, Look and live.

I have just reread your letter. If the devil is one of "the powers that be" he was "ordained of God." Surely the Bible speaks of him as a power, and I have understood that God is able to destroy him. Would this be the case if the devil were self-existing? I have felt that, although law must be necessary in order to there being a transgression, bringing punishment, there is another and better reason why God cannot sin,

and that is because he is altogether pure and holy and clean, and an unclean thing cannot come from a clean source. As we read, it is impossible for God to lie. He is truth incarnate and altogether righteous, so for this reason, also, he cannot sin.

In my christain experience, when so troubled because of my sinful condition, I asked, Oh why am I such a sinner? And the Lord (I trust) answered to to my soul, It is because your heart is all unholy, a sink of sin, and a clean thing cannot come out of an unclean thing. Your motives have been selfish, and your good deeds have been selfishly performed, and not with an eye single to the glory of God. So to me my good (?) deeds were as foul as the worst ones, all fleshly and vile. Then, when the knowledge of forgiveness came I also heard the speech of the Lord: Before you were born I saw you, knew you, loved you, fulfilled the law for you and bore its penalty for you. My righteousness I give to you and your sins are removed forever and there is no more condemnation for you. You are pure as I am pure, and shall abide with me. So that is why I cannot be a conditionalist. The Lord alone was my teacher at that time. I was not acquainted with Primitive Baptists, and really thought that I was the first soul to know that "salvation is of the Lord." What a happy day when, several years later, I heard this truth preached by man. I did not tarry, but at the first opportunity requested baptism and a home in the church. Now, can you tell me why when I came up out of the water it was

with a heavy heart and as I walked along the bank of the river I felt like a condemned hypocrite? It is true that the church members had so exalted me as such a wonderful example of the revelation of God that I had had some feeling of pride between the time of my reception by the members and my baptism. Was this the reason? During the ensuing year I think I enjoyed our meetings better than any one else did. My mother told me that my experience was like that of Christ, who, after his baptism was immediately led into the wilderness to be tempted of the devil. For a short time I felt so grieved that I could scarcely eat or sleep. Then these texts were given me: "He which hath begun a good work in you, will perform it until the day of Jesus Christ," and, In the world ye shall have tribulation, but in me ye shall find peace, etc. Oh how sweet were the promises!

A word more concerning God's inability to sin. Motive has much, if not all, to do to constitute sin. The motive in the stabs of a murderer is a sin, but not so with the wounds of a good surgeon who wounds to heal. God's motive, no doubt, is to bring good out of evil; at least to overrule it for good. God may take life away, but is not guilty of murder. God has the right to bring evil upon people, else it were not said, It there evil in the city, and the Lord hath not done it? He creates and he destroys. The monkey has no room to complain that he was not created a human, nor a fool that he was not made wise. Hath not the potter power over

the clay, to make one vessel unto honor and another unto dishonor? And do we not read that none can take us out of the Father's hand? So this text, as well as 'The vessel was marred in the hand of the potter, and He made it again another vessel as it pleased him, I say, do these texts not prove that the marring of the vessel was embraced in the purpose of God? And yet, this being true, the devil, and not God, is the father of lies, neither are we tempted of God. Yet the Spirit of God led Jesus away to be tempted of the devil.

I could write on and on, but I fear you are already tired of reading. I ask you to cover all my weakness with the mantle of charity, and please remember me sometimes when you pray.

While of course I would be delighted to hear from you, please do not feel it to be compulsory to reply.

Christian love to you and yours.

JOIE WODS PETERS.

CULLISON, Kansas.

DEAR EDITORS:—I have just read the January number and it seemed to bring more comfort of the Scriptures than usual. Many good articles which were a joy to read. If I could say one word of encouragement for the benefit of the editors, publishers or readers I would gladly do so. I felt in accord with the sentiment of brother Burch while reading his letter. But that has been well said, and perhaps better than anything I could say. The editorial by Elder Lefferts was full of timely things and brought out our own personal experiences, also the sure prom-

ises of God to help us in every real trouble and time of need. All the way in reading such letters we feel a throbbing heart desire to say amen, and to rise up and give our hand as a token of fellowship, or union of sentiment. But it is impossible, I cannot express it. I am with brother Burch and many others in my distance of separation from other believers, and have been much of my life of seventy-three years. I know what it is to hunger and what it is to abound. I aim to try to help our papers so long as my ability to read and understand them continues. It is those peculiar blessings that are promised the Lord's people that we so much stand in need of, the impossible things with man. If we trust in man we are cursed. We will surely be disappointed. I sometimes wonder if that is not some reason of my lot in life. If my life had been spent in the midst of many brethren and gospel churches, would I not have looked to numbers and organizations for my strength? Instead, I have been sifted, and they have been sifted and scattered, until the Lord is our only hope. When will we learn to put our trust in God and not in ourselves, or in man? "By man came death, by man came also the resurrection of the dead." But this man Christ Jesus was more than man, he was "God with us." It is said by some that the whole sacred person of Christ died on the cross, and they object to the assertion that when Christ died on the cross his sacred soul and body parted. It is denied that the life, or spirit, is part of the man. Even with children of God, some claim that

Adam when first formed was all there was of man. So the claim is that man is not divided, or in two parts, after death; not even Christ or his believers. I have not so read the Scriptures, but will ask some of the editors to give us their views, either short or long, on the subject.

E. G. WEBB.

HAYMARKET, Virginia.

DEAR BRETHREN:—I thank you for sending me the SIGNS, for it comes to me as a sweet morsel from our Father's table, and it revives me to read the many good letters from the dear brethren and sisters. I sometimes hope we have been taught in the school of Christ. But can I claim so much? I feel to be the least one, for I have so many doubts and fears and so many evil thoughts, but I cannot express to you the witness I have within. Others have written what I experience better than I can. I can only write what the dear Lord gives me to write. The Bible and the SIGNS are about all the preaching and the most comfort I get. We have one of the best of preachers, Elder Lefferts, but I seldom get to hear him, which I desire to do very much. But the Lord knows best, and may I be reconciled to his holy will and not murmur nor complain, which I often do. The Lord is good and blesses me in many ways, and I hope I am thankful to him for so doing.

Please excuse this poor letter, and remember me in your prayers.

Your sister, I hope,

L. S. UTTERBACK.

STOCKDALE, Texas.

DEAR EDITORS:—After some delay on account of sickness I will send two dollars for my subscription. I cannot tell how much help the SIGNS is to me. My good companion has been gone to rest twenty-two years. We used to hold sweet communion, and felt that Christ was in our midst. Now I feel the presence of the good Lord, and that helps me on the way. I will soon be seventy-two years old, and have been a member of the Old Baptist Church forty years. I prize my church above any and all denominations, and will as long as they stay with the Bible.

I just wanted to tell you how much good I get from your paper and the letters from the dear old saints I have learned to love for the truth's sake. Write on, dear friends, as you are moved by the Holy One, for you know not who you are feeding in boundless love.

I hope I am your unworthy sister,  
(MRS.) W. L. HAWK.

### BOOKS WANTED.

McDOWELL, Kentucky.

DEAR BRETHREN EDITORS:—I wish to ask the brethren reading the SIGNS if any of them have any of the writings of Elder James Osbourn, of Baltimore, a Primitive Baptist of the nineteenth century, for sale. If so write me as to condition, title and price. I very much desire to add his writings to my library.

MILFORD HALL, SR.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER, 1934.

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"WE have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them."

David begins this Psalm by rehearsing the realities of the former favors of God to his people, and also gives evidence that they had heard with their ears, and was told to them by their fathers of the work He did in their days, in the times of old, which refers us to the writings of Moses, in which we hear how God created all things, and they are as Moses declared they were, and we find there was not a man to till the ground, but every plant of the field before it was in the earth, and every

herb of the field before it grew, which proves God's power, purpose and wisdom, and according to his revealed Spirit they were before he (God) caused it to rain upon the earth or had created a man to till the ground. (Gen. ii. 5.) David had heard of God's dealings with Cain and Abel, also Enoch, Noah, Abraham, Isaac, Jacob, Moses and Israel. These manifestations were in the times of old, as mentioned above, and prove God's predestinated purpose according as infinite wisdom embraced their existence and the glorifying and lifting of Jesus on high.

As Moses declared unto Israel that God would go over before thee, when the time God appointed that Moses should be taken from Israel, and that Moses should not enter into the promised land, so all the church of God is separated from man, and are given to realize that God had gone before, and everything was his work. In all his work his Son is glorified, and according to our experience we behold salvation in Christ Jesus, and no other, which pours forth the river of water of life clear as crystal, proceeding from the throne of God, and if that life of the incorruptible seed be in us it is because Jesus gave it to us, and he keeps us by his power, and feeds us with pure food and drink, so we shall never perish. We did not attain to it by work of our hand, but the hand of the Lord performed it. This is the work of God, that ye believe on him whom he hath sent. (John vi. 29.) The work of God in the heart of a sinner gives demonstration of his power with the individual



and prepares him as fit meat for God's use (or the Master's use), in which all the church militant is nourished and built up. As God dealt with Israel, and went before her, so the church of God, individually as members, or collectively as a body, are instructed. David's instruction was spiritual, in which he heard and holy men of old wrote, and it all came by divine inspiration of God according to his electing love and predestinated counsel.

Israel as a nation is distinguishable among men, so is spiritual Israel from the world of mankind. They have the mark of circumcision in the heart by which expressions of love for all men and fellowship to all who bear his mark is felt, and are continually crying unto the Lord, confessing, "I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. \* \* \* \* Cast me not away from thy presence; and take not thy holy Spirit from me."—Psalms li. 5-11. The fullness of these things will be wrought in the salvation, then we shall be holy even as he is holy. The sword of the Lord is mighty, and cannot be broken. He surrounds and keeps his holy city, and not one shall

perish, and no invader can enter its gates and spoil his treasure. His arm cannot be shortened that he cannot save. He declares, "Mine own arm brought salvation unto me."—Isaiah lxiii. 5. "Such knowledge is too wonderful for me: it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? 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."—Psalms cxxxix. 6-10. These wonderful truths of God embraced in holy writ prove to us of the virtues of the Son of God in the writings of the apostles, and all things must come to pass as God has set their bounds and appointed their portion. God appointed unto his Son the work he must do and sent him into the world, and, as declared, he shall fulfill all his will. He shall save to the uttermost, and all the Father hath given him shall come to him, and as Paul says in writing to the church at Corinth (1 Cor. xv. 49), as we have borne the image of the earthy, we shall also bear the image of the heavenly. Though we be vile and corrupt by nature, we shall be like the Son of God, for all that is corrupt in nature shall be incorrupt in the spiritual, which embraces soul, body and spirit of all the redeemed of the earth.

"Because thou hadst a favor unto them," which is God's purpose and grace to all the saints in Christ Jesus

portrayed in national Israel as the favored nation among the sons of men. Israel having these favors manifested to them in their mortal state they became stiff-necked, high-minded and disobedient to the law of Moses, and they felt they were better by nature than other men, but Jesus broke down that middle wall in bringing both Jew and Gentile into the realities of their depravity by nature, and the bringing them together by the Holy Ghost, and Jesus commanded his disciples "to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 42-48. This gives the testimony how gospel fellowship is brought about. As we travel along through life's pilgrimage and find out others of like precious faith we would encourage them to come to the church and receive at her hands of the administration of the ordinance of baptism, not to give

life, but because of their life, and their tongues pouring forth from the abundance of their hearts. We humbly trust, dear reader, you are made to feel these in your experience, and feel that underneath is the everlasting arm, and the Son of righteousness shining upon you.  
C. W. V.

### SUBSCRIPTION BLANKS.

IN each copy of this issue of the SIGNS OF THE TIMES we are inclosing a subscription blank for the convenience of our subscribers in renewing their own subscriptions and in sending the names of new subscribers, and we appeal to each of our friends to do what they can toward helping us build up our subscription list.

The date on the little pink slip bearing your address, which you will find either on your paper or the wrapper in which it comes to you, signifies to what time your subscription is paid. If your subscription has expired, or is about to expire, please send on your renewal if you can spare it, but if you are not at the present time in a position to renew your subscription, but hope to be later on, do not order your paper stopped, for we would much rather continue sending the paper to you until such time as you are able to pay for it than to take your name from our list, for we need all our old subscribers to help us during these hard times.

Brethren, we appeal to you to help us continue the publication of the SIGNS OF THE TIMES, and may God add his blessing to our efforts.

J. E. B. & CO.

CIRCULAR LETTERS.

(Written by sister Attie A. Curtis.)

*The Maine Old School Baptist Association, now in session with the Whitefield Church, at Whitefield, Maine, September 7th, 8th and 9th 1934, sends greetings to all the churches with which we correspond.*

DEAR BRETHREN:—Another year has passed and we desire to be made thankful that our God has gathered us together to praise, honor and glorify him. Our brethren in the ministry who come to us declare the unsearchable riches of Christ, and we are fed and comforted and our hearts are filled with the love and fellowship which God has given us. "Truly our fellowship is with the Father, and with his Son Jesus Christ." It has pleased the Father that all fullness should dwell in Jesus. "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." How beautifully this Scripture speaks of the God that changes not. How safe are the people of God, and how sure their dwelling-place is. "We have a building of God, an house not made with hands, eternal in the heavens." Here is the city of the living God. Salvation is the walls and bulwarks of this city. "Beautiful for situation, the joy of the whole earth, is Mount Zion." She cannot be moved, for God is in the midst of her, and she is the perfection of beauty, and God hath shined out of her.

"Oh come, let us worship and kneel,  
Before the Creator, our God;  
The people who serve him with zeal,  
The flock whom he guides with his rod."

He will not give his glory to another, nor his praise to graven images. We cannot find out God by searching. It is only by the Holy Ghost that we can say Jesus is Lord. Nothing can break or shake that bond of grace which exists between Jesus and his chosen people.

"Hail, sacred union, firm and strong,  
How great the grace, how sweet the song,  
That worms of earth should ever be  
One with incarnate Deity;  
One in the tomb, one when he rose,  
One when he triumphed o'er his foes,  
One when in heaven he took his seat,  
While seraphs sung all hell's defeat."

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us."

May grace, mercy and peace abide with us. Amen.

D. L. TOPPING, Mod.

M. F. DUNLAP, Clerk.

(Written by Elder W. L. Hall.)

DEAR BRETHREN:—As the Association has put it upon me to write a Circular Letter, I will offer a few thoughts upon the subject of a brotherhood unity, using the expression of the

psalmist David, "Behold, how good and how pleasant it is for brethren to dwell together in unity," as a text. For brethren, not aliens, but those of the commonwealth of Israel, the household of faith, for it is said in the Ephesian letter that there is "one Lord, one faith, one baptism." It (the dwelling together in unity) is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. There is only one way that we, as brethren, can live in the unity of the faith, and that is to forbear one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. "One body, one Spirit, even as ye are called in one hope of your calling." And he that ascended on high, far above the heavens, that he might fill all things, "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all [the household of faith] come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Brethren, let us ever be careful to maintain good works and live in peace and the unity of the faith.

DANIAL A. J. ADAMS, Mod.  
(MRS.) J. W. TAYLOR, Clerk.

## CORRESPONDING LETTERS.

*The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, to the churches and meetings with which we correspond, sends love and greetings.*

DEAR BROTHERS:—In reading your Circular and Corresponding Letters we have been heartened and warmed by the messages of love and fellowship contained therein. Most precious to us is the fellowship of our sister churches. We have no pastor, but it has pleased almighty God to send one of your number to us this year bearing food for our hungry souls and stirring up our pure minds to think upon the name of the Lord, the work of whose fingers we cannot comprehend. How then shall we comprehend the work of his mind? But we desire to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ, to search the Scriptures to this end, that we may be found in the way, acceptably walking before him, knowing that he alone hath power to keep our feet.

The texts and hymns used in the meetings of our Association are as follows: Friday A. M., hymns 4 and 8. (Hymn and Tune Book). Text, 1 Corinthians ii. 1. Friday P. M., hymns 226, 279 and 180. Text, John iii. 3-15. Saturday A. M., hymns 264, 367 and 45. Text, Isaiah xlv. 1-12. Saturday P. M., hymns 251, 430, 224, 236 and 28. Text, Genesis xxiv. 25 on. Sunday A. M., hymns 91 and 90. Text, John vi. 29-71. At communion service,

which followed hymns 505 and 422 were sung. All those who came from a distance were graciously entertained at the home of a friend, and the conversation and singing of hymns during the evenings were especially sweet. We believe that Elder Topping during his visit with us was obeying that command which Jesus gave to Peter: Feed my sheep.

We sadly miss our brother, George R. Tedford, who was Clerk of this Association for twenty-seven years. He went in and out among us in humble service and we loved him.

Our next Association will be held with the Bowdoinham Church, the Lord willing, on the three days beginning Friday before the second Monday in September, 1935. May love and fellowship continue to abound among us, is our prayer.

D. L. TOPPING, Mod.

MINERVA F. DUNLAP, Clerk.

### AN EXPLANATION.

OWING to sickness and other causes beyond our control, the October issue of the SIGNS OF THE TIMES was late in leaving this office. We hope to soon be able to make up the lost time, and in the meantime we ask the indulgence of our subscribers and hope they will be patient with us.

J. E. B. & CO.

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

Mrs. Laura R. Elgin, D. C., \$2; Mrs. Charles H. Glasscock, Va., \$1; Mrs. Edith M. Gekeler, Ore., \$3; William J. Tindall, N. J., \$3; Mrs. John T. Cokerill, Va., \$1; Mrs. Mabel Lindsey, Cal., 50 cents.

### ERRATUM.

IN the September issue of the SIGNS OF THE TIMES, on page 199, eighth and ninth lines from the top, the sentence reading, "God's grace secured the salvation of his people's works," should read, "God's grace secured the salvation of his people." Then should follow the statement, "His people's works brought their fall and damnation from their high destiny."

### OBITUARY NOTICES.

SISTER EMMA G. PICKERING departed this life suddenly, at the home of her sister, Mrs. Henry T. Lefferts, in Nutley, New Jersey, August 20th, 1934. Her health had not been good for several weeks, but she was able to visit her physician, who expressed the belief that she was making satisfactory progress. On her way home she stopped in a hospital in Newark, N. J., to see her daughter, who was laid up with a broken ankle. Hardly had she gotten in the room of her sister's home when she remarked that everything seemed to be in a whirl, and sank down on the bed and expired. Sister Pickering united with the Ebenezer Church, in New York City, November 7th, 1909. For some years prior to her death she was engaged in business and was prevented from attending her meetings as frequently as she desired, but her love for the brethren was much in evidence and she was well grounded in the doctrine of God our Savior. She was the daughter of the late Amos T. and Mary S. Croasdale. Having been born on December 4th, 1875, made her stay on earth a little short of fifty-nine years. She was married in 1896 to William C. Pickering, and leaves one daughter, Mrs. Mabel P. Williams, of Nutley, N. J., a grandson, one sister and one brother.

Two services were conducted by the writer, her unworthy pastor, one in the evening at the home of her brother-in-law, Mr. Henry T. Lefferts, in Nutley, N. J., and the other in the Chapel at William Penn Cemetery, near Philadelphia, Pa., on the day following. In the evening we read the forty-sixth Psalm, dwelling more particularly upon the fourth verse: "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." We felt some enlargement of heart in trying to comfort those who are left behind, and emphasized the abundance of God's goodness and mercy as indicated by the river, the streams whereof make glad the city of God. The following day the twenty-third Psalm was read and comments were

made upon a suggested text from 1 Timothy iii. 16: "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Interment was then made in the William Penn Cemetery. We shall greatly miss our sister, who has gone to her eternal home, but in the midst of sorrow we desire to commend those who mourn to the loving and tender care of our heavenly Father.

R. L. D.

**IDA MONDE ROQUEMORE MILLER** was born near Clayton, Panola, County, Texas, December 19th, 1853, and died August 26th, 1934, aged 80 years, 8 months and 7 days. She was the daughter of H. A. D. and Adelia Roquemore. She was married March 12th, 1873, to Junius Mortimer Miller, who preceded her in death about seventeen and one-half years. To this union were born eight children, two of whom died in infancy, a son and a daughter. The only other son, Russell, died in 1918, at the age of twenty-three years. The surviving daughters are Mrs. J. Edgar Wright, Brownwood, Texas, Mrs. J. R. Hardy, Dallas, Texas, and Misses Mae, Pearl and Ida Lillian Miller, of Abilene, Texas. Four grandchildren, Roy K. and Edwin R. Hardy, of Kansas City, Mo., Joel R. Hardy, Jr., of Dallas, Texas, and Joe Edgar Wright, Brownwood, Texas, and two sisters, Mrs. W. B. Griggs, Baird, Texas, and Mrs. Crawford S. Jackson, Dallas, Texas, survive her. In early married life she and her husband and two oldest daughters moved to central Texas, then a frontier country, and settled in Comanche County, later they lived in Brown County, and about thirty years ago moved to Abilene, where they resided until called to their eternal home beyond the sorrows and disappointments of this mortal life. In her early life she professed a hope in Christ and with her husband joined the Missionary Baptists, and after eighteen years under this system they renounced the yoke of legal bondage and declared their faith rested alone in the finished righteousness of Christ, and were baptized into the fellowship of the Primitive Baptist Church at Willow Springs, Comanche County, Texas, by the late Elder J. C. Kilgore. They lived in the assurance of that faith and died in its triumphs. They were active and zealous members and delighted to entertain the members in their pleasant home so long as they lived near their place of meeting. After they moved to Abilene, and especially after brother Miller's death, her opportunity of attending her meetings was very poor, but her love for the truth remained unabated. She was left by her husband well provided for, and her three youngest daughters made their home with her, were very kind and attentive to her and brought sunshine into her declining years. The children were all present and ministered to her comfort as much as was possible in her last

sickness. She fell asleep peacefully in the bosom of her Savior, and her body was laid to rest beside that of her husband, in the Abilene Cemetery, after rites being said from the home by the First Presbyterian pastor, of that place. She was a loveable and lovely character. All who knew her were her ardent friends. Her life was so influential and adorned by the graces of the Spirit of Christ that it was a benediction to all who came to know her. She possessed those rare qualifications which put every one at ease who came into her association. She will be missed most by her family and her neighbors. Jesus alone can heal the broken-hearted, and he knows how to temper the wind to the shorn lamb. May he cause you to look up to him and say submissively, "Thy will be done."

Written by request.

J. R. HARDY.

**MRS. LAURA P. LYNN** passed away from earth to be with the Lord September 27th, 1934, at her home in Grundy Center, Iowa. She was born in Loudoun County, Virginia, January 29th, 1850. She had been a member of the Ebenezer Old School Baptist Church, near Bluemont, Va., many years. I regret that I am unable to give the date of her baptism and by whom baptized, but I have not access to the records of the Ebenezer Church as I write this. She was a daughter of Thomas and Sallie Dowdell, of Loudoun County, and was the last of ten children of that parentage. October 15th, 1872, she married John F. Lynn, also of Loudoun County. He passed away November 7th, 1928. They moved to Iowa in March, 1873, where they have ever since resided. Sister Lynn was a subscriber to the SIGNS OF THE TIMES for over sixty years, and was a faithful adherent of the doctrine of God our Savior as advocated by that periodical. For most of this information I am indebted to her daughter, Miss Erceel Lynn, who is left to mourn her mother's departure. I personally met sister Lynn some years ago, soon after we came to Virginia to live, at one of the sessions of the Virginia Corresponding Meeting, then held with the Ebenezer Church. She was on a visit east at the time; and if I mistake not, I think she has not been east since then. We believe she is one of those blessed ones of our Lord's heavenly family who fall sweetly asleep in him, to awake in his likeness when he shall appear for his redeemed ones' glorification at the resurrection of the dead. May the Holy Spirit grant the mourning ones solid consolation in Him who is the way, the truth and the life.

H. H. L.

**CAROL LOUISE HAAN** was born in Yakima, Washington, May 12th, 1934, and died in a hospital at the same place September 1st, 1934. She leaves her parents, Mr. and Mrs. Bernard Haan, a sister, Shirley Ann, three years old, and her grandparents, Mr. and Mrs. John Haan, of Yakima, and Mr. and

Mrs. D. H. Baker, of Naches, Wash. The funeral services were conducted by Elders C. W. Bond, of La Grande, Oregon, and A. D. Hughett, of Yakima, Wash., from the texts, The day of a man's death is better than the day of his birth, and, There is a time to be born and a time to die, etc.

Baby Carol was beautiful and good and always healthy until about two weeks before her death, when she was taken with whooping cough. Although her passing leaves an emptiness in my heart and life that cannot be filled, yet I feel reconciled to the act of a merciful God in taking her from a world of trouble.

Her mother,

BEATRICE HAAN.

MEETINGS.

**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.

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.

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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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. E. SALLEE, Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2807 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

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

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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

E. B. AULT, Church Clerk.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, 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.

## "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. 102. MIDDLETOWN, N. Y., DECEMBER, 1934. NO. 12.

## CORRESPONDENCE.

STRASBURG, Va., July 8, 1934.

DEAR BRETHREN:—I have a request from a brother in Texas to write on Genesis vi. 5, 6: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and grieved him at his heart.” The Bible says (Numbers xxiii. 19), “God is not man, that he should lie; neither the son of man, that he should repent.” In Malachi iii. 6, “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” This does not apply to God the Father, but to God the Son. He could and did mourn and beg and repent. In John xii. 27, Jesus said, “Father, save me from this hour.” He had just said, “Now is my soul troubled; and what shall I say? Father,

save me from this hour: but for this cause came I unto this hour.”

“Wickedness of man was great in the earth.” So very great as Paul sets it forth. He says, “There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. \* \* \* \* Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes.” And it is written, There is not a man that liveth and sinneth not, and there is not a man that sinneth not. There is a great difference of opinion as to how man got to be so wicked. Elder Gilbert Beebe and the SIGNS never taught that man was sinful like we are now, when God created him. Elder Beebe wrote, “If God could not keep sin out of this world, how do we know he can keep it out of the next world?” There is no

worse heresy than to teach God created man a sinner, and caused him to sin. The devil will attend to causing man to sin, and will not let an opportunity slip or escape him where he can cause man to sin.

Paul says the servant of the Lord must not strive, but be gentle unto all, in meekness instructing those who oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. Again, Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." In Ephesians ii. 2, Paul says, "The spirit that now worketh in the children of disobedience." James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." If any man was wicked and filthy when he came from the hands of the Creator, why would David say in the fifty-third Psalm, "Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one." If they were filthy at first, how could they become filthy? They were not filthy at first; had they been David was mistaken. It is positively proven that man was not as bad at first as he is now. Genesis vi. 11, 12: "The earth also was corrupt before God, and the earth was filled with violence. And

God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Man corrupted his way upon the earth. Who did this? Man. The doctrine of predestination of all things is not a new doctrine. Many years ago the Old Baptists taught it in Wales, England and other places. God predestinated the crucifixion of the Savior, the worst crime man has ever committed, but God did not move, cause or influence the men to kill him. Peter says in Acts, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Yes, "by wicked hands." The Bible says, "They hated him without cause." And Jesus said, "This is your hour and the power of darkness. They did what they wanted to do. The devil and their bitter hatred caused them to crucify him, and when they did this wicked deed with wicked hands they were carrying out and fulfilling the purpose of God. The devil entered into Judas and caused him to betray and sell the Savior for the very price the prophet had said he would sell him for. Zechariah xi. 12: "If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." The exact amount Judas sold Jesus for. Judas did what he wanted to do, and at the same time he was fulfilling the prophecy, and carrying out the purpose of God. Everything else comes to pass in the same way. Men in their wickedness by wicked hands commit crime as they

want to, and at the same time are carrying out the purposes of God.

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

Isaiah xiv. 24: "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." Hated this blessed one, who only did good, healed all manner of diseases, and never charged for any benefit he ever bestowed upon man. Hear him, you little ones who have nice homes, and plenty, and all you poor, destitute, little suffering ones. What did he 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."

"Hail the blest morn, when the great Creator  
Down from his throne in the heaven descends;  
Shepherds, go worship the babe in the manger,  
Lo, for his guard the bright angels attend.

Lo, on his cradle the dew-drops were shining,  
Low lies his head with the beasts of the stall;  
Angels adore him, in slumbers reclining,  
Maker and Monarch and Savior of all."

Let us adore him, brethren, as we have divine power given us from on high, sweeter than the honey and the honey-comb.

The old Confession of Faith says, "Man, by reason of the fall, hath wholly lost all ability to will to any spiritual good accompanying salvation." If this is true, man is different from what he was at first. Man gets worse all the time. 2 Timothy iii. 13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Again, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. To prove man was not at first like he is now, I will refer you to the language of Solomon. He says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Then if we go by the Bible, and not our thinksoes, it is a positive, indisputable fact, that man was not a sinner when he was created by the Lord. Paul says, The carnal mind is enmity against God, and not subject to the law of God, and neither indeed can be. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." "Cannot do the things that ye would." You just cannot. Try all you may, determine you will, say, I know I can, Paul says you cannot do the things that you would. For when I would do good, evil is present with me, and the good that I would I do not, but the evil that I would not, that I do. This is Paul's language. Do you believe he spoke the truth? This reads like free will, free moral agency, does it not? Those the Bible says are taken captive by the devil at his will, are they free also? All of you men listen: "Whosoever looketh on

a woman to lust after her, hath committed adultery with her in his heart." Are you guilty? Could you keep those awful wicked thoughts and desires out of your carnal mind? "I am carnal, sold under sin." Sin, evil desires, are a wonderful power. It just takes God's power by his grace to keep you. God's grace teaches "us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus ii. 12. We have one consolation in the midst of all our sinfulness and weakness, faults and waywardness: the Bible says, "As a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." I feel that there is not a more unworthy sinner on earth than I am. If it were not for the comforting language I read in the Bible I would lie down and give up. I go back in my mind over my life and there are so many, many sins charged up to me by my reckoning, and they look so black, so hideous, it seems to me God could not love such a creature, but the Bible says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." He put away sin by the sacrifice of himself; no other name given under heaven or among men whereby we must be saved.

"Was it for crimes that I have done  
He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree."

Yes, Jesus saw that the wickedness of man was great in the earth and it repented him that he had made man, and grieved him at his heart. Jesus said when they crucified him, "Father, forgive them; for they know not what they do." Some men know not what they do when they write that God created Adam just as sinful as we are. They injure us. We are sin, and God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. It is so dark, I am so cold and lifeless, it seems to me such wonderful blessings cannot be for such a sinful creature as I am, but the people of God Jesus died for he saved. They will be brought off conquerors, and more than conquerors, through him that loved them. Sometimes David would say, Is his mercy clear gone forever? Will he no more be entreated? Hath the Lord forgotten to be gracious? Then again he would say, "Let every thing that hath breath praise the Lord," and enumerate and specify and call on a great many animals and objects to praise the Lord. Sun, moon, fire and hail, stormy wind, fulfilling his will. (148th, 149th and 150th Psalms.) Sometimes you are just this way. Soon you will be delivered from the bondage of corruption and will praise your dear Redeemer forever, and go no more out to suffer.

Your poor unworthy brother in hope  
of mercy,

ISAAC R. GREATHOUSE.

CAPE CHARLES, Virginia.

DEAR EDITORS:—A brother has sent me a copy of a letter written in the year 1900 by the late Elder B. F. Coulter, which I believe to be a most interesting letter, and one that will be much enjoyed by others, as it has been by me, if printed in the SIGNS. Elder Coulter baptized me, and was my pastor from that time until his passing, and I am glad to have my memory of him stirred up by this letter written by him, whose theme was "love."

Hoping you will give this letter a place in your paper, I am, yours truly,  
G. E. COULBOURN.

#### WHO ARE OUR ENEMIES?

It is very important when we enter into a conflict that we know who are our enemies, that we may recognize them in whatever garb or form they may appear, and it is equally important that we may at all times be enabled through continual watchfulness to recognize our friends, or peradventure we might injure the tender branches of the spiritual vine. An avowed and open enemy is one that is arrayed against us by common consent, or by declared enmity. Such an enemy is not to be so greatly feared as the secret, contriving enemy, who with deceit and many wiles steals into our friendship and confidence that he may rob us of all we hold dear and precious. Can it be said we are our own enemies? Yes, no doubt it can. Ignorance of law does not exempt from punishment. By reason of transgression of the laws of our nature we pay the penalty in sickness and ill

health, therefore we are not only become enemies to our own comfort and usefulness, but also to Him who created us and placed us under law. When we have been delivered from the power of darkness into the light and liberty of God's dear Son, then can we take sweet counsel with the apostle when to us he says, "And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." Enmity to God and self-righteousness are the ruling principles in the creatures of Adam. The light of immortality hath never shined in their hearts, Wisdom hath not entered the portals of the natural life. The darkness which was upon the face of the deep in the beginning continues to enshroud them. When they seek knowledge, it is of the things which exist in darkness. Their "mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." There is a peculiar sense in which the world is the enemy of the saints of God. First, an enemy in their mind by wicked works, a natural enmity of the carnal mind against God. Second, a hatred and aversion to holiness. I have often said that they hate the doctrine which we profess, but it is more than that: when they come in contact with the people of God they sniff the air of holiness which is abhorrent to them. In hating God, they also hate

all who love and praise him. In this age of the world's history the saints are not molested in their worship, rather, they are severely let alone. Therefore, the unregenerate of the world are not our open and avowed enemies, even in a worldly sense, we are friendly one with another, and in a still more worldly sense, discovering whom we follow, they simply cast us to one side as a something not worth their consideration as enemies, not worthy their steel. Those of the so-called religious world are our enemies only in a sense that they desire to see us perish from the face of the earth, hoping such a consummation may soon come to pass. An enemy is only so considered when danger is apprehended to our person or our life. Of the religious world we have no such fear, for we know if perchance some of our precious lambs become enticed into their pasture of weeds and husks and dip their tongues into their foul pools of self-righteousness the Lord will deliver them out of all their distresses, as he has promised, so they give us no concern. We must therefore come closer to home in search of whom we fear with perfect fear and hate with perfect hatred. Jesus said, Think not that I am come to send peace on earth. I came not to send peace, but a sword, and a man's foes shall be they of his own household. Brethren, is this a part (or indeed all) of your experience? Each one of you will say, Yea, verily, the words are prophetic, and have come to pass as I bear about in my body the dying of the Lord Jesus. The principle of evil, unbelief and sin was at ease in the world, its seduction and wantonness ran at a rapid pace, without let or hindrance, until Jesus came as the Captain of our salvation, with drawn sword and mighty power arraying himself in his Spirit in the habiliment of the great principle of holiness and godliness against that other principle of sin and ungodliness, two great mysteries at variance one with the other, in that complex being called the saint of God. The world has been at variance with itself in all generations. There have been wars and rumors of wars and nation warring against nation, yet with all of them peace is restored from time to time and war ceases. But from the time wicked Cain slew his righteous brother in enmity and bitter hatred the sword has never been sheathed between sin on the one hand and righteousness on the other, in a literal sense. Away back in the olden time there did come a time when it looked as though a cessation of hostilities would surely come, for "it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." This certainly looked auspicious. What more could be desired? But alas, the inherent wickedness of man and the depravity of his nature were so full and complete that the wickedness in the earth grew and increased at a more rapid pace than before. "And God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart

was only evil continually." In consequence of which God caused the waters of destruction to cover all the earth to destroy the life of every living thing, save the eight souls whom by the same waters he saved in the ark. And even when only these eight souls existed in the earth sin reigned to that extent that continual servitude was imposed upon one of the number for outward acts of shame, and all of this ceaseless antagonism continued from Cain and Abel through every age until the coming of Christ, and he comes announcing words already quoted: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The literal strife of which we read in all the pages of the Bible was only typical of that ceaseless struggle now going on in the hearts of the saints of God, and in this war the edict has gone forth that there shall be no discharge. Each and every soldier of the cross of Christ must wear the armor of his warfare night and day through all the years of his pilgrimage, and his armor shall not be carnal weapons as in the days of old, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." So the armor shall be the girdle of truth about the loins, the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God, the feet also shod with the preparation of the gospel of peace, and especially, "praying always with all prayer and supplication in the Spirit,

and watching thereunto with all perseverance and supplication for all saints." Then do we not perceive how important it is that we should know who are our enemies? We profess to be followers of Christ, therefore the enemies of Christ are our enemies, and he brought the sword in the earth not for peace, but for war. Manifold blessings rest upon this precious company, "as it were a company of two armies," and one of the rich blessings is that they know the joyful sound. The truth is their watchword. They have also quick ears to detect error. All that is not truth is error. Truth is light, but "the light shineth in darkness, and the darkness comprehended it not." So if we are deceived by carnal reasoning we become involved in darkness and we fall by the way, wounded by the sword of the enemy. What a subtle, treacherous enemy is our carnal reason, and we must indeed be instant in prayer and supplication to withstand such a foe. He lurks in every byway and in every high place, lying in wait to find us off our guard, and woe unto him who watcheth not continually. The slightest deviation from the way of truth is taken up by Satan in the armor of carnal reason, and he presents himself as an angel of light, and so cunningly does he reason that we by his machinations are led imperceptibly further and further from the truth, until ere we are aware we are plunged into the very depths of destruction and despair, and when the sword of the Spirit of Christ has delivered us out of our trouble we feel that a lesson has been severely

learned, and we will so profit by it that we will not fall again; but alas, we neither know our own weakness nor have we measured the resources of our enemy. But we are fast learning who is our enemy, and that he is a formidable one. The selfish ruling spirit of the opposing principle in our flesh is also an arm of strength in his seductions. How easily we become puffed up in our minds by flattery and deception, for that is what our flesh feeds upon. We become heady and high-minded and so destroy the peace of our brethren, and our own usefulness; our assemblies become mockery and so we remain in a troubled sea of unrest and confusion until Jesus undertakes for us and again brings peace to the troubled soul. Every propensity of the flesh is brought in to the service of sin as our enemy to destroy our soul. Sin abounds and is active in every conceivable shape, but always within us. Grace however doth much more abound, and therefore we are secure; the flesh lusteth against the Spirit and the Spirit against the flesh. We must discover sooner or later in our journey that our enemy is our own flesh, and when the love of God is shed abroad in the heart, then do we love holiness and rejoice in the righteousness of Christ and hate our own flesh and our life, for they have become our deadliest enemies. What is the ultimate end of all strife and conflict? Is it not peace? With the honorable warrior it must be an honorable peace. With the church of Christ in its eternal conflict the law must be satisfied and made honorable. The demands of

justice must be complied with. The judgments of God must be wrought out in every jot and tittle. Jesus is the life of his people. The violated law demands the life of the transgressor. Jesus said, I go to prepare a place for you. What a dreadful condition was this people in, no place for them anywhere, neither hope for God in the world, until Jesus came with his blessed word of truth, full of comfort and hope, "I go to prepare a place for you." Ye poor, lost, wandering sheep, look up, a ransom is found, your Shepherd hath declared, I lay down my life for the sheep. Jesus died, the conflict is ended, peace is restored, and again the longing soul hears the sweet refrain from Jesus' lips, "My peace I give unto you." He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

B. F. COULTER.

DALLAS, Texas.

DEAR EDITORS:—WHILE ON a recent trip in Missouri and Kansas I was requested by several to give through the SIGNS a summary of my trip, hence the following: My wife accompanied me on the trip, designed partly to visit our two sons and their families in Kansas City, and partly to visit our friends and kindred in Christ in portions of the two States. We attended first the Mt. Zion Association, of Missouri, which met in her ninety-third annual session. This is one of the oldest associations in its section, and perhaps the freest from the modern innovations that have, within the last few decades, crept in among



Primitive Baptist churches and torn asunder and disrupted fellowship and severed correspondence. The churches composing this Association are united upon the principles of doctrine and order that have characterized sound and orderly churches of Jesus Christ in the ages past. They met in their association on Friday before the fifth Sunday in September, and were entertained at the home of Deacon and sister J. B. Alumbaugh, assisted by their lovely daughters and son. As my letter would not be complete without a brief description of this place of meeting, I shall ask the indulgence of the readers while I mention a few details. The home is a large farm home, located a few miles out from Independence, Missouri, situated a little more than half way up the side of a small mountain, with a beautiful prospect out over a quiet valley, dotted with fertile farms and peaceful homes. It is built with two stories above the ground and a full basement. The first floor was so constructed that the major portion of it could be thrown together, and this was converted into a chapel for the worship and business of the Association. The upper story was the sleeping apartment for the ladies, while the brethren were comfortably provided for in a separate building a short distance from the house. The basement served commodiously as a kitchen and dining room, where from forty to sixty could be comfortably seated at the tables at one time. Within this home was hospitality and a welcome that must be shared to be duly appreciated. With this background, I am sure all will agree

that we had a splendid setting for a pleasant association. I never attended one where more harmony, christian love and fellowship were manifested. Truly the language of the sweet singer in Israel was appropriate: "Behold, how good and how pleasant it is for brethren to dwell together in unity." At the beginning of the meeting the weather was a little stormy, and the attendance was not large, but still there were six States represented in the audience. Seven Elders were present and the truth was spoken in love to the comfort of the saints and the glory of God. This association of churches has for many years past been blessed in the main with a sound and faithful ministry which has kept them well grounded in the faith. In the recent past they have been sorely tried by outside interference, but by the grace of God they have withstood every trial and have come forth refined as pure gold, and are again enjoying peace and a healthy growth. They have the faithful labors of Elders T. E. Attebery and W. L. Hall, who are humble men of God and able counsellors, and whom the churches highly esteem for the truth's sake.

On the first and second Sundays in October we visited Oak Grove and Little Flock churches, in the bounds of this Association, on their regular meeting days, and met good congregations, and splendid interest was manifested. They had morning and afternoon services each day. On Saturday of the meeting at Little Flock Church, services were held at the home of brother J. P. Taylor, who was not able to

go out to the meetinghouse. Uncle Ples, as he is familiarly called, is past his ninetieth year, has had a light stroke and was confined to his room. He and his estimable wife have entertained hundreds, and perhaps thousands, of their brethren and friends in their hospitable home, and are known and loved throughout the churches and the country in general. Age and affliction have impaired the physical strength of brother Taylor, but his hope is still bright and his faith is unmoved. He told me that he greatly enjoyed the meeting.

On our return trip we had meeting at the home of Elder Schanck, near Williamstown, and in Topeka, Kansas, in the bounds of the First Kansas Association. This is a lovely band of Baptists, but their membership has become scattered, until what were once prosperous churches are now reduced to narrow limits.

Our next stop was at Kingman, Kansas. This church was constituted nearly forty years ago. My father, Elder James B. Hardy, and my mother were charter members, and continued members until their deaths. Father was chosen the first pastor and continued to serve the church as long as he was able to attend the meetings. My brother supplied them then for a few years, and I succeeded him. Since I moved away they have not called a pastor. So the pastoral care of this church has never been outside of the family. Since moving from Kansas, three years ago, I have made three trips back to this church. They are firmly established in the truth, and their love

and zeal have not grown cold. We had meeting three days, embracing the third Sunday in October. The attendance was good and the interest was very encouraging. Sound and orderly Primitive Baptist ministers who might be passing through would be welcome and cordially received among these brethren, but it would not be worth while for any who are peddling semi-arminianism to attempt to unload any of their wares on them, for they would certainly be detected. The time we spent with the church at Kingman refreshed our spirits. This church for several years was our home, and it was like a homecoming to again be in their homes and to gather with them to worship at the house of prayer. It was an inspiration to see them sit under the drippings of the sanctuary and drink of the dews from heaven, while tears of joy coursed down their cheeks in silent testimony of the awakened love of truth in their hearts. We witnessed many such scenes among the saints while on this trip, and our hearts were mutually comforted. With all the sweetness which the trip afforded us, there was now and then a dash of bitter in the cup, when we would learn that some of the dear friends whom we had loved for the truth's sake had been called to their eternal reward, and that we could not see their faces any more. But the associations were delightful, the meetings pleasant and the memories of our trip are sweet. We were absent from home four weeks, and the kindness, both in words and deeds, which was shown us filled us with appreciation for our friends and humbled

our hearts in gratitude to that God that he counted us worthy of such kindness at the hands of his children. May his blessings rest upon you and keep you steadfast in this faith, that you may abound in good works.

Yours in humble hope,

J. R. HARDY.

SAN FRANCISCO, California.

DEAR BRETHREN EDITORS:—I feel too low and unworthy to address you thus. I am so in arrears with my subscription for the dear SIGNS OF THE TIMES that it causes me to shed tears of shame, but I praise the dear Lord, who is supreme Ruler over all events, that I am at this time enabled to send you two dollars and fifty cents, two dollars to pay my subscription until it is due again, and fifty cents to aid the SIGNS OF THE TIMES. I only wish it could be more. How I do long to receive the paper, it is so much comfort to me, and I look forward to each time of its coming. I love to read the doctrine of God. I do not doubt his word, who hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began. I once tried to get religion by works, and the more I tried the worse I felt, but when the time came for the dear Lord to reveal himself to me I was made to see that salvation is not of works, and I hope by the grace of God I am what I am, but I feel as nothing in the sight of God. May the Lord bless and guide all the household of faith, and may he bless the

dear SIGNS OF THE TIMES and the editors, and all who write so ably for the wonderful paper.

The least of all, if one at all,

(MRS.) MABEL LINDSEY.

SWEET SPRINGS, Missouri.

DEAR EDITORS:—The Lord's chosen are a peculiar people, zealous of good works. They should observe the golden rule towards others, but this they cannot do according to the flesh. We are told to work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of his own good pleasure, so we must have the law of the Spirit of life in Christ Jesus, which frees us from the law of sin and death. I believe this is also a point of doctrine for which we should contend. We are indeed safe in Christ Jesus our Lord, yet subject to all the wiles of our adversary, the devil. So let us hold fast our profession, ever looking unto him who is the author and finisher of our faith.

I am sending you two dollars for my subscription for 1935. I have been a subscriber for many years, and the SIGNS has been, and is, a great comfort to me as I journey down through my remaining days of life, having passed my seventieth mile stone. I hope to be able to take the SIGNS OF THE TIMES until I come to the crossing, because it sets forth the truth, which is my meat and drink.

From a poor weak sinner whose hope is in the atoning blood and righteousness of a crucified Redeemer.

J. L. KILLION.

**EDITORIAL.**

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*All letters for this paper should be addressed, and money orders made payable to,***J. E. BEEBE & CO.***Middletown, Orange Co., N. Y.***2 TIMOTHY I. 13.***"Hold fast the form of sound words."*

Amid the darkness and confusion of this present evil world, God's afflicted and poor people stand out as distinct from the world as an oasis from the desert that surrounds it. To the traveler in the desert the clear, refreshing water and the palm trees are greatly longed for and enjoyed, so the fellowship of the saints and the truth as it is in Jesus is what our souls crave in this wilderness world.

*"Behold, how good a thing it is,  
'And how becoming well,  
Together, such as brethren are,  
In unity to dwell."*

That there are two of us united, is to the praise of the glory of God's grace, for this is not a fleshly unity, a unity of man's devising, but a result of the work of God's Spirit within. If brethren are

not dwelling together in unity it is because of the flesh. Not only is it necessary to be brought down and laid low, but we must be kept low in the dust, to dwell together in unity. It is only the mighty power of God that can make the leopard to lie down with the kid. Not only must we be brought low, but the living word must come to us, producing a living faith in us, which faith, being the gift of God, excludes boasting and teaches rather that every man look not upon his own, but upon the things of another. This faith also believes that God's word is true. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Thus faith receives and gives credence to the things recorded in God's word, believing God, even though in so doing it gives the lie to the opinions and gainsayings of all flesh. Opinions and ideas of men, be they never so wise, have always been proven false when contrary to God's word. Men believe a lie, but it is God who has spoken the truth, so Paul saith to Timothy, "Hold fast the form of sound words." In Paul's day there were some for Paul and some for Apollos and some for Cephas. Thus some would hold fast to what Paul said, while others would regard Apollos as a man who would be safe to follow, while yet there were those who were positive that what Cephas advanced was sure to be sound. They were all, in so judging, prompted by a wrong spirit, and one need to examine himself, and brethren need in this day, as never before, to ex-

amine carefully and prayerfully those whom God has seen fit to raise up among them as elders. "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." It is the light that makes manifest, and when they testify contrary to the word, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Now there was a "FORM" of sound words that Timothy had received from Paul. It was the same form of sound words that Paul delivered to the Corinthians. (1 Corinthians xv.). It is the same that Jesus gave to his disciples when he sent them to teach all nations. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 20. In this form of sound words there is a simplicity, so that to the wise Greek it was foolishness. It is foolishness to many to-day in this wise world. May we not thank God if it is not foolishness to us? On the simple words of our Lord the church has been fed and sustained, as the Holy Spirit from time to time has blessed them to her, and she has desired no adding to nor taking from. There have been, and will be until the end of the world, those who, though brethren, oppose the form of sound words, and in so doing oppose themselves (2 Tim. ii. 25, 26), for their only hope is in the fulfillment of every word of God. Perhaps it is because of such men that the church has, from time to time, been forced to express herself in

what are known to us as confessions of faith. Forced, we say, because of men who would not hold fast to the form of sound words. Such men have generally been self-seekers, having more thought for themselves than for the flock of God, and such are in the snare of the devil, taken captive by him at his will. How necessary to be vigilant, knowing that our adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom, saith Paul, resist in the faith. Eve, our first parent, fell to his snare, and it is easier, while in the flesh, to believe Satan's lie than to cleave close to the word of God. Fleshly men have always erred, not knowing the Scriptures nor the power of God. The disciples, while Jesus was present with them, heard his words, and saw the miracles that he did, yet they did not understand, for they had not yet received the Spirit of truth. They needed their understanding opened, they needed the Spirit that moved holy men of God in old time, and when the Holy Ghost came upon them to dwell with them they understood and remembered the things he had spoken. They immediately began to preach the word, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Thus they were encouraged to "hold fast," and as time went on and evil men and seducers crept in unawares, mixing law and grace, denying the eternal sonship of Christ (1 John ii. 22), and the resurrection of the body (1 Cor. xv. 12), denying the second coming of Christ,

the end of the world and the eternal judgment (2 Peter iii.), the necessity for holding fast the form of sound words became more apparent. From the days of the apostles until now, there have been men, holy men, led by God's Spirit, who have contended earnestly for the faith once delivered unto the saints, men after God's own heart, who preached his gospel faithfully, the whole and not a part. Such men always carried the sword (Matt. x. 34), and turned the world upside-down, and were called contentious, because they would be faithful to their God.

We mentioned above that churches were forced to declare their belief, in the form of confessions of faith, because of the twisting and denying of the word of God. It was a departure from the form of sound words that led to the Black Rock confession of faith in 1832, for many men and churches were departing from their former confessions of faith, and from the word of God. Of course these designing men thought that the articles of faith of their forefathers were not in accord with the Scriptures, so they were departing from them. The devil, as an angel of light, is very deceptive. If he appeared in his natural form he would deceive no one, but he comes with worldly wisdom and a feigned love, and often his greatest lie is that which has a part of the truth in it. Let us be careful, especially would I address the ministry at this time, let us be careful to hold fast to the doctrine of God our Savior, and remember that nine out of every ten troubles that come in the church

come through the pulpit. If you want to poison a people poison their water, and whoever deals out sentiments and expressions contrary to God's word deals out poison. "Preach the word," was Paul's counsel to Timothy, but it must be in love to be preached aright. There is enough in the word of God that the man of God might be thoroughly furnished, and it is expected of a steward that he be found faithful. We would humbly cry, O God, make us and keep us faithful. It is not hard to be faithful in a truth in which the church is well established, as at present, with most of those with whom we correspond, there is no question about the new birth, and that it is the work of God that we believe on him whom he hath sent. There is very little dissent to the doctrine of predestination (and by this we mean the predestination of all things) among those of our fellowship. We rejoice that this is so, and that brethren are glad it is recorded in the word that it is by grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. We love to preach about the grace of God, and the church rests in the security that such doctrine, which is another word for the "sound words" of our text, gives when preached in love, and we sincerely feel that there are many other things in the "sound words" of our text, things we desire to present to our readers for their consideration. We believe in eternal and unconditional election and the final perseverance and eternal happiness of all the sons of God

by grace, and we would hold fast to the form of sound words, sticking to the old landmark that our fathers have set, and here, as our mind is led, we would mention the resurrection of the dead and eternal judgment. The Sadducees say that there was no resurrection, neither angel nor spirit. (Acts xxiii. 8.) We do not therefore feel that it is exactly right for any to be called Sadducees who do believe in the resurrection. We question if there are any of our brethren to-day within our fellowship who can be called by that name. Now while there are perhaps none that deny the resurrection, neither angel nor spirit, there are those, like Hymenæus and Philetus, who believe the resurrection is past already, and there are those who believe that when we die we rise in Jesus' image to be forever with the Lord. There are, of course, those who claim they do not know, and so will not touch upon the subject; in other words, they will not hold fast the form of sound words. To believe that the resurrection of the soul from the condemnation of the law to the liberty of the sons of God, which is known and felt experimentally, is the only resurrection we shall experience, is virtually saying that the resurrection is past already, and such a view is wrong, for it denies the resurrection of the body. To believe that when we die, and the spirit returns to God who gave it, is the resurrection, is just as wrong as the former conclusion, for it is contrary to the form of sound words. There is a resurrection of the dead that is a bodily resurrection, or the question would not have been asked, "How are the dead raised up? and with what body do they come?" and this resurrection is in the future, and the form of sound words says it will be at the last day. All died in Adam, and all must be quickened by Christ, and these characters who are quickened, who were once dead in trespasses and sins, when they die they die in the Lord. These are the ones who are spoken of by John: "Blessed are the dead that die in the Lord." They cannot die in the Lord unless they have lived in the Lord, and if these rise not, then Christ is not risen, but Christ is the firstfruits. There would be no need of the body of Christ to rise if the bodies of the saints shall not rise. We have the assurance of this, that Christ is risen because his Spirit is manifested within us, as we confess that the body is dead because of sin, yet his Spirit witnessing within us is not the spirit of bondage, but the spirit of adoption, whereby we cry, Abba, Father. We are in the likeness of Adam, but have within us the spirit of adoption which calls God our Father, yet groans under the bondage of corruption. "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the ADOPTION, to wit, the redemption of our body." Thus what we have already tasted as the firstfruits in this spirit of adoption we shall enjoy to the full when He shall appear and we shall be like Him. This resurrection of the body is in the future, yet Paul speaks of the dissolving of the

earthly house of this tabernacle, and we would here state that dissolve does not mean annihilate. You may dissolve salt in water and it is still salt in a suspended form. Paul prayed a prayer of faith when he told the Thessalonians; "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In the previous chapter Paul has given us the form of sound words when he says, "The Lord himself shall descend from heaven with a shout."—1 Thess. iv. 16. Thus adoption seems to be linked up with the resurrection of the body, and much more truth also is vitally connected with this cardinal doctrine, such as a judgment to come and the punishment of the wicked; that is, those who die impenitent. There is a resurrection to glory and a resurrection to damnation, therefore could we prove the annihilation of the body we could also prove that there is no future punishment of the wicked, whether they be devils or men. It is advanced by some that Christ's body did not see corruption and that the bodies of the saints do, therefore the bodies of the saints do not rise. If that be so, why did Paul assure us with "sound words" that the creature would be delivered from the bondage of corruption? and again, "This corruptible must put on incorruption, and this mortal must put on immortality"? Why do men in this late day ignore God's word, or try to twist it? The resurrection of the body cannot be understood by the natural mind. We

know in this body we are dissatisfied, and never shall be satisfied until we awake in His likeness. Thus death is spoken of as a sleep, asleep in Jesus, or dying in the Lord, and we believe by the word of the Lord that those who are asleep in Jesus will God bring with him, that the dead in Christ shall rise first. We shall be changed. We are glad it says that. We want to be like him. We are not interested in this opinion or that, we are interested in the word of God and desire to hold fast to it. How much shall we know hereafter of what we have known here? We know in part now, we see as through a glass darkly, but we do learn here, by faith and love, songs of praise to sing above, and we feel that we could not sing the song of the redeemed unless we have some knowledge of what we are redeemed from and are redeemed to, yet the form of sound words says there will be neither male nor female, neither marrying nor giving in marriage.

We have tried to touch upon our subject, but how very much is left unsaid. May God bless all his servants to speak the same things, to be patient, and may the height of their ambition be to rightly divide the word of truth. We are confident that God's word will stand, and our unbelief will not change the purpose of God, but it may cause our brethren distress and bring confusion in the church we love. Let us hold fast the form of sound words in faith and love which is in Christ Jesus, and consider that what was given by Jesus to his disciples and preached down through time until the present day cannot be



changed, but must be our testimony if we are what we profess to be. The church we serve calls for these things, confesses them in her articles of faith, the prospectus of the SIGNS, 1832, calls for these things, and we bless God that he in his mercy hath given us an understanding in these things, and we know by his word that they are true. We do not expect to make brethren believe them, but brethren will believe them, yes, every one who desires to stand or fall by the word of God. We do not know how the three Hebrew children could walk in the midst of the burning fiery furnace, or how Jonah could be in the whale's belly three days and three nights. You say the Lord was there, and that is enough. If our God could and did make the worlds which were framed by the word of God, so that things which are seen were not made by things which do appear, can he not at his voice and trump bring at once all his children forth to be forever with him in a world to come, where they shall be like him? Blessed be our God, we know he will, because his word says so. Let us, therefore, not only for our own peace, but for the peace of Zion, "Hold fast the form of sound words." G. R.

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N O T I C E .

DONATION DAY AT THE PRIMITIVE BAPTIST HOME, in Salisbury, Maryland, will be Thursday, December 13th, 1934. Funds may be sent either to Mr. Henry T. Lefferts, Treasurer, 151 Coeyman Avenue, Nutley, N. J., or direct. All food supplies and other articles should be sent to the Home, and will be most gratefully received.

R. LESTER DODSON.

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C I R C U L A R   L E T T E R S .

(Written by Deacon Harvey J. White)

*The Virginia Corresponding Meeting, in session with New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1934, to the several associations, meetings and churches with which we correspond, sends greetings of christian love and fellowship.*

DEARLY BELOVED IN THE LORD:—  
Through the kind providence and, we trust, divine plan of an all-wise God, we are once again permitted to meet in an associate capacity to praise Him who rules all things after the counsel of His own will. Dear brethren, it has fallen to our lot to write this letter to the sister churches. This we are unable to do of ourselves, and we fear that we may not be given the liberty to write anything that shall be of any comfort to the people of God. However, we will write what little may be given us. We will quote a few words which we have had on our mind, found in 1 Thessalonians v. 9-11: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do." Dear brethren, when we consider that we were by nature the children of wrath even as others, we shall not be able to thank him enough for the blessings he so abundantly bestows upon us. Our flesh being full of lusts, and the

desires of the mind all containing evil in the worst form—with this condition about us, how can we ask for mercy? As Paul, one of God's appointed apostles says, The things I would do I do not, and the things I would not do I do, for evil is present with me. When we are caused to see the weak, vile sinners we are, then do we beg for His forgiveness and mercy. God, who is rich in mercy and love toward us, never forsakes us nor leaves us to follow in the path he has predestinated us not to do. Our steps are numbered, and all our course is directed in his plan. We pray that we have been quickened by the Spirit in Jesus Christ, and that through his grace we have been given some understanding, so that we may sit together in the heavenly places in Christ. (Eph. ii. 5, 6.) The Lord found us in a waste and howling wilderness of sin and transgressions, and came down from heaven and made himself lower than the angels that he might bear our sins, though he knew no sin. What a wonderful God we have! We can sing praises only to his holy name. He is our salvation, there is none other. Our hope rests in him. The prayer of our hearts is that God hath called us by his grace unto the fellowship of his Son, our Lord and Savior Jesus Christ. When the Spirit of truth convicts us of our sins, we then are stricken in our souls by that knowledge of our unrighteousness and see our just condemnation before God. Being thus burdened with sin, how we do mourn over our iniquities! Where is our escape? Jesus is the way, the only way, our hope which

brightens the dark clouds with the golden light. In Matthew xix. 14, Jesus said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Are we his little children? We live by hope, and that hope is an anchor of our souls. Then, too, in God's own time the Holy Spirit sets before us the hope recorded in the gospel. He gives us the eye of understanding and we see Jesus our Savior who died for us that we may be freed from our sins and saved from everlasting punishment. The Scripture says that he that believes on the Son hath everlasting life, and he that believes not shall not see life, but the wrath of God abides on him. (John iii. 36.) God does not appoint his people to wrath, but to obtain salvation by Jesus Christ; for as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, but of God. His mercy endures forever and all things are in his hands. We should thank him it is so. God has chosen you before the beginning unto salvation through the sanctification of the Spirit and belief in the truth. (2 Thess. ii. 13.) God's eternal election of his people before the beginning of time was his greatest blessing to man. "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." "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors, through him that loved us." The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy. He will rest in his love, he will joy over thee with singing. (Zeph. iii. 17.) Wherefore he is able to save unto the uttermost them that come unto him by Jesus Christ. (Heb. vii. 25.) We have these promises, and by the operation of the Spirit the chosen redeemed of the Lord are set apart to the obtaining of the salvation that is in Christ Jesus unto glory, being led by the Holy Ghost. Our Savior prayed, Sanctify them through thy truth, thy word is truth. (John xvii. 17.) Howbeit, when he, the Spirit of truth, is come he will guide into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come; he shall glorify me and shall show it unto you. (John xvi. 13, 14.) These Scriptures are for our enlightenment, and a guide to the things that pertain to the blessing of Christ Jesus toward his people; for all that are kept by the power of God through faith unto salvation ready to be revealed in the last time, will go unto him and be with him for ever and ever. Christ did not die in vain. Whether we wake or sleep, we shall live together with him in glory. He brought us up from under the curse of the law of sin and death that we

should sit together with him in heavenly places. Christ is the firstfruits of them that slept. He now reigns above, and the last enemy that shall be destroyed is death. The dead in Christ shall rise incorruptible, mortality shall be swallowed up of life. God our Savior put away all sin, and by him and through him are all things done. We mourn on account of our sinful nature, but we are encouraged in knowing Christ's promise: Blessed are they that mourn, for they shall be comforted. When we can see and feel the same things within ourselves that are spoken of by holy men of old, it helps to stir up our minds unto things which are dear to our souls. We are caused to say, and are given light to know, that it is by grace we are saved, and that not of ourselves. Brethren, we must consider that we were by nature the children of wrath even as others, but thanks be to God for the great mercy and wonderful love which he has for his redeemed. Jesus having done this for his little ones, may we live together in everlasting fellowship, and love forever reign among us.

The Lord willing, the next session of our Corresponding Meeting is appointed to be held with the Frying Pan Church, Fairfax County, Virginia, at the regular time next year, unless otherwise arranged and announced in the SIGNS OF THE TIMES, at which time we hope to be favored with your messages and messengers again.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

(Written by Elder C. W. Vaughn.)  
*The Salisbury Old School Baptist Association, in session with the Snow Hill Church, at Snow Hill, Maryland, October 24th, 25th and 26th, 1934, sendeth greeting to the several associations and meetings with which she corresponds.*

DEAR BRETHREN:—Following our usual custom, we address you with this letter to testify to you of our fellowship and love for the truth of God. This Association contends for the revealed religion of Jesus Christ. We refer you to the quotation, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."—Deut. xxix. 29. "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Psalms xxv. 14. We are living by faith that God is a supreme sovereign, and he works his will in the army of heaven and among the inhabitants of earth, and none can hinder him, and none can come to Jesus except those drawn by the Father, and no man knoweth the Father save the Son, and he to whom the Son will reveal him. As it is recorded, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. These sacred truths are testified of in

the quotations referred to, and we are anchored in them in such a way they are our life. We truly hope the realities of the truth have been revealed to us by the Spirit, and that which we have tasted and handled of the word of life declare we unto you. We do confess we are sinners, and we are conscious of it, but we hope grace was given in Christ Jesus according to his electing love, predestinated purpose, and that inheritance is revealed in heaven, and all the sweetness of fellowship and joy is but a foretaste of the joys that shall be revealed in us as the saved of the Lord. This secret of God's love revealed to poor sinners is but little compared to the fullness of his wisdom and knowledge. God revealed to Israel as a nation a law for rule and government, which identified them as a favored people, and the commandments were received and obeyed from a natural and carnal standpoint, but we feel they were portraying better things that were treasured in the law of the Spirit of life that was in Christ Jesus, and the keeping and obeying is from the heart, which was embraced in the new covenant he (God) declared he would make with his people "after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. viii. 10. These truths are revealed to the quickened sinner by the Spirit in which the kingdom of God is brought to view, and

the way of salvation of sinners through Christ Jesus made clear. The servants of the church of God sent of the Son of God to feed the flock which the Holy Ghost has made them overseers are entirely dependent upon him for their understanding and strength, and look unto the hills from whence cometh their help. We feel these are safe places for poor vile sinners. They are not going forth in their own strength, but in the demonstration of the Spirit and power proclaiming glad tidings unto the sons of men, as the Spirit has taken of the things of God and shewed it unto them. This association of churches is established in this doctrine, and love it, and has strong regard for those who believe and preach the same glorious truth. As an Association, we hope to be kept in this revealed truth, and to those of like precious faith, we greet you in this our annual epistle, and our prayer to God is that we shall be kept, and directed in the doctrine of salvation by grace, and those of our correspondence be thus favored of God. If we have these things it is because they have been revealed unto us, and this is not ours to give to other men, but it is as Jesus answered the Jews, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii. 16, 17. In like manner the true worship of God is manifested among the sons of men.

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

CORRESPONDING LETTERS.

*The Salisbury Old School Baptist Association, in session with the Snow Hill Church, Snow Hill, Maryland, October 24th, 25th and 26th, 1934, sends greeting to our sister associations of our correspondence.*

DEAR BRETHREN:—Another year has passed and through the wisdom, power and mercy of God we have the privilege of again meeting as an association, meeting your messengers and correspondents in love and fellowship in the Lord. It has indeed been a pleasure to us to meet your messengers, who have declared the unsearchable riches of our Lord and Savior Jesus Christ, and him crucified. We sincerely hope that each and all of us will go to our homes feeling that it was good to have been here.

Our next session of the Association is appointed to be held, the Lord willing, with the Salisbury Church, Salisbury, Maryland, beginning on Wednesday after the third Sunday of October, 1935, when and where we hope to meet you again.

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

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

Mrs. Henry Hayman, Md., \$2; Ray West, Nebr., 50 cents; Mrs. Rosa Stevens, Mich., \$1; Attie A. Curtis, Maine, \$1; G. C. Jordan, Mo., \$3; E. Annie Parker, Md., \$3; "A friend," Ont., \$1; A. W. Bloomfield, Mo., \$3; Z. B. Cullen, Ky., \$2.

## MARRIAGES.

By Elder H. C. Ker, at his residence, Delmar, Maryland, March 31st, 1934, Dr. Lee W. Warren, of Berlin, Maryland, and Miss Mary E. Hallaway, of Newark, Maryland.

By the same, at the bride's home, Fruitland, Md., April 21st, 1934, Daniel E. Matthews, Jr., of Salisbury, Md., and Miss Stella F. Sirman, of Fruitland, Md.

By the same, at his residence, April 21st, 1934, Edward M. White, of Salisbury, Md., and Miss Edna B. Layfield, of Parsonsburg, Md.

By the same, at his residence, June 29th, 1934, John W. Elliott, of Salisbury, Md., and Miss Pearl A. Morris, of Salisbury, Md.

By the same, at the home of Mrs. Ralph Ellis, near Delmar, Del., July 14th, 1934, William L. Ellis, of Elizabeth, N. J., and Miss Evangeline M. Mason, of New York City.

By the same, at his residence, July 21st, 1934, Linwood L. Lowe, of Laurel, Del., and Miss Margaret A. Brillingham, of Laurel, Del.

By the same, at his residence, August 18th, 1934, Hayward L. Adkins, of Salisbury, Md., and Miss Elizabeth Townsend, of Salisbury, Md.

By the same, at his residence, August 25th, 1934, Clyde E. Malone, of Siloam, Md., and Miss Evelyn V. Powell, of Salisbury, Md.

By the same, at his residence, September 22nd, 1934, Clarence A. Houston, of Seaford, Md., and Miss Elsie R. McGee, of Laurel, Del.

By the same, at his residence, October 20th, 1934, James W. Calloway, of Laurel, Del., and Miss Elizabeth Truitt, of Whaleyville, Md.

## OBITUARY NOTICES.

**CHARLES C. TOMLINSON**, our beloved brother in Christ, departed this life June 2nd, 1934, at his home, in Delmar, Delaware, aged 73 years. About a year before his death he suffered a stroke of paralysis, from which he never fully recovered, this, together with other complications, took him away. He united with the Smith Mills, Little Creek Old School Baptist Church in 1894, being baptized by the late Elder A. B. Francis. He was devoted to the church and loved the doctrine of saving grace. He was acting clerk for a number of years. His home was open to the church and friends; nothing pleased him better than to entertain. He was reconciled to his Master's will and endured his sufferings with great fortitude. He leaves a widow, sister Tomlinson, and two children, John and Mrs. Paul Kenney, all of, or near Delmar.

The funeral service was conducted by the writer, his pastor, at the home, and was largely attended. He was a man of many friends. The interment

took place in the Smith's Mills Cemetery, adjoining the meetinghouse where he was received forty years ago. Sister Tomlinson and the children have the sympathy of all their friends.

### ALSO,

Our highly esteemed friend, **FRANKLIN J. STEVENS**, was born August 15th, 1877, near Trappe, Talbert County, Maryland, and died at his home, near Easton, Maryland, August 19th, 1934, making his stay on earth 57 years and 4 days. On September 26th, 1899, he married Mrs. Rosa Hastings Bennett, to which union two children were born: Chaplain J., of Whittensburg, Texas, and Ohle H., of Cordova, Md. These sons, together with his widow, two sisters and three brothers survive him. In faith he was a firm Old School Baptist, in business absolutely dependable. He and sister Stevens lived sixty miles from Delmar, Del., their nearest place of meeting, and never missed an appointment unless providentially hindered. He took great delight in entertaining the church members and friends, and he surely had the way of making us all feel at home.

The funeral service was conducted by the writer at the home, and was largely attended. The interment took place in the Old School Baptist cemetery at Smith's Mills, Del. We all miss him, and our sympathy goes out to sister Stevens and the sons.

H. C. KER.

**REBEKAH HAYS**, a daughter of Elder J. T. and Sarah J. Barnes, was born in Johnson County, Missouri, April 8th, 1892. She came with her parents to Touchet, Washington in the year 1901, and lived there until her marriage to Henry A. Hays, December 9th, 1908. Since then her home had been in different localities in Walla Walla County, Washington. She had been in failing health for the past four years, having contracted tuberculosis as the result of an attack of the flu, which it was impossible to overcome, and which finally resulted in her death, October 20th, 1934. During most of the last year of her life she suffered greatly, and when she realized there was no chance for her recovery she became wholly reconciled to her lot and patiently awaited death, often expressing a desire to depart and be at rest. She never made a public profession of religion, but left unmistakable evidences of a living faith. When in health and within driving distance with a team she and her little family were generally at the meeting at Touchet. Her husband and four children are left. The children are Harold, Opal and Mary Jane Hays, of Dixie, Wash., and Mrs. Orlena Demory, of Walla Walla. Also surviving are her father, Elder J. T. Barnes, of Touchet, Wash., two sisters, Mrs. Anna Weathers, of Seaside, and Mrs. Edith Showalters, of Freewater, Ore., and three brothers, Ed. Barnes, of Amoret, Mo., Fred, of Touchet, Wash., and Sam Barnes, of Freewater, Ore. It was her desire and standing request for

several months that I should minister at her funeral, which request was carried out at a funeral parlor in Walla Walla, October 22nd, followed by interment in the beautiful Odd Fellows' cemetery at that place. With all her trials of life finished, and a bright assurance of an inheritance of the glory of the redeemed of the Lord in the resurrection, why should we mourn?

C. W. BOND.

**GEORGE WILLIAM PETERS** was born near Monroe, Georgia, October 11th, 1870, and died June 23rd, 1934, in his sixty-fourth year. He had been a member of the Primitive Baptist Church forty years and a deacon about twenty years. His passing was very sudden. He was feeling as usual all morning, and as he finished a tub bath he fell asleep to awake no more in this world. He leaves a wife and six children, all married: Bessie, Macy, Nannelle, John, Carolyn and Edward. He was a son-in-law of the late Elder James M. Adams.

The funeral was conducted by his pastor, Elder J. C. Hewitt.

ALSO,

**JAMES ALBERT PETERS**, son of G. W. Peters, born May 4th, 1893, died October 8th, 1934, aged 41 years. He never joined any church, but enjoyed hearing the gospel as it was preached by the Old School Baptists. He lived only a few hours after being in an automobile wreck. His body was laid by the side of his wife, who preceded him to the grave five years. He leaves four orphan children, who are now making their home with their grandmother.

SARAH ADAMS PETERS.

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

**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.

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BAPTIST CHURCH**

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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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 808 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one-half block west. All lovers of truth are cordially welcomed.

J. R. HARDY.

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday with brother and sister Berry, 2807 Pearl Street, Santa Monica, California. Every third Sunday with brother and sister Staggs, 506 E. Raulston Street, Ontario, California.

T. D. WALKER.

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

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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

E. B. AULT, Church Clerk.

The Old Baptist Church of Chicago meets at the home of Mrs. Sarah Parker, 4514 N. California Avenue, the first Sunday of the month. All lovers of the truth are invited to meet with us. Pastor C. A. Jones.

(MRS.) E. BRUNOW, 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.

## "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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