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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

COLOSSIANS III. 2-4.

“SET your affection [or mind] on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

The security of God's people furnishes consolation for the tiding over many rough and stormy scenes this side the blissful state of eternity. If we had to look to anything belonging to the natural man for hope in the beyond I am persuaded that grace-taught children would be carried down so low in despair that they would cease to hope of ever seeing their Elder Brother, Jesus, and of ever being with him and like him. In this time, when even the camps of Israel are being turned from peace and joy, trusting and resting in the wrought out righteousness of Jesus, to a tossed to and fro crowd, hearing the lo here and lo there, do we find many interpretations placed on the word. Some are telling us that we have the destiny of Zion and our own individual welfare in our own hands. We

are commanded to place our minds on eternal things, instead of earthly things, because by so doing we may attain to large membership, active churches and all temporal things. But the eminent apostle does not tell us that. He gives a reason for doing this, but it is not for reward.

Let us digress a little, to get before your mind what is necessary for us to understand before we can heed the many scriptural admonitions. No man can of himself obey what is commanded. The word, as it is written by divine inspiration, does not put life or spiritual desires in the reader. Some of my best friends are people who seemingly are as destitute of the Spirit of God as any dead sinner can be, yet they can quote much Scripture. We must conclude that the Spirit alone teaches us to obey, because we would only be as foolish Galatians doing anything without the Lord. “This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? having begun in the

Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"—Gal. iii. 2-5. Here is ample evidence that the Spirit is ministered unto us by the same One that begat us to a lively hope. (1 Peter i. 3.) He that began a good work in us will not desert us to our carnal desires, which are all evil, but we may rest assured that the same God, who cannot lie (Titus i. 2), promised eternal life before the world began, and will, for the perfecting of his glory and the bringing together of many heirs, perform it all to the day of Jesus Christ. (Phil. i. 6.) "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now 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. How any man can construe this language to mean time salvation is beyond me. These were little children being addressed and admonished by their undershepherd along duty's ways. They were obeying characters, having always done so. The apostle is being led by the Spirit to admonish them to continue doing so, but, like all God-called ministers, he knows where the life is, so he is leaving the performing of that duty to God, and comfortingly tells them that all their salvation is of the Lord.

But let us desist just now on that,

because it would seem that the things Jesus has in store for his elect are the result of his feeling all righteousness, and that their walking in him and his commands are the direct result of his having given them the will and working the do.

When the apostle wrote the Colossian brethren it was revelation from Jesus Christ. Set your mind on things above, and not on things of the earth. There must have been a reason other than a reward. Paul plainly tells that reason: "For ye are dead." How is the quickened child of God dead? Before the life-giving Spirit comes into their heart, teaching them what sinners they are, then they are dead in sin. Let us emphasize the fact that death has no degrees. Anything that is dead is destitute of any of the life under consideration. Any one who agrees with Paul that the natural man is dead in sin must agree that the child born again is also dead and both deaths being complete. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 1-4. Here is good news indeed to the poor sin-burdened souls. They no longer love sin, but they hate it, and the hateful things in their flesh cause them much

sorrow. "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inner man."—Rom. vii. 21, 22. Oh, so many times have worldlings flung in our face, If I believed as you do I would do just anything I wanted to. Yes, and I am persuaded that only the fear of the law keeps them from it any way, because they still have the love of sin in their hearts. But with God's humble poor it is so different. They have their fill of sin and could they do the things that they would sin would be no more in their lives.

"Your life is hid with Christ in God." Lift up your drooping eyes, little way-worn pilgrims, for all is safe and secure. God, in Christ, paid it all, and nothing can take the home away from his chosen people.

"Not all the pains that e'er I bore,
Shall spoil my future peace;
For death and hell can do no more
Than what my Father please."

Our lives (if indeed he ransomed me) are hid in Christ, and for one of the elect to be left must first dethrone God himself. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; [How can some believe that Christ would fail to keep those he gave eternal life, when the gift meant the sacrifice of his own blood?] and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John x. 27-30. "And he that sent me is with me: the Father hath not

left me alone."—John viii. 29. "Believest thou not that I am in the Father, and the Father in me?" "At that day ye shall know that I am in my Father, and ye in me, and I in you."—John xiv. 10, 20.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." What glad tidings of great joy! What wonderful love is this manifested to poor sinners! Nothing about them to merit the notice of the sinless child Jesus, but the fact that they are covenant children, and for that reason he takes them from out the wilderness, wherein there is no water, and makes them to drink of water everlasting. That was all wrought out by him alone, when we were as yet enemies to him, but having loved his bride with an everlasting love, he goes about to pay their debt, and while paying it he is establishing a righteousness that is all complete, leaving them holy and without blame before him in love.

But our Savior is doing more for us than to die for us. By day and by night he keeps us, even when we are not mindful of ourselves. By the still waters he leads us and makes us to lie down in green pastures. The dear old walls and bulwarks of Zion are maintained by him and daily he adds to his church such as should be saved and that he would own at his second coming.

Let us not stop our meditation here, for his watchcare is not going to end at the grave. For countless ages our dust may moulder away, but his all-seeing eye never sleeps. When the Lord descends from heaven to gather his chil-

dren home none will be left. They that are in the graves shall come forth; the sea shall give up its dead and those still living shall be changed, in a moment, in the twinkling of an eye, and all shall rise to meet him in the air. What more can we desire?

"God, my Redeemer, lives,
And ever from the skies,
Looks down and watches all my dust,
Till he shall bid it rise."

The years of my youth I thought much of the cold and silent tomb, and shuddered with much fear and anxiety at the thought that some time I must leave all the things of nature and lie down in death. But although still young in years, I trust that I have been shown the vain and frivolous ways of this time journey I am on, until I no longer fear to quit the walks of men as I once did. True, the natural man still dreads the sting of death, but the fiery darts that are hurled at poor wayfaring pilgrims, together with the unceasing trials and afflictions, mingled with a stubborn nature and hateful disposition, at times leave me in such a state that it would be peace to depart and be with Jesus.

Just a little more and I am through. As much as is in you, dear reader, take courage and press on a few days longer. Just a little longer on the battle field and the war will be over. Then we that have a good hope in Christ shall die a natural death, trusting sweetly and assuredly in our Assurer that some glad to-morrow he "will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

even every one that is called by my name." Then shall the sheep enter into the Father's house, where there are many mansions, there to be with Jesus, and like him, to know no more the aches and pains and the things of time, but to walk in his light that illumines the city of our God, and to sing redeeming love for ever and ever.

In a little hope,

W. D. GRIFFIN.

FAYETTE, Alabama.

NEWBURY, Ontario, Aug. 4, 1886.

MRS. ELLA McCONNELL—DEAR SISTER:—I feel with the apostle Paul to say, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." From what you have written in your precious letter of the exercises of your soul, the way you have been led, it was with feelings of sacred pleasure that I read, and felt you were speaking of the things which pertain alone to the children of God. How highly favored of the Lord! How wonderful the grace and tender love of Jehovah manifested in you, in singling you out and teaching you things which none know, or care to know, but "the taught of the Lord." And thus, dear sister, the Lord has declared, and has sealed you as one of his eternally loved, as one of his dear children. It is written in the Scriptures, "As many as are led by the Spirit of God, they are the sons of God." When compared with the vast multitude of those who profess to be christians, those who truly give evidence of being such seem to be very few. The way and the fare of the way-

faring men (Isaiah xxxv. 8) is unknown by the religious world. It is "a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it."—Job xxviii. 7. 8. These "wayfaring men" are the redeemed of the Lord, bought with the precious blood of Christ, and in the strength of the Lord of hosts they walk in the "high way" of the King of Zion, "the way of holiness." Jesus Emmanuel is our glorious King, and all his subjects, his ransomed ones, "shall come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." These "wayfaring men" then are the elect of God, and I feel a peculiar delight in the sweet persuasion that I have that you are one as I again contemplate what you have written in your letter of the way wherein you have been led, and how you have fared in the way. You have participated in carnal religion, as you express it, "I thought I could work out just such a righteousness as my soul needed, and could begin the good work at any time I pleased." The time came when you obtained a considerable amount of worldly religion. This carnal religion which assumes to itself the name of christianity is a partnership business, God has done or will do his part if the sinner will do his. It is an enterprise in which each (God and man) has stock, joint stock. You did your part, put stock in the business, and things prospered, and you say, "Then what a prarisaical life I began to lead."

O, my dear friend, how many, many in the world have no better religion than all this; they live contented in it, boast of their possessions therein, and die, it may be, and "there are no bands in their death." "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" Is there not a hope in our hearts that the blessed God hath put a difference between us and those who are destitute of his eternal favor? (Exodus xi. 7.) Therefore our song will ever be in notes of sweetest praise to our God, ascribing salvation, and blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Like the four beasts, I feel like saying, Amen. (Rev. v. 13, 14.) Though you were well started, and progressed favorably in pharisaical religion, had been immersed, was a member of a professed church of Christ, you became disquieted in spite of all your resolutions, and workings, and instead of getting better you grew worse; all the fleshly religion you possessed could not heal the unrest, the trouble that encompassed you; it could not satisfy the hungerings and thirstings of your soul. In the midst of all this you found, to your dismay and sorrow of soul, that you were vile, so sinful that you were constrained to pronounce judgment, and confess with shame, I am unclean, unclean. In all this is manifest the goodness of the Almighty God to your soul. It is written concerning the Israel of God that they shall know every man the plague of his own heart. (1 Kings viii. 38.) Yes, it is when a poor

sinner is quickened, has experienced divine life, made a partaker of the divine nature, and is born again, that in the light of life he sees how sinful he is; and that mourning, those sighs over your sad condition, show that the Lord has written his law in your heart, that he has put his fear there, for "the fear of the Lord is to hate evil."—Prov. viii. 13. And it is written, They shall mourn every one for his iniquity, and loathe themselves in their own sight. (Ezek. xx. 43.) These are they whom the Lord hath blessed. "Blessed are they that mourn, for they shall be comforted." They are eternally blessed, and this blessing is according as the Lord their God has chosen them in Christ Jesus before the foundation of the world. (Eph. i. 3.) The Lord has put his law in your inward parts, and has written it in your heart, and from this new heart proceed hungerings and thirstings after righteousness. These hungerings are not the functions of our carnal heart; this you have found out is a corrupt fountain, and cannot send forth pure streams, but your sorrowful experience is that, Every imagination of the thought of man's heart is only evil continually. Righteousness is not found in our fleshly nature. So, hungry and thirsty your soul has fainted in you. (Psalms cvii.) Blessed are you! Righteousness is stored up in Jesus for you. He is our righteousness (1 Cor. i. 30; v. 21.) Thou shalt be filled. (Matt. v. 6.) Thou art blessed already, and this blessing is according (not to your goodness, or vileness, or because you have exercised the will of the flesh,

alias "free will," and have done your part, but) to Jehovah's eternal delight in, and election of you in Christ Jesus before the foundation of the world. (Eph. i. 3.) When the Holy Spirit discovers to us our true condition as poor sinners, then we see how vile we are. All our righteousnesses are then seen as filthy rags. (Isaiah lxiv. 6.) They will not do to wear before the throne of God. They are loathesome and a stench in our nostrils, and, like Paul, we count it all dung and dross that we may win Christ. (Phil. iii. 4-11.) All this in measure you have felt, and thus it is manifest that you are taught of the Lord.

"Those feeble desires, and wishes so weak,
 'Tis Jesus inspires and bids you still seek;
 The Lord who thou seekest will not tarry long,
 And to him the weak is as dear as the strong."

In all that you write, complaining of your sinfulness and corruption, which, like the restless waves of the sea, is ever casting up mire and dirt to your grief, I am the one that sadly knows that man is vile, and from day to day I have to say with you, "There never was a heart so base, so false as mine has been, so faithless to its promises, so prone to every sin." Many, many times in spirit have I cried out, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24. And I have known what it is, and so will you find thanksgiving filling your heart, and in triumphant melody sing, "I thank God through Jesus Christ our Lord." Your soul's longing is to eat and drink of the precious things of the gospel of Christ. The truth as it is in Jesus is what you feel is good and

blessed to hear preached. There only in Christ's gospel is what your soul hungers and thirsts after. In Jesus alone is your hope. All your expectations are in the gospel of the grace of God, and you find a joy in the doctrine of God our Savior, though fears arise amidst all your longings that the things of Jesus are not for you. Surely this is the way that the wayfaring men are led. And all the bitters in their cup, the darkness they pass through, their grief and burden experienced under the sense of their own vileness, the mourning, hungerings, thirstings, helplessness, bitter fightings and wrestlings with their conscious sinfulness, and the buffeting of Satan, all of this you, in a measure, are being made to know, with all the taught of the Lord. Oh how sacred, how consoling sweet it is to be drawn to Jesus, and to find in our dear Savior all our salvation and all our desire.

How glad I shall be to hear again from you of your welfare, and what things have been done in the way. (Luke xxiv. 35.) The gracious Lord, I am persuaded, will never leave you nor forsake you. Therefore will the Lord wait that he may be gracious unto you. Every revelation of his mercy, grace and tender love the Lord best knows when and how to bestow upon you. He has his set time to favor Zion, and times and seasons are in his power, and it is very precious to feel, "My times are in thy hand,"—Psalms xxxi. 15, and therefore will the Lord be exalted that he may have mercy upon us, for our God is a God of judgment. "Blessed are all they that wait for him."

—Isaiah xxx. 18. May we be found by the graciousness of our God waiting upon him alone, for from him only cometh our expectation.

Earnestly desiring of the Lord that you may know and prove more of his mercy, love and power, I am, I hope, your brother in the pathway of tribulation,

FREDERICK W. KEENE.

DESOTO, Ill., Sept. 24, 1934.

DEAR EDITORS:—I am inclosing a gospel letter, written by our dear sister in Christ, Mrs. Fannie H. Chester. I would be glad to have it published in the SIGNS for other dear saints to read. I have her consent to its publication. Send on the dear old SIGNS, for I do not know what we would do without it. May the Lord spare you to continue the SIGNS, is my prayer.

(MRS.) STELLA ODOM.

MURRAY, Ky., June 22, 1934.

DEAR SISTER ODOM:—Has it been the providence of God that we feel to address each other as sister? Several weeks have elapsed since your dear and encouraging letter came, loaded with God's love, as I deem it. Time after time I have felt I should write, but, dear sister, I am so insignificant that I go on moaning and groaning, and at this very moment I am so inadequate I feel ashamed to make the attempt. I have not been very well of late and the weather has been very warm, but I do not mean to be a pessimist.

Dear sister, just now John xii. 25, is before me: "He that loveth his life shall

lose it; and he that hateth his life in this world, shall keep it unto eternal life." Oh this most wonderful expression of the dear Savior is very searching indeed. It is contrary to all nature for a human being to hate his own life, and yet Jesus said in another place, Except a man hate his own life he cannot be my disciple. I feel there is none able to understand this only those who have deeply experienced it. How often do God's children feel that all evidence is against them. They would be free from the very things that make them hate their lives in this world. He that loves his life in this world has not the marks of a child of God, but is at peace with himself, and is under the reign of the strong man of which Jesus spoke: "When a strong man armed keepeth his palace, his goods are in peace."

Sister, you wrote of your imperfections, and how you hated your sinful life. Now remember, when this peace is broken up by the stronger there is no more peace, for a new life, of a higher grade, a holy nature, is given, and is as much at variance with sin as Jesus Christ himself. It is Jesus Christ in them, and the Scriptures saith, In him was life, and the life was the light of man. It is light that maketh manifest, and when the light enters one's heart that one sees what he never saw before, he is then quickened, or regenerated, or born again. The evidence of the new birth is that one hates sin, and hates it worst of all in himself. He feels that he is the very chief of sinners, and will continue to be so, for the light will continue to shine and all sin and depravity

is made manifest in him and he sees and feels it, and now having been blessed with the light of life from above he is made to hate what he sees and feels in himself, so that he at once comes under that description of the Savior, who said, Blessed are they that mourn, for they shall be comforted. This blessedness he cannot take unto himself, for so great is his own condemnation in his sight and feelings that he feels the gracious promise cannot apply to him, therefore he (we) do mourn, not knowing that it is the blessing of light and life causes his mourning. Sister Odom, this is the very root and foundation of true and real repentance. Oh such a false idea, that men repent in order to a change of heart, for that such repentance prevails to a change of heart can have no foundation at all. Repentance without God is no repentance. True repentance toward God follows only after regeneration, and is an irresistible effect produced by the Spirit working in them. It never fails to bring the sinner into a state of deep sorrow and distress of soul, and he that truly mourns because of sin has been born again. O, sister, is not this the dearest, sweetest thought on earth? for I can truly say, I have wept, shed enough tears mourning over my sins to have washed Jesus' feet. Oh I just want to thank the blessed Jesus, for he died for my sins. The Lord planned that his dear Son must suffer and die on the cross for my sins, but, sister, I feel that if justice had been done I should have been sent to hell. You will find where our blessed Master said, I came not to

call the righteous, but sinners to repentance. He calls them to repentance, not to come to repentance. If we could see the difference between calling upon a man to repent and calling to repentance we could see what he meant when he said, I came to call sinners to repentance. His words are spirit and they are life. He speaks in the heart and to the understanding. He speaks now, he says, The hour is coming and now is, when the dead shall hear my voice, and they that hear shall live. This is speaking the dead to life. It is not his words that are printed in a book, no, no, my dear sister, but it is the still small voice that speaks in thunder tones in the soul and brings the dead to life. He said, Marvel not at this, for the hour is coming in the which, all that are in their graves shall hear His voice and come forth.

“He that loveth his life shall lose it.” This is evidently one who is at peace with sin, and never has seen its heinous nature; who loves the ways of this world, and who is satisfied with it. But he that hateth his life shall keep it unto eternal life. Sister, this is a cheering thought to one who really hates sin, the one who hates the life they live here in this world. If, dear sister, we are made to hate our ways and what we do in this life, then we belong to the latter class described in this text. There is no doubt about the matter. Dear old Paul said the things he did he hated. They were the things of the flesh. He did not mean he hated the things of the Spirit, but he hated the things of the flesh. He said, We are the circumcision that wor-

ship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. He that hath confidence in the flesh loveth his life and shall lose it, but he that hath no confidence in the flesh hateth his life in this world. Now, my dear sister, if I see correctly circumcision of the heart in the Spirit cuts the child of God off from the flesh, or confidence in the flesh, so that when he resolves and vows within himself that he will do thus and so, he finds he cannot, and ere he is aware of the fact he breaks his solemn promises and is made to know there is no confidence to be placed in the flesh. Many of God's little ones here in time often conclude that because they cannot do as they thought to do they are mistaken and never have been born again, whereas, their failures are the very evidences that grace is leading them out of self and causing them to look to the Lord for what they need. Then comes another Bible description: “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” So, then, the pitiful child does not aim to work himself up to that point, but is all the time endeavoring to avoid it, and would never be there were it in his power to prevent it; but his attempts to escape become the very means of his overthrow, and instead of supplying his needs brings him into a state of poverty. So instead of increasing confidence in the flesh, it lessens it and makes him to look to the Lord and to depend upon him for all righteousness. 1 Corinthians i. 30: “God is made unto us wisdom, and righteousness, and sancti-

fication, and redemption." So he that glorieth, let him glory in the Lord. "It is not the will of your Father which is in heaven, that one of these little ones should perish." Christ prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

Sister Odom, I must close. This may not interest you, but it is sweet to my soul. Look over my weakness, and pray for your poor unworthy sister, if one at all.

With much love,

(MRS.) W. T. CHESTER.

FAYETTE, Ala., Sept. 25, 1934.

ELDER A. K. MYRICK—VERY DEAR BROTHER:—I received your request at the Association, by the hand of your father, and will now try to comply with it although a sense of unworthiness and incompetency causes me to dread the work, yet a sense of responsibility and duty impresses me to answer my part and "shew mine opinion."—Job xxxii. 10.

To begin, I will say that the Scriptures you have quoted and asked me to comment on are of such a nature that I am persuaded that a correct interpretation of one of them would be a fairly good interpretation of all of them, but I shall, God being my helper, take notice of them all.

The first thing I wish to impress on your mind is the fact that there are two kinds of people in the world, that they constitute two worlds, that they have two doctrines and that they sprang from two Adams. The first Adam

was of the earth, and earthy; the second Adam was the Lord from heaven, a quickening Spirit. (1 Cor. xv. 45, 47.) Our first birth was a fleshly and blood birth and cannot inherit the kingdom of heaven. (1 Cor. xv. 50.) And remember that heaven is not a reward we receive for our obedience, but it is an inheritance for God's children, who are heirs of the second Adam, the Lord from heaven, who overcame all things and shall inherit all things. (Rev. xxi. 7.) Therefore all his children are rich. As a proof text that there are two worlds spoken of in the Bible, and two manner of people, turn to Genesis twenty-fifth chapter, beginning at the twenty-first verse: "And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together 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, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger." Remember, these two manner and two nations of people were so different from each other that the Lord hated the elder and loved the younger, and decreed, before they were born, that the elder should serve the younger. The Lord also said, I have loved Jacob and hated Esau, and laid his mountain and his heritage waste for the dragons of the wilderness. (Malachi i. 2, 3.) In Psalms cviii. 9, it is said,

“Over Edom will I cast out my shoe,” signifying that the Lord will never redeem Edom, which is Esau. Now read the fourth chapter of Ruth, and note carefully the eighth verse: “Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe,” thus signifying that he never would redeem Ruth or her inheritance, but would forever leave that right to his kinsman, to wit, Boaz. Therefore, when God says, “Over Edom will I cast out my shoe,” he means, I will never redeem Edom (Esau). Now, I have tried to make it plain, by the type of Jacob and Esau, that there is one world represented by Jacob and another represented by Esau. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”—John xv. 18, 19. There is a world that, by wisdom, knew not God. (1 Cor. i. 21.) There is a world, the whole of which wandered after the beast. (Rev. xiii. 3.) There is also a world that God, in Christ, reconciled unto himself, by not imputing their trespasses unto them. (2 Cor. v. 19.) This same world God so loved that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John iii. 16.) This is the world whose inhabitants are born into the family of the second Adam, the Lord from heaven. Being born of an incorruptible seed, by the word of God, that liveth and abideth forever. (1 Peter i. 23.) This world is

composed of believers in Christ, and shall never perish, but have everlasting life, and shall not come into condemnation, but have passed from death unto life. (John v. 24.) They are heirs of God and equal heirs with Christ (Rom. viii. 17), and constitute the bride, the Lamb’s wife (Rev. xxi. 9), and by reason of the near and dear relationship and the oneness between them and their Head and Husband, he had the right of redemption, and the love that he had for them was the incentive that made him to do it. Read the twenty-fifth chapter of Leviticus on redemption.

When Jesus was here on earth he met the children of this wicked world and talked with them. He could trace their geneology, and tell them exactly where they originated from. Read the eighth chapter of John. He tells them in that chapter that they are of their father the devil, etc. In fact, the context is drawn in the first two children that were born. The first born slew the younger, and for no other reason but that “his own works were evil, and his brother’s good.”

Wherever the true gospel is preached the line of discrimination between these two worlds is so plainly drawn that “some believe, and some believe not.” Those who believe are born of God; those who believe not have only a flesh and blood birth.

Now I feel I have answered your citation, John iii. 16, and will try to meet the second.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not

willing that any should perish, but that all should come to repentance.”—2 Peter iii. 9. I will say here that the “all” in the above quotation includes only the “usward,” and not the whole of Adam’s race, and as to who are the “usward,” read the first chapter of this letter and you will find that he addressed “them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.” If they obtained this distinction through the righteousness of God and his Son they evidently were born into the family, and were just as passive in the hands of God in this birth as they were in the first, for the first is a figure of the second.

I have no desire to change any part of the Scripture, but, that you may get a correct idea of my understanding of the text, I will quote it again with some changes. The Lord is not slack concerning his promise, as some count slackness; but is long suffering to usward, not willing that any (of usward) should perish, but that all (of usward) should come to repentance.

I now come to your third proposition, 1 John ii. 2. We must notice the first verse of this chapter, in order to understand who is addressed. In fact, we should read carefully the entire first chapter, and learn that this whole epistle is addressed to God’s “little children.” In fact, the Bible does not tell us very much about his “big children,” but it has a great deal to say about his little children and little flock.

“And he [Christ] is the propitiation for our sins” Webster’s definition of

the word propitiation is in substance satisfaction rendered, and he puts down as synonyms reconciliation, expiation, satisfaction and atonement. As he is the propitiation for “our sins,” we are bound to acknowledge that our sins are canceled, taken away and atoned for, and that the “our” is none other than God’s little children throughout the whole world, and Peter tells us that his longsuffering will continue, for he is not willing for any of them to perish. He will do his will. Now to apply this Scripture to the whole of Adam’s race and make no discrimination, would be equivalent to saying that language does not mean anything.

Fourth quotation: “And the Spirit and the bride [church] say, Come. And let him that heareth say, Come [those who have ears to hear]. And let him that is athirst come [those who are born of this incorruptible seed and are hungering and thirsting after righteousness]: and whosoever will, let him take of the water of life freely,” which “will” applies to every heaven-born soul.

I now come to your fifth and last quotation, and I feel it is very probable that if you should agree with me on what I have already written it will be unnecessary to comment on this text. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Before we go further let us notice the verse preceding the one just quoted: “Jesus came and spake unto them, saying, All power is given unto me in heaven and earth.” It seems that

he wanted them to know the power and authority that was behind his orders. His eleven apostles had gathered together at an appointed place and Jesus came and met them there. (Matt. xxviii. 16, 20.) Therefore, it seems that he and his apostles were there alone, evidently signifying that his orders at that time were for the benefit of his ministers throughout all time. In Matthew xxiv. 14, he tells his disciples as follows: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." At that time he had twelve apostles and seventy elders, which make eighty-two preachers, but he, being an expert manager, they finished the work in thirty-seven years, for the end came in the year 70, when Jerusalem was destroyed and the Jews scattered to the four winds. Jerusalem was a type of the church, and when Christ set up his kingdom the types were all withdrawn.

Verse twenty: "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." There are many things commanded by our Lord and Master, all of which are included in our duty as christians, but our eternal welfare in a world to come is not hinged upon anything we do, or can do, but we are entirely dependent upon the righteousness of Jesus Christ which is imputed to us and is set to our credit.

One more word, and then I am done. This gospel day in which we live is the sabbath day of the christian world. And as the sabbath day, and the keeping of

it, was the most emphasized of all the ten commandments, so this gospel sabbath is to be strictly observed. It was a death penalty to work on the sabbath day. (Num. xv. 32.) If one of our preachers begins preaching a work system of salvation we strive to correct him, and if he persists in so doing we put him out of the camp. We believe that Jesus came here and did the "six days'" work for his bride and she is to-day resting in the finished work that he did, and trusting him for all spiritual blessings and a home at God's right hand in heaven. So farewell, my brother, and please let me hear from you.

G. W. BERRY.

NEWARK, Delaware.

DEAR BRETHREN:—Inclosed find two dollars for renewal of my subscription to the SIGNS for one year. I sincerely regret I have no more for you. I am not behind, but I realize the SIGNS is behind, financially, but I hope it may stand up by the grace of God, which has upheld and strengthened it these one hundred and two years just passed, and I do hope it may resist, through the wonderful, incomprehensible grace of God, all opposition of false doctrine, which it has had to battle for many years, for if that old and revered saint and preacher, Elder Gilbert Beebe, had surrendered to many without, and some within, where would the visible church be to-day? The answer is, With the Arminian world, smothered under the Babylonish doctrines of the world, in captivity, and not alive as is the

church to-day under the preaching and believing of the baptized saints, still promulgating the whole doctrine of God our Savior in its fullness through these sacred columns, and may it stand until the advent of the second coming of our Savior, which is sure to develop and be manifested as Scripture defines it, spiritually and literally. And it is my prayer that it may be strengthened mightily by the support of its editor, Elder H. H. Lefferts, in his prophetic utterances and writings from time to time. The Old School Baptists have heretofore, and are to-day, promulgating the doctrine of God our Savior in its fullness, and I believe are the only organized group of believers who preach and advocate the doctrine of the Bible. They cannot preach or advocate two specific doctrines: it must be the one and only doctrine of God, whether it offends man or not. Yet we hope to labor with him that is weak, to let patience have her perfect work, until the whole truth is revealed unto him (or them) that would not or could not see His doctrine as Scripture portrays it, spiritually, from time to time unto him or her as they are quickened by the revelation of the Spirit, the third Person in the Trinity.

J. B. MILLER.

HOLYWOOD, California.

DEAR BRETHREN:—I must admit I have been slothful and that some time has elapsed since brother and sister Staggs returned to Texas, and especially since brother G. O. Walker settled in Ontario. The suggestion was made

by Seclusia Church that we correct the announcement of our meetings, published from time to time in the SIGNS OF THE TIMES, as the brethren feared some of the friends might be misinformed and go to 506 E. Raulston, in Ontario, instead of gathering with us at 526 West Nevada Street. This change was arranged by the church and announced in brother Berry's paper. You will see there are only a few changes necessary to correct the notice as printed heretofore. Let this bear my thanks, and should it appear that we do not ask too much, please bear with us in the declaration that we feel thankful that so far we have been favored to meet together, esteeming others better than ourselves, in honor preferring one another and in love serving one another, and that God the Father has brought us together to speak of his power, sing aloud of his mercy and speak of his righteousness, and his only, even the imputed righteousness of God, which is faith of Jesus Christ unto all and upon all them that believe, for there is no difference between elect Jews and Gentiles. The everlasting covenant ordered in all things and sure, embraces all the heirs of promise, and the promise made sure to all the seed, so there is no difference, the whole election of grace being justified FREELY by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation (i. e. complete satisfaction) through faith in his blood,

to declare his righteousness, and, I say, his only, for the remission of sins that are passed through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. (Already turned out.) By what law? of works? Nay, but by the law (commanding power) of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law. In this I am given rest, if not deceived, for the law works wrath, for by it is the knowledge of sin.

"Jesus, how glorious is thy grace,
When in thy name we trust,
Our faith receives a righteousness
That makes the sinner just."

You see what kind of a letter I have written. So far as I know, it will be my last; at least for this year. I have been made thankful that so far I have been kept from saying, A confederacy, to those who say, A confederacy. I have no disposition, when my mind is rightly affected, to judge another man's servant.

I close, declaring that what God has promised he is able to perform, and it must be so, for the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and I am persuaded he is able to keep them and make them fit for his heavenly kingdom.

In the best of bonds, the bonds of love, I am, I hope, your brother,

T. D. WALKER.

CORRESPONDING LETTERS.

*The Lexington-Roxbury Association,
now in session with the Olive and
Hurley Church, Shokan, New York,
September 12th, 13th and 14th, 1934.*

DEARLY BELOVED IN THE LORD:—

Through the kind love and mercy of the never-changing God we have been permitted to meet in another association. Once more it has been with gladness of heart and thanksgiving to Him that we have again received your messengers. The preaching has been sweet to our ears and, we can truly say, food to our hungry souls, as manna that falls from heaven, and heaven alone, and from no other source can it be found. We feel thankful that your Elders have come to us laden with the fat things that alone come from the Father and his throne.

Our next session is appointed to be held with the First and Second Roxbury churches of Delaware County, New York, Wednesday, Thursday and Friday between the second and third Sundays in September, 1935, at the Yellow Meetinghouse, Roxbury, N. Y., meeting to commence at 10:30 a. m., Standard Time, where we hope to greet your messengers with the same love and unity that has thus far abounded in our meetings. Until then, brethren, farewell.

ARNOLD H. BELLOWS, Mod.

AMASA J. SLAUSON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 1935.

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OPENING VOLUME 103.

MAY the Spirit of the Lord help us write these introductory remarks to the new volume with no other motive than to cleave to the truth as his grace may enable us to do so, that the name of the Lord may be glorified and his doctrine adhered to for the comfort and strengthening of his beloved children in the faith once delivered unto the saints. The venerable age of the SIGNS and its consistent loyalty to the original prospectus set forth at the outset of its first publication in 1832 bid us take care lest we, in our day, mar its pages with any real or apparent departure from the standard first set up more than a century ago. If the cardinal points of doctrine for the defense of which the SIGNS first came into being, were worth

contending for then, they are even so now. Being the truth then, they are no less the truth to-day. Had we not ourselves been heartily in accord with the doctrine of the SIGNS, we could not have conscientiously served on its editorial staff. Even being in accord therewith, we have felt very sensibly our own personal deficiency in wisdom and knowledge to thus serve. Only through much felt sense of our own weakness and ignorance, have we continued through the almost twenty-one years we have been on the paper. If there has been any real growth in grace and in knowledge, it is not apparent to ourselves. Instead thereof, realization of our own weakness and helplessness persists within us more than ever. For this work we continually need the guidance and teaching of the Holy Spirit in our treatment of the Scriptures, we need to avoid leaning to our own understanding and to the surmisings of our natural reason and imagination. Such views as are ours, we have been willing to share with the household of faith. That we may have been mistaken in our understanding is humanly possible; that the Holy Spirit could ever err in his revelation of the truth is never possible. We do not claim infallible inspiration for all we express either in the pulpit or in these pages, but the Scriptures are infallibly inspired and there is no error in the revelation or unfolding of them which the Holy Spirit gives unto the children of God. That man may be mistaken is certain; that the word of God, either living or written, cannot err we do must surely believe. From time

to time as we have written for these pages, it may have seemed to some of our readers that we were unduly positive in our assertions. In such cases we have ourselves felt that the clear teaching of the Scriptures warranted our being positive. It is not worth while, nor would it be at all edifying for us to say that we "think" this or we "guess" that: our readers do not want our think-sos or guessings. We believe our writings should attempt to set forth what the Scriptures warrant: if the Scriptures do not substantiate us, we had better not write at all. Those of our readers who have access to old numbers of the SIGNS and are familiar with their contents, can judge for themselves whether the paper has departed from the doctrine set forth formerly by its editors and contributors. Truly we of to-day do not feel that we have the Spirit in the measure in which the fathers had it, yet we hope that in our small measure we have set forth what we believe the Scriptures teach and that it in no wise differs in substance from what this periodical has always maintained. It is a well-known fact that when a patch of garden space is left to itself, it soon grows up with weeds. Just so, when a point of doctrine is neglected for a few years, erroneous notions about it are apt to crop up in the minds of some. Predestination, if it is not faithfully preached and as faithfully believed, is apt to be cluttered up with ideas that are erroneous. The preacher himself cannot open the eyes of the understanding, but the Holy Spirit can use the preacher to teach believers the

correct interpretation of the word. Without the anointing of the Spirit to give unction, the preaching is without power. Granted, however, that one is called to preach, the Spirit will give power to the word preached to clear up misunderstandings of doctrine in the minds of those who are true hearers. The work of the Spirit to do this is not dependent on the preacher, but it is often the pleasure of the Spirit to honor one's ministry to the edification of the faithful. It has been our prayer that if we are really called to serve the household of faith with any spiritual gift that has been bestowed upon us, that the Lord might be pleased to use us to his glory in contending for the truth to the enlightenment of his people, as well as to their comfort. We need, each of us, not only comfort, but we need a ministry that will search us and show us our faults, we need exposition of the word not only to commend us in that in which we may be doing well, but to reprove us in that in which we may be in error. It is noticeable in the messages to each of the seven churches in Asia, that commendation was always mingled with reproof. Why should it be otherwise than so with us to-day? A careful examination of each of our hearts and lives will disclose much necessity for correction. The well-timed rebuke of the Spirit of Him who knows the needs of each of us, cannot fail to open our eyes to our failures: and such may well come through the preached word. Is it not in this way that believers are often saved from going further into error? Was not Timothy admonished

by his veteran brother Paul to take heed unto himself and to the doctrine, that he should thus save not only himself, but also those to whom he preached? In setting forth plainly our views in the pages of this paper, we have not meant to force our views upon those who have no use for them, but we have aimed to state certainly our own position that it might be known by our readers just what we believe the Scriptures to clearly teach. When we state emphatically that salvation is wholly of grace and not of works, that is exactly what the Scriptures teach. Those who differ, will have to settle it with the word of God, not with us. When we state that God's foreordination embraces all things that ever have or ever will occur, those who differ have no quarrel with us, but with the word of God.

During the past few years our mind has been led to dwell more than formerly upon the resurrection of the dead, the second coming of Christ and the eternal punishment of the wicked. Why we should have written so much upon these points unless there is a needs-be for it, we do not know. In doing this, we have not been blazing any new trail for Old School Baptists to walk in, but simply recalling that which has always been fundamental and vital to the faith of every one who truly believes the Scriptures. The resurrection of the body and the second coming of Christ and the future judgment and punishment of the wicked are no new subjects for the SIGNS. A perusal of its pages for the past century will clearly disclose the fact that these

points have been advocated by its editors in the past. Space forbids us to make any extensive quotations from former editorials, but we cannot forbear calling attention to Elder Gilbert Beebe's editorial upon the resurrection contained in the second volume of his editorials on pages 695 to 701. Do not understand us to be making an idol of Elder Beebe or his views. We mean no such thing. We should follow no man any further than he follows Christ. But no one should accuse us of bringing in new things when it is well established that the SIGNS for years has been standing for the resurrection of the body and the blessed events of the Lord's coming associated with that truth. If we remember correctly, the Warwick Association in 1845 met with the Slate Hill Church (not that we of course remember it personally, but from reading of it) and the Circular Letter that year was upon the subject of the resurrection, and a most excellent letter it was. We wish all of our readers might acquaint themselves with it. Able writers in the SIGNS throughout former years have believed this blessed truth and have so expressed themselves in their writings. Elders Samuel Trott, Thomas Barton, W. J. and J. L. Purington, R. C. Leachman, F. A. Chick and many others held this belief. In the past, Elder David Bartley was a frequent contributor to the SIGNS. Let us commend to our readers his book entitled, "Man Redeemed." It is now out of print and hard to obtain, but well worth reading. Likewise, may we also commend to your attention the "Life of

Elder Wilson Thompson," which contains in its latter part his views on this glorious subject? We indeed count ourselves well blest to be in Christ Jesus with such faithful men as these, of whose company we are not worthy.

As to our own views on "restitution," which embrace among other things the future restoration of Israel when the "fullness of the Gentiles" shall have come in, there may be brethren who do not agree with us on this. We would not count it essential whether they do or not. But even so, we are not advocating anything new even in this. While former writers of the SIGNS have had, perhaps, little to say on this subject, there have been those among us who have held to it. For instance, Elder Samuel Jones, who served as pastor the Pennypack Church from 1763 to 1814, who served the Southampton Church also for a time, and who was once called to the pastoral care of the Hopewell Church, but decided to remain at Pennypack. He it was who, in 1807, at the one hundredth anniversary of the organization of the Philadelphia Association, preached the discourse in which he dwelt upon the future restoration of Israel, the latter-day glory of the church, the thousand years of Christ's reign, etc. A copy of this we were some time ago fortunate enough to find in the possession of the Baptist Historical Society of Virginia, Richmond, Va. We see no cause from a scriptural standpoint for us to retreat from our present position upon these points. If there are those who cannot go with us in this, we hope they will at

least allow us the privilege of our own convictions even so. We hope that our writing on these subjects from time to time may not annoy, but help, those who read.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."—2 Thess. iii. 1.

H. H. L.

CIRCULAR LETTERS.

(Written by brother Hewitt Osborn.)

The Lexington-Roxbury Old School Baptist Association, now in session with the Olive and Hurley Old School Baptist Church, at Shokan, New York, September 12th, 13th and 14th, 1934, to the churches composing the same, sends greetings.

DEAR BRETHREN:—The Lord has been merciful in sparing as many of us as he has to meet again to worship him, the only true and living God, and may our coming together be in love and fellowship.

Of late our mind has been much exercised on the subject of the resurrection of the dead, and many comforting thoughts have prompted us to express ourselves on the subject of the resurrection of the body, and we hope this comfort has come by the Spirit of Almighty God and will be to the edification of all who look for the appearing of our Lord Jesus Christ. Paul says, "It is sown a natural body; it is raised a spiritual body." Our quotation being from the forty-fourth verse of the fifteenth chapter of first Corinthians, and in the forty-ninth verse of the same

chapter we note the following: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The subject of the resurrection has received much deserved attention from preachers of our faith, and reference to it should always be timely and in order. In Paul's time there were some who did not believe in the resurrection of the body. Paul says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is your preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Paul tells his convictions of the resurrection: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's, at his coming." Paul therefore connects the resurrection of the dead with the resurrection of Christ, and shows that because Christ is risen,

the dead shall also be raised up. It is God our Father's holy will to raise up the dead, for said his blessed Son, "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. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John vi. 38-40. We know that Jesus did the will of his Father. This authority and power the Father gave him, so Jesus has power to raise every one of them up again at the last day, for when he had conquered death, Satan and the grave Jesus said, "All power is given unto me in heaven and in earth."—Matt. xxviii. 18.

"I will raise him up." This means our body which shall return to the earth, but not our spirit, which shall return to God who gave it, for our mortal bodies shall die because of sin, but our divine spirits shall live because of righteousness, for in the beloved Son of God we have redemption through his blood, and the forgiveness of sins according to the riches of his grace, and God has made us accepted in the Beloved. His blood cleanses from all sin. The atonement for our sins and the redemption from our sins certainly embraced us as we are, as sinners in the flesh of our mortal bodies; and the redemption from all iniquity, the justification unto righteousness and the forgiveness of all our sins include our bodies as the members

of Christ; yea, our whole spirit and soul and body, therefore Paul thus prayed for his brethren in Christ, saying unto them, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v. 23, 24.

We will quote some of Job's experience in the resurrection of his body. Having this assurance of sublime faith in his Redeemer, Job when in great affliction could triumph, and say, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job xix. 23-27. Job fully admits the worst that death, decay and corruption could do to him, and that his suffering body should be food for worms, yet he trusted in his living Redeemer, who would bring him up again out of corruption and death, and in his quickened and redeemed body he should see God. When the Lord shall himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God, then up into the clouds all the redeemed in their resurrected bodies shall rise, and with Job see Him for themselves.

When Christ shall come for his church, we shall be like him in the resurrection, and be fully satisfied.

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

MARRIAGES.

By Elder H. C. Ker, at his residence, December 1st, 1934, George Francis Morris, of Delmar, Del., and Miss Nellie Florence Littleton, of Salisbury, Maryland.

By the same, December 1st, 1934, at his residence, Grover Wilson Hastings and Miss Evelyn Jane Dennis, the groom of Laurel, Del., and the bride of Snow Hill, Md.

OBITUARY NOTICES.

MARTHA J. TIMMONS was born November 26th, 1844, and died January 6th, 1934, aged 89 years, 1 month and 10 days. She was the daughter of Nathaniel and Mary Laws Brittingham, and the last one of a large family. She had been in poor health for twelve years and for the last six years of her life was not down stairs. She was married to John W. Timmons January 6th, 1869. He died April 24th, 1886. They were married by Elder George Staton. She was baptized into the fellowship of Indiantown Church by Elder T. M. Poulson. After the church was constituted at Forest Grove and her husband was called as pastor there they removed their membership there. She was very seldom absent from her meetings when her health was so that she could attend. One of her pleasures when well was helping the sick among her friends who needed it. She leaves one son, Ernest B. Timmons, one daughter, Mrs. S. H. Farlow, with whom she made her home, both of Pittsville, Md., Lester G. Timmons, a grandson, whom she raised from an infant and loved as her own, eight other grandchildren, seven great-grandchildren and a number of nephews and nieces, of whom she was very fond.

Her funeral was held Monday morning, January 8th, at Forest Grove, conducted by her pastor, Elder G. E. Coulbourn.

THE above was sent to me by Mrs. S. H. Farlow, daughter of sister Timmons, to help me, as she expressed it, in writing her mother's obituary notice for the SIGNS. I do not feel I could improve her beautiful expressions, but do want to indorse them, and to add that while I was sorry I did not meet sister Timmons until she was ill, yet I was glad to meet her and see her so patient, although so ill, never complaining. I also want to add that her daughter, Mrs. Farlow, and Mr. Farlow, her son-in-law, with whom sister Timmons spent

many of her last years, were faithful and constant in attending to their mother during the long period of years, manifesting such devotion that it was indeed good for me to see. May the Lord continue his blessings.

G. E. COULBOURN.

ANNA MARY TINDALL YARD, widow of George R. Yard, was born October 31st, 1845, and died June 10th, 1934, in her eighty-ninth year. She was the daughter of the late Deacon William C. and Lydia Ann Tindall. In January, 1869, she married George R. Yard, and to this union five children were born: Hannah, John, William, Elizabeth and Anna Mary. She is survived by Hannah, John, Anna Mary, nine grandchildren, two brothers and two sisters. July 29th, 1876, she was baptized at Hopewell, N. J., by the late Elder Hartwell, and lived a faithful member of the Hopewell Church until her death. With her the things of the Spirit always came first, and we shall sadly miss her counsel and advice.

Her funeral was conducted at her late home, in Hopewell, N. J., June 13th, 1934, conducted by Elder Alexandria, of Wilmington, Delaware, after which her body was laid to rest in the Hopewell Old School Baptist Cemetery.

Written by her daughter,

ANNA MARY ATCHLEY.

MRS. JANE PARKES SIMPSON died November 1st, 1934, at the home of her daughter, Mrs. S. M. Neal. She was the daughter of the late Thomas L. D. Parkes, and wife of the late James W. Simpson. Her age was 78 years, 8 months and 16 days. She leaves four children: W. T. Simpson, Mrs. Joe Rogers, Mrs. L. E. Huffman, Mrs. S. M. Neal and thirteen grandchildren to mourn her death. She professed faith in Christ about the age of thirty, and joined the Primitive Baptist Church at Old Bethel, near Lynchburg, Tennessee, and lived a true christian life until death. She was a loving mother and grandmother, and those who knew her best seemed to love her most. Her admonition to the children of God was, "Dear children of God, let us not fall out, devour and bite because we cannot see alike, but let us go hand in hand, marching on to Canaan's land." During her sickness she spoke often of being ready and willing to go. Among her last words were, "The Lord's will be done." She said she did not want any one to grieve after her, said she was going where there would be no trouble, sickness, pain or death.

She was buried in Ridgeville Cemetery, and brother Towery, a Primitive Baptist minister, of Coffee's Creek, preached the funeral sermon in Ridgeville meetinghouse. We hope to meet our loved one in heaven above, where all is love.

Her granddaughter,

ALENE NEAL.

Our beloved brother, **J. W. TAYLOR**, of Pine, Camp County, Texas, departed this life at his home on August 28th, 1934, at the age of 81 years, 7 months and 15 days. His wife still survives him, together with nine children, to mourn their loss.

Three children preceded him in death. Brother Taylor's health had been failing for the past two years, until finally the death angel called him to a better world, where sin, sorrow and suffering will never enter. Brother Taylor's life was an exemplary one, and he was highly respected by all who knew him. His walk was a crowning example for his children and grandchildren to follow, and to cherish his memory. Above everything he placed the church, his relationship of which began with the Missionary Baptists. The writer, who was a reader of the SIGNS OF THE TIMES, married his oldest daughter. Soon after which brother Taylor began to read this paper and became dissatisfied with the doctrine of the Missionary Baptists and joined, together with his wife, the Primitive Baptist Church, of which he was a member until his death. He was a subscriber to the SIGNS and loved the doctrine for which it contends. Brother J. W. Taylor was born at Simpsonville, Upshur County, Texas, and spent his entire life near his birthplace.

Funeral services were conducted at Willow Oak Cemetery by his highly esteemed pastor, Elder H. B. Jones, of Winnsboro, Texas.

J. E. HARRISS.

NOTICE.

DEAR BRETHREN:—I want some old books, as follows: Jones' History, Orchards' History, Coffee's History, Cox's Writing on Revelation, Wilson Thompson's Life, Leland's Writings, Potter-Throg Morton Debate, Pittman's Biographical History, Primitive Preacher, old SIGNS, "Lone Pilgrims," and other old papers, old books and Minutes that concern the history of the Baptists at the time of the division over Missions. These books are greatly desired, but I am a poor man and they must be reasonable. Please fix this up as seems good to you, asking them to state price, and withhold my name.

ANY one wishing to reply to the above may send their communication to this office and we will forward it to the brother. Address: J. E. Beebe & Co., Middletown, N. Y.

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

In Memory of Joseph F. Hall, Maine, \$8; Mrs. C. A. Shryock, Va., \$1; Sarah I. Rittenhouse, N. J., \$3; W. D. Griffin, Ala., 75 cents; Dr. Thomas H. McColl, Ont., \$3; "A friend," Pa., \$3; T. F. Daniel, Ala., \$2; "H", Md., \$2; Martha E. Holloway, Md., \$1; Mrs. Norman Slack, Del., \$3; Lillie M. Jenkins, Pa., \$3; Mrs. J. D. Shafer, N. Y., \$1; Mrs. Joab P. Stout, Ill., \$2; Mrs. Mary Duffus, B. C., \$3; Jesse C. Ellis, Ohio, \$3; Nellie M. Palmer, Maine, \$3; W. E. Bryan, Ky., \$1; Mrs. J. A. McTaggart, Ont., \$2; S. W. Shipway, N. Y., \$1; Mrs. Mary E. Claggett, D. C., \$1; Judson Zeh, N. Y., \$2.

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.

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

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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 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.

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.

LUELLA 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.

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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ELDER C. W. ANDERSON,

ST. PAUL, Arkansas.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 103. MIDDLETOWN, N. Y., FEBRUARY, 1935. NO. 2.

CORRESPONDENCE.

JOHN XIII. 17.

“If ye know these things, happy are ye if ye do them.”

DEARLY BELOVED ONES, who have no abiding city, but are seeking one which cannot be moved:—It is to you my mind is drawn this morning, with a desire to offer some thoughts on the words of our great Shepherd, or Leader, in our effort to find this wonderful abiding city. These words of Jesus are recorded in the thirteenth chapter of John, in his record of the things which Jesus said and did while here in the flesh with his dear people. They are couched among his last words and deeds while here on earth, and they are recorded in connection with that lovely act of washing the disciples' feet, an example of which, for want of a true and full understanding, much confusion arises. Some good brethren think it is an example that should be practiced literally to-day by the church. Other good brethren think not so. Let that be as it may, it is not my mind at

present to try to prove it obligatory literally on the church, or not. We want to view it in a deeper sense. We notice this is one of the last acts of Jesus while here on earth doing the will of his Father, and the great obligation he lays on us, his servants, is to do the will of our Father. Here he met his disciples to perform the last of his work while with them, and that was to eat the Pass-over Supper with them, a notable thing which the Israelites had observed from the night they left Egypt for that long journey to the promised land, which is a type of the slaying of the Lamb of God to redeem his people from the bondage of sin. There were many things done and taught in Egypt leading up to this memorable night. We see many marvelous things in the life of Jesus leading up to this Supper. Supper is the last meal of the day, so this being one of the last acts of the Master, it is very appropriate to call it supper. It was at this Supper that he told his disciples he would not drink of the fruit of the vine any more until I drink it

anew with you in my Father's kingdom. It was after eating the Passover with them that he arose and laid aside his garments, showing how he would put off his suffering body, which was prepared for him to live in while here. He girded himself with a towel, showing he was girded with the power of God to finish the work he was given to do. He then poured water into a basin, showing how he was just entering into the pouring out of his life for them. Then he began to wash their feet, and dry them with the towel wherewith he was girded. Oh how solemn and delightful to the soul is the grand jewel of humility. It is death to proud nature, but life, joy and peace to the soul, not only washed from every stain, but dried with the girdle of power. He comes to Peter (which brings out nature) and Peter refuses to let the Master wash his feet. But when told of the awful condition which was his if his feet were not washed, how willing he then was that Jesus wash not only his feet, but his hands and his head also. In this Jesus brings out some hidden pearls and tells him that he who is clean needeth not save to wash his feet, but ye are not all clean. This he spake, knowing who should betray him, thus showing that there is something lacking. Dear ones, have you not found out that there is something lacking in you to prepare you for the happy reception of Jesus when he comes to take his purchase home? Oh I know that is the burden of your poor souls, to be ready when the call is made. This is what we see figured, or taught, in this lesson. The

wonders which Jesus taught here, the disciples did not understand the deep import of them. Neither do we, but "What I do thou knowest not now; but thou shalt know hereafter." "I tell you before it come, that, when it is come to pass, ye may believe that I am he." While Jesus was telling and setting forth his suffering and death they could not believe. Like Peter, they could not be willing for Jesus to wash their feet, but when Jesus was delivered into the hands of his crucifiers they, like sheep without a shepherd, could not believe nor yet leave off following him. Oh what does it all mean? He who opened the eyes of the blind, cleansed the lepers and even raised the dead to life is now a subject of every cruel treatment. Now, Jesus had said to Peter, You know not what I now do to you, but you shall know hereafter. This is true in the experience of every child of God. We cannot know nor understand the marvelous work of the Spirit of God while being under the influence of its operation. We have to wait on the Lord until we see or receive the fruit of it. We never receive the fruit of our natural crops until harvest. Neither do we receive the fruit of the promise of God until the harvest, and this harvest is like all the works of God: he has a time and season for every purpose. The great lesson taught here was demonstrated at the resurrection. It was here they said one to another, Did he not tell us these things while he was with us in Galilee? What a wonderful effect! What a wonderful change! While the presence

of Jesus caused such burnings of the heart no doubt they felt the evidence was so great all doubt for the time fled. But they soon found that they had to be shown again. Oh the assurance every time he appears is such the poor soul, like Thomas, can only say, My Lord and my God! It is enough. Well do I remember the way the dear Lord led me in the wilderness before he brought me to realize his promise. When I came along the dark and thorny road I, like the disciples, knew not that it was the work of grace leading me to his banqueting-house, but when I did find it so, the world, the flesh and the devil could not make me doubt. I knew it was none other than the house (church) of God, for his banner of love was over me, and all the sorrow which haunted my poor soul day and night had passed away and everlasting joy crowned my Head (Jesus). Yes, while every face in the house was strange to me naturally (never had I met any of them before) I really felt they were my brethren, and that feeling has never left me. While I, like Peter, in my rebellious nature have refused to let the dear Savior wash my feet (my walk or actions), still, like Peter, I have been made anxious, not only to have my feet washed, but I wanted clean hands also, to meet my brethren with.

I wish to relate a little of my personal experience. Well do I remember the joy of my poor heart when I found these dear people. I felt they were the best people on earth, and truly they are, for I have tested their goodness, and oh how often have I found them in my

waywardness, like Mary, washing my feet with tears. I felt when I first found them that they could require nothing of me but what I would do. But, like the disciples, I did not know them. One of the first things they required of me created a spirit of rebellion in me, for they said they found a gift in me that belonged to the church, and the church unanimously requested me to exercise that gift in the church. Oh such rebellion! Such as never was manifested in Jonah more than in my poor heart, for after many efforts to rid my conscience of this burden, like Jonah, I purchased a ticket to the State of Nebraska, where there were no Baptists, and thought there I would throw off the burden and live at ease once more. But not knowing what all this meant, nor in what it would result, I learned it is not in man that walketh to direct his steps. I found myself over two thousand miles from my then young companion and four small children and in bed with a fever which seemed unto death. But, brethren, the hurt went deeper in my soul than wife and children. I had rebelled against my brethren in Christ, and words too plain to be mistaken said, As oft as you have done it unto one of my brethren you have done it unto me. Oh what an awakening in my very soul! But, like the poor disciples, it was a wonder I could not understand.

Right here I want to notice FAITH. Paul says we walk not by sight, but by faith, because the things which are seen are temporal, but the things not seen are eternal. The quickened souls have

both of these principles in them as long as they are in this life, and each is manifested in our lives here. Faith is something which cannot be seen. We can see the fruits of it, but faith itself is a hidden treasure in the heart and mind of the believer, which cannot be seen, but is clearly manifested as faith is revealed to faith, or from faith to faith. Neither can we see natural sight. It is a part of our makeup which is invisible, yet we know we can see, if we have all our senses. This I know to be true, for I once could see nature in all its beauty, but now there is a veil, or curtain, over my sight which hides all these great beauties from me. There is a great mystery in this change. I can see to get around, but not enough to tell one person from another, and strange as it may seem, I miss my natural sight more when I am in the stand trying to comfort, or wash my brethren's feet, than anywhere else. When my sight was good and I arose before my brethren and looked in their faces I could detect an expression of hunger and thirst, and with this came an inspiration into my very soul, and as Jesus was blessing and breaking the bread of life, and I handing it out, I could see the tears of thankfulness. This gave new life to my feeble efforts. But alas, that sweet and blessed evidence is taken from me. Now when I arise I can see the people as they sit before me, but the sweet sight of the expression on their faces I cannot have. So I have now nothing but to let faith have her perfect work, and leave the result entirely with my brethren.

Now I want to get back to my experience while away from my wife and children and my precious brethren, lying on the bed of affliction with no hope of ever seeing them again. "O wretched man that I am! who shall deliver me from the body of this death?" My mind, my desire, my prayer, were all changed to what they were when I left home. Like Jacob in the wilderness, oh what leadings about, while I could have no hope of the dear Lord ever blessing me with the fulfillment of the one and only desire to get back and make acknowledgment to my brethren. There was no hope, yet I prayed for it. I was made to remember those dear women who had witnessed the death of Jesus, and had seen him buried in Joseph's new tomb, and the great stone rolled to the door and sealed with the king's seal, which meant death to any one who broke that seal. To make it more sure the Roman guard was placed to watch, but in the face of all these obstacles, look with me and behold the wonders of faith. Amid all this darkness faith is denying its perfect work. See these heart-stricken women preparing spices to anoint the body (the church) of Jesus. Does it not, in a natural sense, look foolish for them to make such preparation when *reason* told them they could not get to his body? But God moves in a mysterious way his wonders to perform. Very early in the morning, before it was light (ye know not what I do), they start to the tomb with their spices, and as they go they wonder, Who will roll the stone away? Here they witnessed

the crooked made straight and the rough places made smooth. Oh how wonderful is our God! While in the very extremity of my trouble, the doctor came and broke the good news to me that I could go home. Oh how sweet the name of Jesus sounds in a believer's ear! So preparation was made, and I returned home and had the desire of my crushed and broken heart gratified, to face my brethren, and I, like the wayward son, confessed I had sinned against heaven and in the face of my brethren, and here, dear brethren, I experienced the true import of my text: "If ye know these things, happy are ye if ye do them." The dear brethren washed my sore and weary feet, with the humbleness that Jesus did. Instead of casting me out where there is weeping and gnashing of teeth, they took me in, they fed me, they clothed me and loosed me from the dreaded prison which held me in its cold vault. They washed my wayward feet with that water which my Master poured into the basin, they dried them with the towel, or girdle, of love and humility, with which the Master was girdled. This was in the year 1887, and in the year 1889 the church called the Elders and they set me apart to serve them in all the ordinances of the church. This act of my brethren has ever been in my memory, though I have ever found the same rebellion in my nature, warring against my mind and bringing me into captivity to the law of sin. Surely Paul never was brought into greater straits while fighting with the beasts of Ephesus than I have been while fight-

ing with this beastly nature of mine. And now, after fifty years in this struggle, I sit here in my humble home, no more able to answer the calls of my brethren, who say, Come over into Macedonia and help us. But while I have ever felt to be more of a burden than a help to them, I know now that my helping them is over. But poor and worthless as I am, the dear ones have not left me comfortless. They, though but a remnant, look after me, they visit me, they write me and they wash my wayward feet by administering to all my necessities. And in all the long years of my travel in this wilderness world, it seems to me it is the most needful time for this example to be practiced, which Jesus gave us while here. It is needful that it be made manifest by the spirit of humbleness and forgiveness, so needed in our beloved Zion to-day. My prayer is, God grant us more love and tenderness to each other for Jesus' sake.

In much affliction, I sign myself,
Yours for his dear sake,

J. T. BARNES.

GREENSBORO, North Carolina.

ELDER G. W. HILL sends greetings to the brethren and sisters of Salem Association and to all their correspondents, to all the household of faith.

Through the abounding goodness and mercy of God, we of the Salem Association have again been permitted to meet in an associational capacity, and feel that we have truly been made to sit together in an heavenly place, with one great Moderator and Head of the

church in our midst to own and bless us with all spiritual blessings. Our visiting ministers have come proclaiming, in no uncertain sound, that the Lord God omnipotent reigneth, and rules supremely in the army of heaven and among the inhabitants of the earth. They have in their hands the one great chain which John saw in the hand of the angel, the Scriptures of eternal truth, not one link of which can ever be broken; and by it man has been thoroughly abased and God exalted and crowned Lord of all. Mutual fervent love in one delightful stream has manifestly pervaded every heart, all speaking the same things, not a jar nor a discordant note has been heard.

"There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" "Who hath known the mind of the Lord, or who hath been his counsellor?" "For of him, and through him, and to him, are all things." "To every thing there is a season, and a time to every purpose under the heaven." If it were not for these things (for God's unchangeable will and purpose) how could we feel assured of anything? Therefore he says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they

shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." "And I will bring the blind by a way that they know not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Therefore he said, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Old Baptists believe in a sovereign God; one who has all power; works and none can hinder; hinders and none can work. He does what he pleases, and saves whom he will, and whom he will he hardens.

We have had no desire to try to regulate the manner in which our brethren speak, or to put words in their mouths, for we believe the gospel is preached to-day as it was on the day of Pentecost, and they preached then as the Spirit gave them utterance.

By referring to the New Testament, you will find that Paul wrote on God's predestination and purposes; John's theme was on love; Peter wrote more on election; James admonished to good works. Were all these apostles "hobbyriders," or did they preach a complete gospel by Jesus Christ? Jesus said unto them, "Ye have not chosen me, but I have chosen you." His chosen ones being sinners, children of wrath

even as others, lost and helpless. Yet they were the Father's by choice. Jesus said, "Thine they were, and thou gavest them me." God the Father gave his chosen ones to Jesus that he should die for them, to redeem them from hell, redeem them from death, redeem them from all sin, and by his atonement he satisfied divine justice, fulfilled the law; and, he is the end of the law for righteousness to every one that believeth. Yes, they are redeemed to God by the blood of Christ out of every kindred, tongue, people and nation under heaven; and through the atonement of Christ and by his grace we are saved in eternity, saved in time, saved in heaven at God's right hand, there to praise him forever. The Lord's chosen people are called with an holy calling to the knowledge of this salvation, not according to their works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. They are called out of darkness into his marvelous light. They are born of God, born of the Spirit, and thus they see and enter into the kingdom of God. Christ, the King of kings and Lord of lords, rules in and over them, working in them both to will and to do according to his good pleasure.

There are three abiding elements in the christian's life: faith, hope and charity. Although charity is conceded to be the greatest of these virtues, yet in the absence of either faith or hope the life and walk of the Lord's people would be incomplete, for we cannot conceive of a christian without faith, nor

one without hope, nor one that is devoid of charity. Faith is indeed a heavenly virtue, and is the gift of God. We find that the whole structure of our faith is based on the sovereign mercy of God, it being a free gift he bestows on whomsoever he will. For God is a Sovereign, and he counsels no one as to where or upon whom he will bestow his gift. When we look for a manifestation of this gift we need not turn to men of high degree, but the meek and lowly are the happy recipients of this heavenly favor. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." It is a well defined fact that this faith cannot be picked up nor laid down at the instance of mankind, for it is not of ourselves, it is the gift of God. God himself is the dispenser of this. He is the author and finisher of our faith. In this, as in all things, he is our Alpha and Omega, the beginning and end.

What is faith? It is not a mere whim or fancy; it is not a mere notion upon which one may predicate his desires or ambitions. "Faith is the substance of things hoped for, the evidence of things not seen." Time and space would fail us to try to tell all that has been accom-

plished by faith. But so closely interwoven are faith and hope that it is evident the one does not exist where the other is not seen or felt, for the substance as well as the evidence is Christ the Lord. One Lord, one faith, one baptism. We might add there is one hope for lost sinners, and that is Jesus, who was made unto us wisdom, righteousness, sanctification and redemption. We can never doubt nor dispute the full accomplishment of that which was written of him beforehand. He shall save his people from their sins. This is the end of our faith, and this is the blessed hope by which we live. It was a matter of true love for his bride that led him to suffer, to bleed, to die. He did it that she might live, and it behooved him to suffer these things and enter into his glory. She had nothing with which to buy his favors, but she was ten thousand talents in debt and not a farthing to pay. Indeed, our God has no favors to sell, but he freely gives us all things. "I give unto them eternal life, and they shall never perish." Yea, he hath said, All things are yours, and ye are Christ's.

As touching brotherly love they need not that any man teach them, for they are taught of God to love one another, that love being shed abroad in their hearts by the Holy Ghost. The prophets have said they shall all be taught of God. If they are not all taught of God, will not prophecy fail? John said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The manner of his love is such

that it cannot be swayed even by the manner of our lives; but on the contrary our lives are influenced by the measure of the gifts of his love to us. Brethren, Jesus is your whole salvation, your all in all. You have not, you never will, have anything to glory in but the Lord. Whatever good you receive comes from his grace, what evil you escape is from his blessings. Your bodies, also, are dependent on him, as well as your souls. Thus he teaches believers, he humbles them that they may exalt their Savior. He makes them poor in spirit, that they may live upon his riches. He keeps them sensible of their emptiness, that they will trust in his fullness and live in an absolute dependence upon him for everything.

These are the humbling lessons which the Holy Spirit teaches. He convinces the sinner that there is neither help nor hope in himself, and so leaves him nothing to trust in but salvation provided in Jesus Christ by covenant love, and freely by grace. And the manner of receiving this salvation cuts off all occasion of boasting, for faith is the only means appointed of God, and faith is God's gift; not bestowed alone upon the worthy, but upon the unworthy; not for any merit in them or for any terms or conditions which they have performed or will perform, but by an act of sovereignty of will and love for his children, and to the praise and glory of his grace. Yet in the midst of all this heavenly keeping and mercy Jesus said, "In the world ye shall have tribulation." Paul says, "The time will come

when they will not endure sound doctrine." Jude says that certain men will creep in unawares, who were before ordained of God to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only God and Lord Jesus Christ. Why God has purposed this I do not know, but I do know men cannot hinder it from coming to pass. God said, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." I am sure the men Jude spoke of have crept in our midst and are leading disciples after them (and it is with unspeakable solemnity I speak of these things). I do not feel that we have any middle ground on which to meet error for a compromise. All the divisions in the church have been caused by something new being introduced. If the doctrines and commandments of men had never been introduced there would have been but one church, and in reality there is but one, she is the only daughter of her mother. Those who have departed from the doctrine and practice of the church, as given by the Savior, are styled harlots, because they have departed from the laws of their Husband, and are thus walking disorderly, and his people are commanded to withdraw from those who walk disorderly.

Some seem to take great pleasure in boasting of their numbers, and admit they are seeking more territory, and are still to further divide our people.

When they are questioned as to why we will not fellowship them they claim they do not know; yet they are the ones who have raised the bars of nonfellowship, and have tried to put words in our mouth when they found we desired not to remove the landmarks of our fathers. They advise some of our churches to withdraw from us and go with them, crying peace and declaring war at the same time. How long the Lord will suffer these things is unknown to us. We feel to advise our people to stand still and wait upon the Lord. He alone can right our wrongs and fight our battles. "Vengeance is mine, I will repay, saith the Lord." The race is not to the swift, nor the battle to the strong, but of God, and we feel sure God cannot fail, since all power in heaven and in earth is given into his hand, and one day he will lead us out more than conquerors. Then we can say with Paul, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." And his name shall receive all the honor and the glory, now and for ever.

Yours in tribulation,

G. W. HILL.

[THE foregoing letter from Elder G. W. Hill was written primarily for brethren of the Salem Association, of North Carolina, and was previously published in *Zion's Landmark*, but as we have had several requests to do so, we are republishing it in the SIGNS OF THE TIMES.—ED.]

DANVILLE, Va., Sept. 5, 1934.

ELDER R. LESTER DODSON—DEAR SON:—I feel that I want to talk with you this morning, but we are some distance apart, so will write you. I had to pause here for the reading of your good letter that your mother brought in and read at 9 o'clock a. m., which, you see, was not slow in coming. So glad to hear from you, and Raleigh also. I feel it must have been a real treat to him to be with you, especially under present conditions.

I believe I told you of my resolution to read the Bible through. I have now reached the middle of the Psalms of David, and keep thinking I will learn something, so that I might write to comfort and cheer the family of God, and get them to tell of the deep and wonderful things of the kingdom of our God. When I look at the plumb line, then at self, I see so many crooks and faults I have to cry out "O wretched man that I am! who shall deliver me from the body of this death?" I simply have to go begging day and night for help and forgiveness for my many sins. The Psalms of David are full of prayer to God to forgive him and to continue to be merciful to him, owning and confessing his sins. O, my son, are we not traveling the same road? Then are we not in sweet fellowship with the saints of God in all our journey of life here in this day and time? I am still hoping I may yet tell of something that will bring sunshine to the door of some poor and afflicted ones and cause them to see that the mercies of God are still laid up for them and sooner or later God will

appear unto them and bless them. Sometimes when reading of the riches of his grace my cup gets so full I just have to pause for awhile in order that these sweet things may sink down deep into my heart to tide me over the famine that is sure to follow. We notice the travel of the children of Israel, that they had to contend with all kinds of affliction wars and were often overcome by their enemies, all for sin and disobedience to God's holy law. Now we see they failed to keep the law, and is not the life of each child of God but a repetition of their travel from the land of Egypt down to the present day? They could not keep the law, neither can we, but we hear our apostle say, The things I would not I do, and the things I would I do not, etc.

I feel I must say something of the wisdom and goodness of God in the beginning to bless and qualify men for the different tasks and work given them to do, some skilled in wood, iron and precious metals to prepare them for the temple, and continually teaching them how to live. To be good citizens we must be law-abiding men and women.

Dear son, you know I shall not be able to hint at what is contained in the five books of Moses, and the other Scriptures I have read. Let us pause and consider how David and Solomon were highly favored of God in wisdom and riches of the whole world, yet we see them at times low down. David said when brought to Saul, What, does the king seek a dead dog, a flea? and Solomon, that he was as a child, not knowing how to go in and out before so great a

people when he was made king over them. Now if such men as these chosen and qualified of the most high God felt to be thus humiliated, what seat should we occupy? I feel these things are indeed and in truth too deep for me, yet I desire to know more and more about them. Let us notice the nineteenth verse of the seventy-seventh Psalm: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." So who can know the mind of our God? Yet we glory in his strength and wisdom, and oh may we ever trust in him. Amen.

R. L. DODSON.

SHAW, Miss., Jan. 14, 1935.

DEAR BRETHREN:—I have changed my address from Route 2, Indianola, Mississippi, to Route 2, Shaw, Mississippi, and am sending you one dollar to pay for my paper for six months. It may be that a little later I can send the other dollar. Since I last wrote you I have passed through many trials and troubles. I lost my companion last February and was left with a crippled son, who has spent several months in a hospital because of a bad leg, from which the doctors removed some bone, and it has been draining for over a year. Oh the trouble I have because of him! But without trials and tribulation I would not know my blessed Savior, for he that is without chastisement is a bastard and not a son. Oh to be afflicted for Christ's sake is a grand and glorious thing, for at times we can glory in our afflictions.

From a little one, if one at all,

OLIVE E. ROBERTS.

SALEM DEPOT, N. H., Aug. 15, 1934.

DEAR ELDER DODSON:—I am reminded that your last kind letter was not replied to. Not that I can write anything of value, but just feel a want to express feelings of gratitude for the opportunity of hearing the gospel's joyful sound once more in the old meetinghouse at North Berwick, Maine. We miss some faces as the years go by, but cannot wish them back, as we believe they see and gaze on that dear face that was spit upon for them that they might go free. I feel each year increasingly a delight to be in the company of those dear people at North Berwick, the savory conversation and the hunger for the truth is so noticeable. Though they confess they are sinners, yet how all their hope centers in the dear Redeemer.

Last Sunday morning I trust I heard comfortingly, but oh how much more satisfied I would be for the sweet assurance that I am one of the characters the apostle Paul was writing about in the epistle from which your subject was taken. One cannot take things for granted the word says, so we are told, Take God at his word. No, nothing but a revelation of his love within will completely satisfy. This I crave. The way to Zion is not an easy road some of us find, that is, if we are really in the way.

"While here I walk on hostile ground;
The few that I can call my friends,
Are like myself with fetters bound,
And weariness our steps attend."

This pathway, Elder, I think you know something about. The word declares, We know we have passed from death unto life, because we love the brethren.

I do love the people of God and love to be in their company, but sin is so deceptive. We read of many who did unwell and fell away, the root of the matter not being within them. My prayer is, Lord, if I am deceived do undeceive me, make me clear in these solemn matters. How quickly the day slipped away and the farewells for another year had to be said, but already I am looking forward, if spared, to meet again. My dear friends (new friends I call them who came for the first time) were much impressed with the kind hospitality of the friends. One said to me, "It was better than home." I believe they had a good hearing time.

Now, dear Elder, I will stop, for you are a busy man, with little time to read long letters with little in them, but I felt I must again let you know how glad some of us are for such opportunities of hearing the blessed gospel of free grace. You are quite willing, and oh so glad, that He shall have all the glory, and so is

JOHN H. DUNKLEY.

DALLAS, Texas, Jan. 9, 1935.

DEAR EDITORS:—I am asking for space in the SIGNS to say to the brotherhood that on Christmas day lightning struck and burned Elder J. C. Sikes' barn, with all of his hay, grain, cotton seed and meat, entailing an estimated loss of \$2,000, which has left brother Sikes in straitened circumstances. Those who are situated to contribute to brother Sikes' relief will in doing so discharge a sacred duty belonging to the children of God which they owe to each other. Elder Sikes is well known, both

through his preaching and writings. His labors have been appreciated in many sections of the United States and in Canada. Much of his life and means, like many of our ministers, have been devoted to the cause of truth. In the providence of God it has now become our privilege to show our appreciation of the spiritual things which we have received, by distributing of our carnal things to help in a measure repair his loss. I speak as unto wise men, and I am sure no urging is necessary to call the brethren and friends to a discharge of their duty. Send contributions to Elder J. C. Sikes, Sulphur Bluff, Texas.

J. R. HARDY.

SARANAC LAKE, New York.

DEAR ONES:—I am inclosing one dollar to aid our dear paper, the SIGNS OF THE TIMES, that I love so dearly. I have read it since I was fourteen years old, and I am now in my seventy-sixth year. It is all the preaching I have now. It is very welcome each month, and read with sweet comfort.

Goodbye, with a Happy New Year.
EFFIE J. NETHAWAY.

SPRINGFIELD, Ill., Dec. 10, 1934.

DEAR EDITORS:—I am inclosing two dollars to renew my subscription and two dollars to use as you wish. I would be glad if it were more. Without faith in the absolute power of our all-wise Father, whose counsel will stand to the end, what could we rest upon in these times? This is what the SIGNS brings to us in the comforting letters from those who understand the joyful sound.

With all good wishes for you in the coming year,

(MRS.) JOAB P. STOUT.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1935.

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PSALMS CXXXIII. 1.

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!"

In this complex world of ours there are many kinds of people. Nations vary in their aims and purposes, and their conflicting interests often cause them to cross each other's paths and embroil them in difficulties which result disastrously. Realizing these dangers, they have what is called "The Diplomatic Service" to steer them through troublesome waters. But even experienced Diplomats sometimes find themselves faced with situations which can only be solved by the use of the sword. When this is resorted to, however, both the victor and the victim are usually the losers. The aftermath of the World War has doubtless driven this fact

home to every nation on earth. Jesus said, "They that take the sword shall perish with the sword." Brethren would do well to consider this and avoid, if possible, those things which have made for war and divisions among them in the past.

In our own country, with its vast expanse of territory and changing conditions, we often find large groups of people who are conscientiously on the opposite sides of important questions. Perhaps, in the end, this is not as bad as it might appear to some. There are usually at least two sides to most issues, and when their merits are properly presented, some good is accomplished. The wise leaders of the country are beginning, we believe, to realize that it is far better to arbitrate their differences and co-operate for a common good than it is to fight to the bitter end. By degrees their visions may change and experience may teach them that a policy of "live and let live" will be the sound one. The best plan, undoubtedly, will be the one that will benefit the most people. What is true of nations and large groups of people applies in great measure to individuals, who are but single units that go to make up the whole. They differ greatly in their tastes and desires, their likes and dislikes. In fact, there is such a diversity among them that we frequently hear it said, Of all the millions of people there are in the world, no two of them are exactly alike. We would not, for one moment, question the wisdom which designed that thus it should be. Variety is said to be the spice of life; with-

out it "monotony" would reign, but variety has its bounds of propriety. Different ideas and ideals are often great character builders; they furnish the motive power which turns the wheels that make for progress; also they try and test the fundamental principles which go into the foundation upon which the security of a people must rest. But mankind, with all the achievements which it has gained through scientific research and experience, yet has a long, long way to go; it is finite at best. Even the most distinguished human geniuses are constantly being reminded of their limitations and lack of ability to correctly diagnose and treat successfully every case.

As we view it, one thing that is very much needed in the ranks of the Old School Baptists throughout our land and country is a proper regard and consideration for each other. Sometimes we find ministers who appear to feel that they have been called to tour the country and regulate Old Baptists according to their own standards. Some would-be peace-makers have proven to be the greatest trouble-makers. Customs and expressions differ with localities, and in our humble opinion the minister who is wise will, as much as in him is, confine himself to the preaching of the gospel of the Son of God, and not be looking for an opportunity to entrap and find fault with some other brother minister for not saying everything just as some one else would. In the days of the apostles there was a great diversity of gifts in the church: some, apostles; some, prophets; and some, evangelists;

and some, pastors and teachers, but they were all for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. They had to "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 henceforth they should 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," that they might 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. We see from this that the church in that day and time was not perfect in every sense of the word. She needed the various gifts and to "come in the unity of the faith, and of the knowledge of the Son of God." Nevertheless, the truth was spoken in love and they grew up "into him in all things, which is the head, even Christ." How we need to follow in her footsteps to-day! Paul wished to be followed only insofar as he followed Christ. He desired no divisions—no Paulites, Apollosites or Cephasites. At the most, they were but servants of God by whom the gospel was preached, and invariably then, as now, the increase was of God. In this

age of the world there are various gifts, but God has given no one of them in vain. He has a place for each and every one to fill. There is one Spirit, but a diversity of operations. Therefore, let each one stand in his own lot and labor to the best of his ability for the upbuilding of Zion in her most holy faith. While meditating upon these things the language of our text was presented to our mind, hence we have desired to consider and to "Behold, how good and how pleasant it is for brethren to dwell together in unity!" We are not referring to those who have gone out from us because they were not of us, but we have special reference to our brethren, beloved for the truth's sake.

Unquestionably, different opinions and views were held in the day of the Psalmist, but he came to know that a man's worst enemies were those of his own household, and after having the evils of his heart discovered and brought to light, he could overlook and forgive the faults of his brethren. We need, sometimes, to turn our eyes within, and when we can see the beam that is in our own eye the mote that is in our brother's eye does not appear so bad. David, in experiencing where sin abounded grace did much more abound, was so swallowed up with a sense of God's great love and mercy that he could see, by faith, the church standing complete in the finished work of our Lord and Redeemer, and he beheld how good and how pleasant it was, and is, for brethren to dwell together in unity. The sight appeared so wonderful to him that he had to enlarge upon it, which he

did by saying, "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 these kindred feelings and experiences that bring brethren close together in love and fellowship and make them to know that they are brethren, indeed, in the Lord. What a wonderful relationship this is. There is nothing like it in all the world. Experiencing it, the Jew's hatred for the Gentile was buried into oblivion, and he could proclaim in all sincerity and in truth, "We know that we have passed from death unto life, because we love the brethren." By it Peter was taught, What God had cleansed he was not to call common or unclean. This is that which causes the lion of our nature to lie down with the Lamb; then a little child can lead us, and the Lord alone is exalted in that day. If we could only keep in mind continually the fact that we are *brethren*, and put away from us all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice, and be kind one to another, forgiving one another, even as God for Christ's sake has forgiven us. We are still in the flesh, however, and unless we are kept by the mighty power of God, we are certain to do that which is wrong. Elder Ruston truthfully said in the December SIGNS, "If brethren are not dwelling together in unity, it is because of the flesh."

We like to think of Old Baptists as one large family. In the circle there may be preachers, teachers, doctors, lawyers, bankers, builders, and many of the lesser callings. No one individual has been endowed with all of the gifts, but each one has received talents, differing in quantity and quality, as seemed good unto the Giver of every good and perfect gift; all are necessary; not even the most lowly ones can be dispensed with. How good to visit in those homes where each one is free to express his own individuality, and yet there is respect unto all the rest of the family. Not being constituted alike they will, of course, differ in their tastes and requirements, but these should tend to develop and bring out their most lovely qualities. When they come to the table, which may be heavy laden with good, wholesome foods, one will be found to choose one thing and another will prefer something entirely different to eat, but where there is enough, and to spare, why should not each one be allowed to make a free choice and partake of that which seems to suit his own needs and taste best, with thanksgiving in his heart to the One who has provided so bountifully for all? Would it not be a mistake for the one serving to insist that all should eat alike of the strong meat? There may be delicate members of the family who require dainty dishes. Even the heads of earthly families do not always know what is best for the individual. As touching the church, however, we are

glad it is written, "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." There is such an infinite variety, such a feast of fat things, provided in the word of truth when it is preached in love that each one receives his own portion with great joy, whether that portion be the sincere milk of the word in experience or the strong meat of doctrine, and no one is forced to partake of that which is not food to his hungry soul. The great Shepherd of the sheep feeds his flock like a shepherd, giving each their portion in due season, and under the influences of his Holy Spirit they grow up as calves in the stall. He who ministers must be called and qualified of God for such service, and this is not done out of his own wisdom or strength. Paul said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Paul was unquestionably the greatest of all the apostles; he wrote more extensively than any of the rest, covering more or less fully all points of

doctrine, and yet he says he was made all things to all men and expressed himself as being "less than the least of all saints" in his preaching among the Gentiles. He was able to maintain the doctrinal fence which incloses the church from the world without apparently giving offense to his brethren. He manifested much of the meekness and lowliness of heart that appeared in the Savior. What a great example we have in the Head of the church to try to follow. The poet well asks, "How can I bear revenge or pride, with Jesus in my view?"

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" On the other hand, how sad, yes, how terribly sad it is when we see good brethren allowing their differences to separate them. Such a sight makes one sick at heart. How well we remember hearing some one tell years ago of the love which existed between Old Baptists during the Civil War. Even though circumstances compelled them to be on opposite sides, yet, it was said that under the cover of darkness they would cross over the lines to talk of "these things," and the expression, "The smoke from the canon had hardly cleared away before they were together again," impressed itself upon our mind as indicating in some measure, at least, the greatness of God's love when it is shed abroad in the hearts of poor sinners. In the Spirit there is no north, no south, no east and no west, no creed or color, but all are one in Christ. Jesus

said, By this shall all men know that ye are my disciples, that ye have love one for another. As a people, we know that we have not anything of the Spirit that we did not receive, and that by revelation. Also, we know that in and of ourselves we cannot teach even our brethren—it is all of the Lord. The preacher simply casts his bread upon the waters; "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." In other words, The lot is cast into the lap, but the whole disposing thereof is of the Lord. This is to the end and purpose that each and every one of his "little ones" shall render unto him undivided praise, and crown him with glory and honor, which are his due. When this is realized in our hearts we can then sing,

"How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And thus fulfill his word:

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart:

When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love:

When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows!

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love,"

R. L. D.

LUKE XIII. 34.

"O JERUSALEM, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

A brother in southern Virginia asks our views on the foregoing.

The same language with very little variation is found in Matthew xxiii. 37. This is Jesus speaking. He addresses the scribes and Pharisees, characterizes Herod as a "fox," and so He embraces in this speech the ruling ecclesiastical and civil authorities in Jerusalem who exercised religious and governmental sway over Israel. It was never the will of these ruling powers that the truth of God should be preached in their midst, and persecutions and martyrdoms were the lot of those true servants of God who throughout the generations of Israel's history had faithfully preached the word. Nevertheless, God had in every age his faithful remnant in the midst of Israel despite the fact that those in authority had no use for this believing elect number. If the human will of these authorities could have had their way about it, they would not have allowed a single Israelite at any time to have believed the truth of God. But God's will is never frustrated by the opposition of man's will. It is the will of God to gather his people, and he unfailingly does this gathering by and through Jesus Christ his Son, unto himself. Not a single child of God has ever been prevented from coming to the knowledge of the truth, no matter what the persecution

and opposition waged against the child of God might be. While it was never at any time in Israel's history the will of the natural man that God should select his believing remnant from among them, yet he unfailingly did it. A hen gathers her chickens under her wings because they are her chickens, and not to make them hers. The chickens run to cover under the mother's wings at the approach of any danger, not to make the hen their mother, but because she is their mother. Likewise throughout the generations of Israel's national life, those who were Israelites indeed by reason of spiritual circumcision and regeneration ran by faith into His name and were safe, not to make Jehovah their God, but because he was their God; not to make themselves his children, but because they were his children by God's own will. All that the Father has given the Son shall come to him, no matter how much the powers that be try to prevent it. The human will, either of individuals or of nations, can never thwart the purposes of God in the salvation of his people. Any nation to-day which arrays itself against the truth of God, against his revealed word and against his people will unfailingly reap in due time national desolation and disaster, even as did Israel for their opposition to Jehovah and his children. This is the lesson taught in this Scripture. Will the nation heed? If not, they, too, shall be desolate.

H. H. L.

MARRIAGES.

By Elder H. H. Lefferts, at Leesburg, Virginia, January 24th, 1934, Johnson Furr and Miss Dorothy Hawes, both of Leesburg.

By the same, Leesburg, Va., February 1st, 1934, Edward Kitts and Miss Virgie C. Riley, both of Hamilton, Va.

By the same, at Leesburg, Va., March 31st, 1934, Charles Thrower and Miss Iva Green, both of Leesburg, Va.

By the same, Leesburg, Va., April 3rd, 1934, Charles William Painter and Miss Helen Mae Harrison, both of Lovettsville, Va.

By the same, Leesburg, Va., April 11th, 1934, Harry Richard Thompson and Miss Florence Isabelle Comper, both of Lovettsville, Va.

By the same, at Leesburg, Va., April 21st, 1934, Sylvester S. Snyder and Miss Mary K. Steiner, both of Waynesboro, Pennsylvania.

By the same, Leesburg, Va., May 29th, 1934, Elmer Kitts, of Paeonian Springs, Va., and Miss Ruth Baker, of Waterford, Va.

By the same, Leesburg, Va., June 14th, 1934, George W. Moran and Miss Ruth Green, both of Ryan, Va.

By the same, Leesburg, Va., July 9th, 1934, Robert Lee Anderson and Miss Bessie Elizabeth Kidwell, both of Lovettsville, Va.

By the same, Leesburg, Va., July 12th, 1934, Walter Edwin Jenkins and Mrs. Grace D. Slair, both of Washington, D. C.

By the same, Leesburg, Va., August 21st, 1934, Joseph Crosen, of Fairfax, Va., and Miss Hazel Kidwell, of Sterling, Va.

By the same, Leesburg, Va., December 29th, 1934, Carroll Eugene Russell, of Paeonian Springs, Va., and Miss Mabel S. M. Dutrow, of Lovettsville, Va.

By Elder H. C. Ker, at his residence in Delmar, Maryland, December 22nd, 1934, Adron Waters Knight, of Hallwood, Va., and Miss Estelle Bratten Dickerson, of Snow Hill, Md.

By the same, at his residence in Delmar, Md., December 25th, 1934, Thomas Lee Lankford, of Salisbury, Md., and Miss Rhoda Pearl Ewell, of Salisbury, Md.

OBITUARY NOTICES.

ELDER ISAAC R. GREATHOUSE, our brother in the gospel service of our Lord Jesus Christ, departed this earthly life at his home, near Strasburg, Virginia, January 10th, 1935, after an illness of several weeks, due to complications enhanced by his advanced years. He was in the eighty-third year of his age. Brother Greathouse was born at Uniontown, Kentucky, the son of John Ward and Catherine Waring Greathouse, both deceased. He has one brother surviving him, Charles Greathouse, of Rosslyn, Va. His first wife was Sabina Josephine Livers, who died at Selma, N. C., in September, 1929. To them were born eleven children. Of these, the following are living: Charles H. Greathouse, of Elida, New Mexico, Clarence G., also of Elida, N. M., Bryan, of Los Angeles, California, Mrs. Law, of Oak Grove, Ore., William G., of Clarksville, Ohio, Mrs. Neppie Melton, of Chicago, Ill., Mrs. Katherine Whitman, of Clovis, New Mexico. His second wife, who survives him, was Mrs. Bycie Elizabeth Stevenson, a daughter of Elder J. S. Murphy, of Montrose, W. Va. Of this union, there are living two little sons: Lovell R. and John David. There are three step-children. I have not at hand information as to the date and place of his baptism, nor by whom the ordinance was administered to him, but at the time of his passing from us his membership was with an Old School Baptist Church at or near Lawn, Texas. Neither have I the information regarding the date and place of his ordination, nor know I anything of the presbytery that ordained him. It is to be hoped that some of our western brethren who have known brother Greathouse longer and better than I have will supply this information for us in some future communication to the SIGNS. I understand he has been preaching ever since his twenty-fifth year of age. That would make his term of service about fifty-eight years. The last sermon that he preached was at the Virginia Corresponding Meeting, held with New Valley Church, Loudoun County, Virginia. He spoke Friday morning, October 19th, 1934. He was one of that older generation of preachers, few of whom are left among us at the present day. Almost as long as I have known anything about the SIGNS OF THE TIMES I have been familiar with the name "I. R. Greathouse" appended to his communications in our paper. But not until the summer of 1926 did I meet him personally. From his writings and from what I had heard of his ability as a preacher, I was expecting to meet a large man. To my surprise, I found him to be a small, spare man of quick step and nervously alert. At that first meeting he said, "I ought not to have been called 'Greathouse', I should have been named 'Little Cabin'." This was characteristic of him. Ever since my first meeting with him, he has ever been welcome in our home; the more one got to know him, the more he loved and admired him. He was very frank and outspoken. He did not intention-

ally hurt any one's feelings, neither did he compromise his belief of the truth for the sake of friendship or fellowship. He was gifted with a remarkable memory which stood him in good stead in the pulpit; could repeat from memory whole chapters of the Scriptures, and hymn after hymn without needing to refer to the hymn-book. So far as I know, and so far as I have ever heard, he was considered sound in the faith and in the doctrine of God our Savior. He has been one of the best friends the SIGNS has ever had. In his many years of traveling throughout the United States and in his numerous and frequent visits among the churches and brethren of our faith throughout the country, he has always valiantly stood for the doctrine advocated by the SIGNS and has always consistently recommended that our brethren everywhere subscribe for and support this paper. His efforts on our behalf have been appreciated by the publishers and editors. We have lost a valued friend and brother.

Funeral services were conducted by myself on the afternoon of January 11th, in the funeral parlors of Stover & Stover, at Strasburg, Virginia. Read and commented upon Psalm xli. At the request of sister Greathouse, we sang hymn 931 and read hymns 485 and 1993 (Beebe's collection). His son Charles came from New Mexico to accompany his father's body to its last resting-place. On arrival at Clovis, New Mexico, services will be held there, followed by interment at Portales, N. M., where his first wife lies buried. I last saw him two weeks ago. He was then confined to his bed and, at times, suffering intensely; but his mind was clear and at ease. Nothing worried him then, he seemed in possession of that peace from God through Christ which passes all finite comprehension. He spoke of his firm faith in the blessed Redeemer, and expressed himself to me very much as did Paul to Timothy: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We have a blessed assurance that he fell asleep in Jesus in that same blessed faith which had supported and sustained in life. May the Holy Comforter stand by and indwell all the mourning ones. Give us each day to truly feel, as well as to say, "Thy will be done." The lonely widow and the sorrowing sons and daughters, the lonely brother: all have our deepest sympathy. "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

ALSO,

MRS. ANNIE LAURIE UNDERWOOD, our sister in Christ, took leave of this lower life to be with the Lord December 16th, 1934, from her late home, 2008 Jackson Street, northeast, Washington, D. C. She was the daughter of Sarah and Alfred Moore, and was born in the State of North Carolina. She has four brothers and two sisters. The date of her birth is April 22nd, 1866. She was

first married to James Page, now deceased. Of that union, there are two daughters living: Mrs. Elizabeth Harrison, of Norfolk, Va., and Mrs. Mabel Sabin, of Forest Hills, Long Island, New York. There are six grandchildren and three great-grandchildren. She was married about twelve years ago to George Underwood, who survives her. She was baptized about fifty years ago by the late Elder P. D. Gold into the membership of the Old School Baptist Church at Wilson, N. C. After her removal to Washington, she united by letter from the Wilson Church with the Frying Pan Church, Fairfax County, Virginia, January 7th, 1928. She came among us a stranger, but became well beloved by us all for the truth's sake. She was a sufferer from high blood pressure and other complications, and had sustained a stroke of paralysis; but in spite of all this she was never absent from her meetings whenever able to be present. She went to meeting many, many times when it seemed to others unwise for her to attempt going. She dearly loved the fellowship of her brethren and the preaching of the word of God, was firm in the doctrine of salvation by grace and of God's sovereignty. She believed in the resurrection of the body, and looked for the coming of the Son of God from heaven to change the vile body and to fashion it like his own glorious body, at which time it was her hope to awake in his likeness and be satisfied.

Funeral services were held from Chambers' funeral parlors, 14th and Chapin Streets, N. W., Washington, D. C., interment in Forest Lawn Cemetery, at Norfolk, Va. May the Holy Spirit point the sorrowing ones to the Lord Jesus for comfort and salvation, may the sustenance of grace uphold Mr. Underwood, who so patiently and tenderly ministered to her, and may the bereaved daughters and others be reconciled to the will of God. The church will sadly miss sister Underwood, but we believe her death was a triumphant one, and great indeed is my personal loss, for she was keenly alive to the interests of her unworthy pastor, but we are assured our loss is her eternal gain.

ALSO,

Miss EUGENIA GOTT, our sister in Christ, passed away from earth December 18th, 1934, at her late home, Tuscarora, Frederick County, Maryland. She was born January 13th, 1854, and was one of nine children, the daughter of Thomas Nathan Gott and Elizabeth White. She is survived by one sister, Mrs. Sarah Davis, 88, of Washington, D. C., and by one brother, William Gott, 86, of Gaithersburg, Md. She was born at Poolesville, Md., and lived all her life in and near that neighborhood. She was baptized, in company with her sister Mollie, by the late Elder E. V. White, November 26th, 1885, into the membership of the New Valley Old School Baptist Church. Elder F. A. Chick was present at her baptism and preached the sermon, from Psalms cxvi. 12-14. She never forgot the fragrance and satisfaction with which that sermon was blessed to her soul by the unction

of the Holy Spirit. At her funeral, I read the same passage of Scripture and tried to comment upon it. Also read hymn 321 (Gadsby's Hymns). The last sad services were held from her home, interment in the cemetery at Beallsville, Md. These last several years of her life were lived in company with her nieces, Mrs. Eleanor Bourke and sister Mary Chiswell, who will sadly miss her. I cannot close this notice without paying tribute to the untiring, faithful and loving devotion with which these two nieces cared for their dear aunt. Everything that loving hearts and willing hands could do for her comfort was done by them. May they have no regrets whatever for anything they may think they left undone in their care for her, for it seems to us all that they omitted nothing. Sister Eugenia will be sadly missed by the church, for she was faithful, and she often attenden the meetings when it was physically difficult for her to do so. She was firmly established in the doctrine of salvation by grace and of the absolute predestination of all things and of the eternal vital unity of Christ and his church. May the Holy Spirit reconcile us all to the divine will in all the Father's dispensations concerning us.

ALSO,

CLAYTON DISHONG, our brother in Christ, Deacon of the Sideling Hill Baptist Church, Fulton County, Pennsylvania, departed this earthly life at his home on Pleasant Ridge December 14th, 1934. He was born December 14th, 1861, lived just 73 years. He had been in failing health for several years. He was baptized March 25th, 1914, by the writer of this notice, served the church as Deacon for about ten years. He was the oldest child of Morgan Dishong and Rebecca Sipes, both deceased. He is survived by his wife, sister Parthenia Dishong, who was baptized at the same time he was, and by one son, Wilbert Dishong, and by one daughter, Lola, Mrs. Lester Mellott. There are three grandchildren. He was married February 17th, 1885, and his wife before marriage was Parthenia Lake, daughter of Samuel P. and Lydia Lake. There are living one brother and five sisters: Reuben Dishong, Deshler, Ohio; Annie, wife of R. P. Deshong, of Saluvia, Pa.; Mrs. Rhoda Otis, of Delaware; Harriet, wife of W. F. T. Mellott, of Saxton, Pa.; Malinda, wife of Riley Deshong, of Needmore, Pa.; Frances, wife of M. D. Mellott, of Needmore, Pa. One sister, Mary, wife of Charles Mellott, is deceased. There are also deceased two brothers, William and Ulysses Dishong. Though not a naturally educated man, since the facilities for schooling in his youth were not available as now, he was well versed in the word of God. He was a tender-hearted man, a good neighbor and a useful man in the community where he lived. The doctrine of election and of predestination and salvation by grace was very precious to him. In my last conversation with him he expressed himself as much impressed with God's discriminating grace in shutting Noah and

his family safely in the ark, shutting the others out. This, he said, was his only ground of salvation: the electing love of God in Christ. I used as a text at his funeral, the words, "And the Lord shut him in."—Gen. vii. 16. Hymns 68, 1257 and 820 (Beebe's collection) were sung at the funeral, which was held in Sidling Hill meetinghouse, burial in the cemetery there. May the Lord comfort the bereaved family, especially the widow, sister Dishong, who has been so faithful and devoted to brother Dishong in all these years of his infirmity.

ALSO.

MRS. MARGERY JANE WRIGHT, widow of William L. Wright, departed this earthly life at her home at Colfax, Huntingdon County, Pennsylvania, Thursday, January 10th, 1935, after an illness of two years duration due to a complication of ailments. She was born in Altoona, Pa., March 18th, 1868, a daughter of Barton Greenland and Susan Jane Baird. She was one of nine children, two dying in infancy, and brother Ed. Greenland, who died a few years ago, Harry Greenland some years ago, and Mrs. Letitia Mattingly a few months ago. She is survived by one brother, Curtis Greenland, of Colfax, and two sisters, Mrs. B. W. Kurts, of Huntingdon, Pa., and sister Laura Greenland, of Colfax. Mrs. Wright was the mother of five children: one died in infancy, and one married son, Leroy R. Wright, died in April, 1933, at the age of forty years. She is survived by one daughter and two sons: Mrs. Fred L. Corbin, of Colfax, Walter G. Wright, of Colfax, and Robert M. Wright, of Altoona. There are eight grandchildren. Short services were conducted by the writer at her home Sunday morning, January 13th, and further services were held at the Huntingdon Baptist meetinghouse in Trough Creek Valley, interment in the adjoining burial-ground there. A group of young people sang the sacred song, "Saved by Grace." Text used was John xiv. 1-3. Read hymns 668 and 1256 (Beebe's collection) and hymn 602 (Durand & Lester Hymn and Tune Book). All these by request. It had been her request that, at her death, I should be asked to officiate at her funeral. However, when notice came to me that the services were to be on Sunday, I at first could not see how I could leave my regular appointment to attend the funeral; but by the kind cooperation of Elder D. L. Topping, who offered to fill my appointment with the Frying Pan Church in my absence, I was enabled to attend the funeral. Mrs. Wright had not united with the Old School Baptist Church, but that church stands for the faith and doctrine which she believed and loved. She gave evidence of having an experience of God's grace, therefore we sorrow for her not as those who have no hope. May the Lord comfort the bereaved children, the sisters and brother, and all who truly mourn, and grant within them reconciliation to the will of our heavenly Father.

H. H. L.

W. E. WAGNER died at the home of his son-in-law and daughter, near Walla Walla, Washington, November 10th, 1934. He was born in Moultrie County, Illinois, February 16th, 1845, being the son of William and Nancy Wagner. He grew to manhood in said county, and at the age of seventeen years he enlisted in that bloody strife of the sixties. He served as corporal in Company H of the 123rd Illinois Infantry. For three years he was in Sherman's Army, fought in the battle of Terryville and Chicamauga, spent four months on the Atlantic campaign, and saw the inside of Andersonville prison, but not as a prisoner. After returning home, on November 17th, 1870, he was united in marriage to Nancy Jane Kennedy. To this union four children were born, two of whom are now living: Oscar Wagner and Mrs. J. R. Miller, both of Walla Walla County. Brother Wagner moved west in a covered wagon in the year 1879, and located on a homestead in Walla Walla County, where he improved the land from sage brush to a lovely home, where he lived. September 4th, 1900, his companion died, and on November 26th, 1905, he was married to Mrs. Lizzie M. Kistler, who died May 6th, 1920. Since her death he had made his home with his children. I met and became acquainted with him on October 28th, 1906, when he drove in his buggy twenty-five miles to the place where Mizpah Church of Old School Baptists was assembled to worship. He was then a perfect stranger not only to the writer, but to every member of the church, and at the conclusion of the preaching he arose and made his wishes known, by asking for a home with us, and after listening to the testimony he gave as a reason for his action the church unanimously accepted his testimony and received him into their number, with the request that I, as their pastor, baptize him, which I did the same day. I spoke a little of brother Wagner's fighting under the flag of his country, I now want to tell of his great faith fighting under the banner of King Emmanuel, the great Captain of our salvation. Dear brother Wagner was ever faithful to the faith he professed. He was a man of very few words, but a very deep mind, and when he did speak it always meant something. He was ever faithful to everything he felt was to the interest of the church. He drove his car many miles taking me to my appointments, and our relations were as Jonathan and David, and while our little church will miss him, none can feel it more than I, who have been his pastor all these years. Much could be said to the praise of the grace of our God which shone in the life of this noble man, and while we are bereft of his presence, that glorious love which made us one in Jesus he did not take with him, but left that precious fruit to strengthen our poor souls in this great loss.

By his request, the family called me to conduct his funeral, which was held in Cookerly Chapel, December 3rd, with a large gathering of friends and neighbors present, which spoke more to the life of this dear man than tongue or pen could

express. While we can truly say that a great man in Israel has fallen, may we all in humble submission bow to the will of him who giveth and to him that taketh away, and say, Thy will be done.

J. T. BARNES.

MRS. CAROLINE KUGLER, our beloved sister in Christ, departed this life August 12th, 1934, at the Emergency Hospital, in Washington, D. C. She was born July 2nd, 1867, in Flemington, N. J., hence her stay on earth was 67 years. On October 6th, 1886, she was married to Oliver R. Kugler, who preceded her in death a little more than one year. To them were born two daughters, who survive: Mrs. Marion H. Reading, of Great Neck, N. Y., and Mrs. Helen Larison, of Washington, D. C., two grandsons: Douglas Reading and Oliver Larison, together with two sisters and one brother also survive her. Many years ago she united with the Kingwood Old School Baptist Church and was baptized by the late Elder Bailas Bundy. Faithful in all the walks of life, a kind and devoted friend, she endeared herself to all who knew her. She believed and enjoyed the doctrine of God in all its power and glory. She is missed by those who loved her more than words can express. She had been in the best of health up to a short time before her passing and her death was a great shock to us all. The Kugler home, in Frenchtown, N. J., had long been a home for all Old Baptists who visited in that section of the country, and many will remember the kind hospitality of brother and sister Kugler. The daughters and grandsons, together with the brother and sisters, have the sincere sympathy of all who know them.

The funeral service was held in the home, conducted by the writer, her pastor, and she was laid to rest beside her husband in the Frenchtown Cemetery. It is hard to say, in truth, "Thy will, O God, be done."

H. C. KIRK.

The church at Richards, in regular conference, appointed the undersigned committee to write a notice of the death of our dear sister, **MRS. OLIVIA JAMES EVERETT**, and ordered a copy of the same sent to the SIGNS OF THE TIMES, "Zion's Landmark" and a copy entered on our church record. She was born April 12th, 1863, married to W. L. Everett December 23rd, 1896, united with the church the first Saturday in April, 1921, and died September 16th, 1934. She leaves to mourn their loss the following children: Robert Everett, Monroe Everett and Mrs. Susie Andrews, also the following step-children: George, Elie and Ruben Everett and sister Carrie Williams. Funeral services were held at the home of her daughter, Mrs. Andrews, in Parmele, N. C., conducted by her pastor, Elder H. F. Hutchens. She lived in the faith once delivered unto the saints, believing that salvation is wholly of the Lord, and that God's predestination extended to all worlds, times and events.

Our church has lost a devoted member and we

sadly miss her presence with us, yet we believe our loss is her eternal gain. May the Lord bless all who were near and dear to her by the ties of nature to walk and live as she did.

Her body was deposited in the earth at Everetts' Cemetery, there to await the resurrection morn, when these vile bodies shall be changed and fashioned like the glorious body of our Lord Jesus Christ, and we will know no more sickness, sorrow, pain or death; no more sad farewells, but be with the Lord.

(MRS.) MINNIE ROBERTSON
(MRS.) SALLIE EVERETT
Committee.

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

"A friend," Va., \$3; Elder V. R. Harris, Ark., \$1; Mrs. Georgia Carruthers, Va., \$2; F. H. Richardson, Iowa, \$3; Duncan R. Black, Canada, \$1; Dr. T. E. Presley, N. M., \$3; Mrs. Affria Fooks, Md., \$2; Mrs. Martha J. Disharoon, Del., \$1; Mrs. G. M. Beebe, N. Y., \$5; Mrs. Duncan McCallum, Ontario, \$2; "A friend," Ontario, \$1; Hubbell Brothers, N. Y., \$3; Mrs. Mary J. Ege, N. J., \$3; Mrs. Rosa J. Morris, Md., \$2; Mrs. J. H. Hasbrouck, N. Y., \$1; Woburn Church, Mass., \$5; Mrs. B. H. Shearon, Tenn., \$1; Miss Jessie Murray, Ontario, \$2; Elder R. Lester Dodson, N. J., \$5; Florence H. Disharoon, Pa., \$1; Elder C. W. Anderson, Ark., \$1; Mrs. Effie J. Nethaway, N. Y., \$1.

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.

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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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

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

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

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

GEORGE L. WEAVER, Pastor.

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.

LUELLA 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.

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.

"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. 103. MIDDLETOWN, N. Y., MARCH, 1935. NO. 3.

CORRESPONDENCE.

TOUCHET, Wash., March 7, 1934.

DEAR EDITORS, PUBLISHERS AND READERS OF THE SIGNS OF THE TIMES:—That dear medium by which saints can communicate their experiences of heart and mind, which has stood the assaults of the enemies of truth now for more than a century. While the dear Lord has long since called its able founder and its able defenders to rest from their labors, their works do follow them, but the dear Lord has raised up other faithful ones to maintain the grand principles on which it was founded. We just received the March number, and as my dear companion was reading its precious contents to me I certainly felt a measure of the spirit which caused David to exclaim, Praise the Lord, O my soul; praise him all that is within me, praise his holy name. I would love to express my mind on every article, but that is impossible, but will say that both editorials were pure and unadulterated; they were full and com-

plete to my poor shut-in soul. And the brother's comments on why he was a Baptist awakened my poor soul and mind to try and express to my brethren why I believe the doctrine of grace, which is God's unmerited gift to poor unworthy sinners. I am a poor beggar and have been drawing on this wonderful storehouse for seventy-eight years, and have had a knowledge of the same for sixty-two years last September, and the wonders in which I have been made to see and experience can never be told in this old world. My mind is not to try to tell it, nor even hint it, in this short letter, but I would love to be able to tell enough that my brethren can see how good the dear Lord has been to this poor rebellious sinner.

I was blessed after about six years of wandering about seeking a home to find my people, and this, if I could reveal it to you as the dear Lord has to me, would be enough to convince a doubting Thomas. But suffice it to say that they took me in. I was not raised by Old Baptists, and knew nothing of

them nor their faith or practice, only what I heard from their enemies, and you know that was nothing to help my weary soul and troubled mind in this great search for the Lord's people. Here let me say that I, like Jacob, built an altar, or monument, to the praise of Him who had led me to my Father's family. I found them where Mary found her kin, Elizabeth, in the hilly country of Galilee. I found them in the bluffs of the Missouri River, in Saline County, Missouri, some eight or ten of them in a schoolhouse. I had never seen their faces before, all were perfect strangers to me in nature, but O my soul, the glory my soul had hungered for filled the whole house. Those gray hairs which showed the frost of many winters hung like silver chains over their wayworn temples, and I sat in wonder and amazement at the glories. I thought, Surely this is the Lord's banqueting-house and I am a guest, for I really felt his banner of love was over me. That was in the winter of 1880, and on the second Sunday in May I was constrained, unworthy as I felt, to ask a home with them. I was received, not only in word, but the tears chasing each other down those wrinkled faces gave the boy an inward home, which I love to this day. My baptism was set for Saturday before the second Sunday in June, and here is a month that if all the exercises of my heart and mind were recorded in a book it would be a large history, for that blessed light and joy which ravished my soul was thoroughly tried.

Not to make my missive too long, we

must pass by this great battle and come to the great victory in which it concluded. The day came for me to be baptized and the battle was still raging. Oh was there ever one who had to suffer what my poor soul had to endure? Feeling condemned for ever asking a home with these dear people, I had no thought of the solemnity which now marked the holy place where the Lord of glory was buried. Oh how I wished I never had started, for it seemed that it was hypocrisy on my part to take such a holy step. But I could not ask the brethren to rescind the act of receiving me, as much as I desired it. The Elder took me by the hand and led me down into the liquid grave, and this, dear brethren, is one of the most solemn deaths and burials I have ever witnessed, and I have seen father and wife and children die, and have stood by and seen them hidden from sight by burial, but this death and burial stood above them all. The Elder baptized me with my face toward the little band on the bank who had gathered to witness the chief of sinners put on Jesus in baptism, and a more condemned sinner never was buried than I felt myself to be. But, bless God, while it does not put away the filth of the flesh, it is the answer of a good conscience toward God. As the Elder raised by body the first sight my eyes caught was those old gray heads, which sparkled brighter than silver in the bright sunlight, and here again glory crowned the poor sinner's heart, mind and soul. Dear brethren, I here was as near heaven and all that heaven is to my longing heart as I

ever expect to be in this old world. Now here we pass another monument set up by my soul to the praise and glory of our blessed Redeemer. But as loath as my soul was to leave this heavenly place, I had to move on, as the dear Lord said, in a way I had not known and in a path I had never trodden. Shortly after this the dear Elder, after he had delivered to my soul a bountiful feast, said, Brother Barnes, do you not feel like expressing your mind to the brethren? I arose, for my poor soul was filled to overflowing with God's great love to a poor sinner like me, and this was kept up for a few months. But to my great surprise there was a move made at our conference meeting to grant brother Barnes liberty to exercise his gift where and when God opens the door, and that just about killed me, for they called it preaching, which I had no thought of trying to do; I only desired to tell of the love and mercy of the dear Lord in leading me, a poor sinner, to his banqueting-house. But while my poor soul was so desirous to tell of his love and mercy, I shuddered at the word preach, for in no sense had I any qualifications to preach. I viewed a preacher as being a good person, and I knew I was not that. I felt he must have an education, and I was void of that, and I had never taken part in any public life in the way of speaking. It so affected me I protested against it and pled with the brethren not to think of such a thing, for I was sure they were mistaken. But all this proved to have no effect upon them. When I saw I could not change them, oh what ruthless

rebellion came in and took control of that tender heart which had just experienced such joy and gladness. What to do and where to go I knew not. I felt I could not absent myself from meeting and mingling with my brethren who had won my love. They would not let me sit and listen and say nothing, and I felt I could not yield to their wish, and to refuse their desire was equally as hard. The thought suggested itself to me that I move to some place where I was not known, then I could meet with the brethren and enjoy their devotion and not be called on. Oh how nicely old Satan deceived my poor mind, and I soon found myself about two hundred miles from my old home, right in the neighborhood of Baptists. My first meeting was a very pleasant one, as no one knew I had ever attempted to speak in public, and I really felt my trouble was over; but, alas, they found that I had tried, and then my trouble was doubled. This so wrought on my mind that I felt I could not live, and what to do I knew not. But Satan when beaten in his plans is ever ready with a suggestion of a better way, and his next move with me was to so harden my heart that I listened to his suggestion to give up the desire to meet the brethren and go where there were no Baptists, and all these impressions would leave me. He so allured me with his plan that I gladly accepted it, sold what few belongings I had, took train and landed in the state of Nevada, where it seemed to me the country was not only destitute of Baptists, but it had no God to rule or govern it. Now

there I in my rebellious career was made, like poor Jonah, to pay my vows. "Salvation is of the Lord." This was demonstrated to my poor soul about three months after I went out there. I was taken sick on the train the last day of my trip and was helped off by the trainmen. There I was among strangers, over two thousand miles from home, wife and four little children. I had an acquaintance who lived about sixty-five miles from the station where I was put off, a man I worked for before I was married. My only way to get to his home was by stage, which conveyance I took, though very sick. I was cared for with all the tenderness a mother or father could give. He called a doctor, and for three months I grew no better, but weaker all the time. From my bed I could see a great range of mountains, and while looking out of the window I noticed great trains of loaded wagons, some with eight, and as high as sixteen, horses or mules. I asked the lady of the house where all those wagons were going, and she told me there were gold mines far back in those mountains, and there were thousands up there to feed. She said all the food was raised down there in the valley, and that there was nothing raised up there on the mountains. Here I learned, like Jacob, The Lord is in this place, and I knew it not. All the supplies which nourish and sustain life grow in the valley. Brethren, right there the Lord showed me that the six years I labored in soul seeking his

house, when it was his will to bless me with the realization of this desire my soul was lifted to Pisgah's top, where it ate and drank the fruit of all its labors while in the valley. We do not bear fruit while on the mountain top, but are banqueting on the fruit which grew in the dark hours. That is where the doctrine of God distils like the dew on the tender grass. We see the dew hanging on the tips of the grass when the sun reflects its light on the grass, but the sun does not make nor give the dew; it only manifests it. So when our poor souls are lifted from under the dark clouds of doubt and fear it is the Holy Spirit which reflects the true light which shines in darkness, but the darkness cannot comprehend it. Like Jacob, we realize the dear Lord was in all our afflictions, though we knew it not.

Now to another monument in my experience. I put in three months of not only bodily suffering, but oh the inward suffering. The doctor told my friend he could do nothing for me, said I would have to go back east of the mountains or west to the coast, as the altitude there was too high for me. My friend asked the doctor if he thought I would be able to stand the trip back home. He said that if I would take a berth and be quiet and not exert myself he was sure I could. Oh how my poor tempest-tossed soul rejoiced to hear my friend say, The doctor said you can go home. It was just what I had been praying for, but no one but the blessed Lord knew I was crying to go. My only desire was to meet that little band of brethren and

tell them I deeply repented my wrong. I did not want to die and leave no evidence of the goodness of God that leads to repentance. Here is a place, or refuge, my soul is often called to. I arrived home and at the first opportunity I stood before my dear brethren and in deep humility begged their forgiveness, and again my soul rejoiced in the blessed manifestation that I had not run beyond the love of those dear brethren. That was in June, 1887, and in June, 1889, by the hands of the presbytery which my church had called I was set apart to the full work of the ministry, which place I have tried to fill, but, if left to my judgment, it has been very poorly done. But it was the work of the church, and in my last effort to overrule their judgment I was made willing to leave my case in their hands, and now after many years of labor and toil serving them I still leave it to their judgment. One thing I do know: they have ever been my friends, and now that age and loss of sight have taken from me the sweet privilege of visiting them they still manifest that love which first ravished my soul. I love in my lonely hours to review all the way in which the dear Lord has led me in the wilderness, and oh how I love to feast on the crumbs which fall from the Master's table at these banquets.

I must now close, as time and space will not suffer me longer. I have only noted some of the many wonders in which the dear Lord has exercised my heart and mind, and this I submit to my brethren as to why I am a Baptist.

J. T. BARNES.

DALLAS, TEXAS.

DEAR EDITORS:—I am inclosing a letter from sister Bessie Wilton to sister Minnie Jameson, both members of the church at Fort Worth, Texas. Sister Jameson obtained her consent to send it for publication, if your judgment approves, and turned it over to me to prepare for the compositor. In speaking out of her own heart sister Wilton has expressed so much that every little child of grace shares in common with her that I feel her words will find a responsive chord in the hearts of many of your readers. Your decision will be accepted as to its suitableness for publication without prejudice.

Yours in hope,

J. R. HARDY.

FORT WORTH, TEXAS.

DEAR SISTER MINNIE:—I feel very much hurt because I could not be with you all Sunday; and yet I should not feel this way, for if it had been God's will I would have been there. The car was not so I could drive it. One tire was in bad condition and blew out Saturday afternoon. I feel sure you had a lovely time, and I thought of all you dear people, and could imagine I could see you all. As it is such a trial for me to get to be with the people I love, I am beginning to wonder why I am as I am. I even wonder if I have ever had that heartfelt acquaintance with the blessed Comforter. I have been in darkness so long that surely I am mistaken, and should never have asked for a home with you precious ones, and then I wonder if there ever was one who was not

His little one that was continually begging God for light and understanding. Would a hypocrite feel as I do? Would he feel his weakness and inability to help himself, as I have come to know? Would his every thought be a constant longing for more light, more evidence, and crying to God for protection from sin? Oh that I could once more feel that comforting Spirit around me! God alone knows how my heart is aching. I was thinking of everything yesterday, and the thought came to me: What a little thing the human heart is, and yet it can hold a world full of love and just as many aches at the same time, and still have room for more aches. You know when we get to where we cannot read our Bible or papers, and can hardly keep still to do our work, because of so much distress of mind, we are really sick indeed. Oh if it had only been the Lord's will that I could have been with his people, even in their homes, to talk with them and listen to them talk, I believe I would not feel so forsaken. I know I should not grieve, but could a babe that was snatched from its mother's breast just when it was starving keep from crying when none other could feed it? I know my faith is weak. I wish I could bow my head in meekness, and say, "Thy will be done," and not mine. You have been around the Lord's people all your life, but suppose you had just found them, and realized that you could not be with them, how it would be. They are the dearest people on earth. Their talk is just right; their ways are the ways I love. The Old Baptist doctrine is all

the doctrine in the world to me; and to hear Elder Hardy get up and preach as he does is the most marvelous thing in the world. While I am listening to him preach, I cannot seem to realize then that it is true, that there are people who have felt and thought and been made to witness the same things I have (if I am not deceived). Is it any wonder that it is heart-breaking to me that I cannot be with them more? I yet have a hope that the Lord will bless me with the privilege of being with his people, and having them in my home some time. It seems to me that I have been led, or wandered, off into a strange land away from my loved ones, and there are things that frighten me. My friends I used to enjoy being with are just a bore to me now. I do not enjoy their company any more. Their conversation is not interesting to me, for I am longing to be with those who understand my thoughts and feelings. I want to hear more and more of the wonderful things of God. Oh how I would love to listen for hours and hours to the blessed truth being preached. I seem to have lost the strength to try to be with you all any more. If I did not believe that God predestinated all things before the beginning of this world, if I did not believe that he knew and intended that everything in my life was to be as it is, I would go entirely crazy. Oh what a comfort to know that all things work together for the good of the elect. But am I one, or am I just another that has gone into the precious church only to deceive the Lord's little children? I wonder if I have deceived them, or if

they just took pity on me, and know I am not fit to be with them.

I cannot feel that you have ever known sin, but just think you are sinners. I am a real sinner. Once, years ago, my sister-in-law and I were playing a phonograph and we put a dance piece on, and she said, "Let's dance, Bessie." We had quite a bit of fun trying to dance. That night I dreamed I saw my soul. It was white, excepting where there were black, filthy spots, or, I should say, sores on it. Now I am afraid that if I could see my soul it would not even have a white spot on it. I would even be afraid to look at it. Perhaps I am looking for perfection in the flesh. I am not with the Lord's people enough to know if they are like I am, or if they are good. I could see no evil or sin in my parents. I guess all children feel that way about their parents. I know how the Arminians are, and feel that I am worse than the sorriest of them, and yet oh how I hate their "good works." Sometimes it seems that I cannot bear this any longer, and if I cannot see some of you I will just die; but all my tears do no good. I know the Lord has a purpose in all this, and know there will come a time when it will all come right; but it will not come right until that set time. I am not writing this so you will pity me. I do not need pity, for I deserve more chastisement than I have received at the hand of the Lord. I am just in darkness and want to talk, and as there is no one to talk to I am writing and burdening you with some of my thought. Around me there is not one

I can talk to as I can to you. I cannot even go off by myself in prayer without being called. The other day I went down to the little spring branch to be alone and think, and just in a few moments Margaret came looking for me. And that is the way with us all through life; but oh how wonderful to know there is a place in our hearts, a room in our thoughts, where we can enter and talk with our heavenly Father and none can follow. The more we think of that the more wonderful it seems, for we know there are thieves who would follow us even in there and rob us of the sweet Comforter if it were possible; but thank God for that wonderful privilege, and for the sweet moments that we are permitted to draw near to him in this room where none other can follow. The more we think on the marvelous works of God the more astonishing they are to us. That gracious hope he gives his children, even they cannot lay it aside, no matter how weak it becomes.

How I would love to sit and write and write about the things I feel I have been made to witness, but I have written too much already. Come and see me when you can.

Lovingly,

BESSIE WILTON.

HARDING, W. Va., Jan. 8, 1934.

DEAR EDITORS:—As it is time for my renewal to the SIGNS OF THE TIMES, I have a desire to write a few words to the household of faith.

The years are passing swiftly, each one carrying us much nearer to the end

of our pilgrimage here, and nearer to the heaven of peace and rest which God hath prepared for those who love him and long for his appearing. According to the Scriptures, those who believe in God should grow in grace and in the knowledge of the truth as it is in the Lord Jesus. I cannot hope that I have made this growth, except it be by coming to realize more fully my own weakness, imperfections and inability to do the things that pertain to righteousness without God's help at all times, and have come to see more clearly the power, love, mercy and justice of God, and desire to give all praise and honor to him. I feel the need each day of calling on him more and more for guidance, strength and faith to endure unto the end. I feel assured that nothing is impossible with God, and believe that he will take care of those whom he has brought to believe on him, through the name of the Lord Jesus. When our natural minds try to lead us to trust in our own strength all becomes confusion and weariness, and we are glad to look to the Rock of our salvation. In the present trying times, I feel to know that many others, like myself, are crying, Lord, help us. It is recorded that the woman who came to Christ worshipped him, saying, Lord, help me. When we cry from the depths of our hearts to him we are saying, Lord, we cannot help ourselves, undertake thou for us. We thereby acknowledge our weakness and his eternal strength, and find rest in so doing. The Lord is our

dwelling-place, the same as he has been to his people through all generations, and is still a strong tower into which his people flee and are safe, and is to them as the shadow of a great rock in a weary land. The poet has truthfully said,

"While toiling in life's dusty way,
The Rock's blessed shadow how sweet."

I want to say a few words of commendation to the editors of the SIGNS OF THE TIMES, also to the writers. I enjoy your editorials, and am glad that you are still enabled to keep in the strait and narrow path marked out by Christ that leads to truth and righteousness. May the Lord give you grace according to your days to feed, instruct and comfort his hungry and thirsty people, and may you all be comforted with the comfort wherewith you comfort them. I have enjoyed brother Lefferts' New Year's Greeting, and am comforted by the everlasting truths which he upholds in it, and feel to thank and praise the Lord, who has so graciously enabled him to go into the depths of them for our good and for the praise of His eternal glory.

Brother Davis Burch, I fully indorse the things you said in your letter about the SIGNS OF THE TIMES and its editors and publishers. After reading it I felt to say, How true it all is. You have lived a long life in the faith of God's elect and have come to see more clearly the things pertaining to God and his people. Your letter was filled with good things of the gospel which I hope have been settled in our own hearts, through the many years of our experi-

ence, as established truths, which we hope that Satan and all his hosts can never efface. May the Lord bless you all, and when you pray remember me.

Unworthily,

(MRS.) E. E. WORKMAN.

[THE foregoing good letter was written more than one year ago, but was misplaced by us and only came to light a short time ago, but is just as good and comforting now as the day it was written.—ED.]

LEXINGTON, Ky., Jan. 11, 1935.

DEAR EDITORS AND PUBLISHERS:—

Inclosed please find check for the three annual subscriptions, also I am submitting a letter from a dear sister in Canada, without her consent, but which will be read with interest by many. I would state also that my first visit to Canada was at the Lobo meeting, in October, 1886, and I do not think there is a member living now who was a member then. I believe sister McColl, of Tilbury, and sister Williams were the last. I think I have made more than forty visits there, and they were always enjoyable to me.

Regarding the SIGNS, I feel as the years go by it becomes dearer to me, as in my blind condition I can seldom go to meeting, and it advocates the truth to-day upon which it was founded. It has been my privilege to meet all the editors and hear them preach, from dear old Elder Beebe down to the present ones, excepting Elder Dodson, but I was quite intimate with him before he began preaching. I think he will remember the trip we made together from New York to the Warwick Assocoition.

The January number of the SIGNS has been read to me and I certainly enjoyed the resurrection doctrine advocated in it. I cannot understand how any one can read the Scriptures and not believe in the resurrection. If there be no resurrection of the dead, what did Jesus, the blessed Son of God, accomplish when he became identified with us in the body of this flesh and suffered the awful death on the cross, and was laid in the tomb, and afterward arose and was identified by his wounds, and was seen to ascend into heaven? The Scripture says, In like manner he shall descend. Paul says, "Behold, I shew you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye," and shall be caught up to meet the Lord in the air. That is, when the end shall come there will be those alive upon the earth, as we are to-day. Then again, "If in this life only we have hope in Christ, we are of all men most miserable." In looking back over the record, it would seem that true believers and followers of Christ had greater affliction and trials than others. According to revealed truth, they wandered about in sheepskins and goatskins, afflicted and tormented, yet they all died in the faith, believing in the coming of Jesus. (Read the whole chapter.) Then Paul said, "Seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith," etc. Now, brethren, be-

loved in the Lord, let us ever remember the blessed words of Jesus: Inasmuch as ye did it unto one of these, my little ones, ye did it unto me. If it be a kind word, or a kind act, or an unkind word, or an unkind act, it applies just the same.

Now I wish to ask my beloved brethren in the ministry everywhere, Do not debate your differences of doctrine in the pulpit, but preach the gospel of peace and feed the church. Paul set the example, when he came to the church at Corinth there were differences, but he determined not to know anything among them save Jesus Christ, and him crucified.

Dear Elder Lefferts, you spoke of Elder Wilson Thompson in the last SIGNS. I was personally acquainted with him, and heard him preach several times, and I must say he was one of the most powerful preachers I ever heard, and was recognized as such. Two of my brothers and myself attended an association some forty miles away. On Sunday morning two Elders who differed with Elder Thompson on the effect of the new birth on the Adam man, preached, and tried in rather a bitter spirit to make him see it as they did. Elder Thompson, who followed, got up as a little child, and, to the surprise of all, read a text and preached the gospel of peace, making no reference to what had been said before. If he had preached in the spirit of the other two Elders he probably would have divided the association. That night he preached at Zionsville, in the Methodist meetinghouse and we heard

him again, but he made no reference to what had been said at the association, and that was an example I never forgot. Brethren, talk your differences privately, not in the pulpit. "Come, let us reason together."

The many letters I have received from the dear kindred in Christ have been of much comfort to me, and I would reply to each one if I could see to write. I do hope to hear from you again.

Now may grace, mercy and peace from God the Father and the Lord Jesus Christ be with you all, and may he guide us in the pathway of peace and righteousness.

Yours with a blessed hope, though the least of all,

P. W. SAWIN.

DUTTON, Ontario, Dec. 27, 1934.

ELDER P. W. SAWIN—Beloved brother in Jesus Christ, our beloved Elder Brother:—Yes, Jesus Christ is a friend that sticketh closer than a brother or my dearest of all earthly relationship, natural or spiritual. A mother may forget her child, but I will never forget. I have graven thee on the palms of my hands. A beautiful thought presents itself to my mind in being engraven on the palms of his hands, which signifies the close and loving relationship in suffering, as in reigning with him in the eternal love which brought him to the loving obedience of his Father God, to take on himself the body of flesh to save our souls from eternal death. And, dear brother, do we not justly merit his loving and

merciful chastisement? Yes, and eternal banishment from his dear presence, but for his eternal love, which caused him to submit to the shameful cruel torture of being nailed to the cross of Calvary, to present his people holy and spotless before his Father's throne, where he ever liveth to make intercession for them with groanings which cannot be uttered. Just ponder on those words groanings which cannot be uttered. Who could deny the eternal sonship of the Son of God, which J. K. Popham so ably defends? He is a wonderful soul-inspiring writer; I love to read after him. Is it not the sweetest on mortal tongue the conception, birth, life, death and resurrection of the eternal Son of God? Father, Son and Holy Ghost, three in one. I know it is your sweetest theme, dear brother Sawin, but I have not the ability to present the sublime interpretation of the wonders of redeeming grace, yet I hope I have felt its redeeming power in my sinful heart, lifting me above myself. I feel no one knows more than I the reigning power of Satan's devices, and I hope I can say with Job, I know that my Redeemer liveth, and when he hath tried me I shall come forth as gold. The afflictions of Job have raised and comforted me, and once in my extremity the Lord spoke to me the words spoken to Job as out of the whirlwind: "Gird up now thy loins like a man; for I will demand of thee, and answer thou me." Then I found those words in the thirty-eighth chapter of Job, and I read the whole chapter, which was wonderful for thought, and as I read on to

the end I was made to enter into, in a measure, the wisdom and power of the wonder-working God, and felt as nothing in the light of that great wisdom which spoke to Job out of the whirlwind, and was it for such as I? As I came to the last verse my heart melted with fear and gratitude and I claimed it as a sweet message from his gracious hand, that he who provided food for the ravens would provide my meat in due season (his own time). When we hunger from lack of food (heavenly food) we are promised, Blessed are they that hunger, for they shall be filled. Blessed are they that mourn, for they shall be comforted. Dear brother, I am as Job, a mourner, but not in patience. I am impatient at the delay of his coming, as Martha was, but, blessed truth, he comes to release the prisoner who in Satan's bondage is held.

Dear brother, I am traveling down the stream of life alone, for the dear companion he gave me in the days of my youth he has taken to dwell with him, but he is tenderly and lovingly guarding me in my declining days, months, years, or whatever it may be, and I can say with Job, My latter end is more blessed than my beginning. I feel you can say it also, brother Sawin. I can also say that faith abideth in my poor heart. Though he slay me, yet will I trust in him. You can also say so, and cannot you say by faith, I am now ready to be offered up. I have fought a good fight, I have kept the faith, therefore there is laid up for me a crown of life which the Lord, the righteous Judge, shall give me at that day.

And not to me only, but to all them also that love his appearing? His love is better than life, then leave all in his wise and loving care, dear pilgrim of Zion traveling home to God.

Our dear pastor, Elder Ruston, read from the pulpit your greeting card. In it you said there may not be any living who met you on your first visit to Canada. What year was it? I remember you always came to father's home, as all the ministers did, and his delight was to entertain his brethren, sisters and friends. There are not more than three or four living members (myself included) who sat with you at the Lord's table to commemorate his last supper with his disciples. All the other loved ones have been borne to their last resting-place here, to arise in his image to praise him throughout eternity. I can tell you that all the living members and dear friends you have met and visited with, and who have listened to you exalt the precious name of Jesus, I am sure would join me in this message of esteem and love, for in His name you commended yourself to the Canada people, who love to hear God exalted and mortal man abased. Our dear pastor has laid to rest in mother earth many dear ones whose passing must have been a great loss to him, but he is faithful and trustworthy and we hold him in high esteem as he in fear and trembling goes forth, bearing precious seed, and weepeth, shall come again, bringing his sheaves with him. (Is that Christ? Can it pertain to his ministers?)

Dear brother, I would wish to sit be-

side you and converse in sweet fellowship as we once did, but I do mourn the loss and sad change time has wrought in our midst, and cry for strength and light, and can only say, Thy will, not mine, be done. I would love to hear from you once again. May God bless you and guide you until he takes you to himself. Love to you and family. Pardon all amiss.

Your unworthy sister in bonds of love,
(MRS.) JOHN MCPHAIL.

DELAWARE, Ohio.

ELDER R. LESTER DODSON—DEAR BROTHER IN THE LORD:—If I may presume to thus address you. Yes, I must confess to a hope within, sometimes strong, sometimes more dim, that the people of God are my brethren, all children of the same heavenly, loving Father. If I knew how, and could find language to express my adoration of the blessed oneness of the children of God with him who inhabits eternity, and to describe the glorious, heavenly beauty of this abiding and proven love that binds all together, how gladly and joyfully would I do so. But you know much more than I can tell you concerning it. Sometimes it seems a question to me as to which shines brighter and which gives more comfort to a troubled pilgrim: whether it is the power of God, or his love, that filleth all in all, to bear up all the sacred pillars of the doctrine, and keep blooming the precious fruits of love. It is all of God; all in him is perfection. Yes, in speaking of the salvation of poor sinners we must exclaim, In the perfection of beauty God hath

shined. And here we perhaps should just pause, to leave it there, for I feel sure that your thoughts are better than my expressions, for we are never able to tell the half of the beauty and the glory of God in all of his works, even in nature, and much less in the realm of spiritual things.

Just here I was called to our evening meal, then afterward I helped to entertain company. It is "the morning after" now, but I am glad to say that we did nothing worse than listen to the radio. I had intended to offer an apology for addressing you at all, but it seemed that I could say nothing else before offering the tribute of praise which welled up within. My mind was so full of adoration to our King and Redeemer that there was room for nothing else. I also meant to ask pardon for using a pencil. My pen is not working well, and, also, I am weak and nervous from the flu, from which I am just recovering. It seems that since coming to this establishment I may expect an attack of it each winter. I have not been bedfast, but am quite weak yet.

Just before beginning this missive I had read the SIGNS for February, and very much enjoyed it, especially your editorial. You were just giving voice to my own feelings in the matter of charity and fellowship. I have also enjoyed from time to time the letters between you and your father. Fellowship is ever sweet, especially is it when between child and parent. I know this from experience. The Lord has greatly blessed the family of my parents in

granting a hope to each one, and two of my three sons have expressed themselves as to their hope. One of these has passed on to his reward, and the youngest one (twenty-seven) has shown his regard for the church in his face and attitude.

I do not know that I shall be able to say anything of comfort to you and yours, but I do wish to express my comfort in and appreciation of the things you express in your writings. I have felt an inclination to write to you before, but do recall having done so. I have written to several of the editors and writers of the SIGNS. I had several years of correspondence with Elder Silas H. Durand and Elder David Bartley. Elder Durand said, "I think I would send your letter to the SIGNS, if it were not that you speak so highly of me." Elder Bartley did send some of my writing, but did not disclose my name at the time. We were writing concerning the oneness of Christ and the sons of God. In early life I was given to rejoice in this wonderful truth, and in the sovereign power of our blessed Redeemer. Indeed, I cannot understand how a poor sinner who has been taught his nothingness before God can feel secure without receiving at least some knowledge of the unlimited power of the Keeper of Israel.

I was saddened to read of the death of Elder Greathouse. Yes, he was quite small in stature and weight, but large in intellect and spirit, and very droll at times. One could enjoy his talks in a natural way, even if it were evening time in his spirit. Too, I was very sorry to

learn of the loss, by fire, to Elder Jonas Sykes, of Texas, whom I also know personally. I do hope he may receive ample help in his need. He was a very able preacher when I used to hear him. Elder J. R. Hardy is pastor of the church of which my sister in the flesh is a member. She is Mrs. J. J. Darnell, of Campbell, Texas. Campbell is one of the suburbs of Greenville, about sixty miles from Dallas, Texas. Sister thinks that she never heard a better preacher than Elder Hardy. She compares him with Elder Sykes. She tells me that Elder Sykes took exceptions to one of my letters she gave him to read. I had written concerning the new birth, and how it affects the one regenerated. I have no idea what I wrote, as all of my writings are almost altogether impromptu, just jotting down thoughts as they come, and sending them off for better or worse. I try to look for guidance in writing, believing and doing. I do wish I knew just what I had written. As I have understood it, we are born of Adam at the beginning, and are only carnal. Then when regeneration comes, the old man is still carnal, but there is a new eternal life given to us, which I have thought to be the Spirit of Christ, which is as holy as God is holy, and that the warfare comes by the old Adam spirit pulling one way and the Christ Spirit doing just the opposite, but that both spirits are counted as "us." But, of course, our new spirit is "Christ in us the hope of glory." Now as to how the whole man is leavened I cannot understand. If the whole man is leavened before the

hour of death, I cannot see where sin could come in, for that which is born of God cannot sin. "He cannot sin, because he is born of God." He "purifieth himself, even as he is pure." Some seem to think that there is an inner man that was sinful before regeneration, but that in regeneration this same inner man, or spirit, is made holy, or righteous. If that be true, what is it that sins after the new birth? I cannot understand how it can be our framework of flesh, blood and bones, because the body without the spirit is dead, and "the dead know not anything." I suppose the old man is made good at death, or in the resurrection, if it be saved at all. Now this is not written in a spirit of controversy, but to learn the truth as it is. I know that I am fallible, and sure to err unless taught and ever led of God, and my greatest desire is to know what is truth and to believe and follow it. Now, if it is not asking too much, I hope you may be led to tell me how you see it, either through the SIGNS or by private letter. If you consider this a vain or foolish question, just ignore it and I shall try not to feel offended. I do not make a brother an offender for a word. None of us understand it unless it is revealed to us. I hope to hear from Elder J. C. Sykes, who I very highly esteem in the Lord. Please pray for me.

JOIE E. WOODS PETERS.

[THE spirit manifested in the foregoing letter is, we think, most excellent. When such is shown, even though our views may differ, love will abound.—
R. L. D.]

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1935.

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ISAIAH XLVIII. 11, 12.

"FOR mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Hearken unto me, O Jacob and Israel, my called: I am he: I am the first, I also am the last."

The inspiration of God to Isaiah expressed the predestination of God in his purpose to do all his pleasure. "For mine own sake," expresses that his doings shall be to his own glory and honor, and he would not give it unto another. This God is infinite, immutable, eternal, incomprehensible, almighty, most holy, wise and free, and according to his infinite wisdom he willed and decreed all things for his own glory. As we pass through the events of every-day life we behold the great ruling power that holds all created things in the sphere in which he hath created them, and brings

to pass events, and works them together for the good of man, and to the end that it all should be to his praise and glory. In man (which God formed of the dust of the ground) we have the manifestation of God's wisdom in creation, for in the first of man's history God planted a garden eastward in Eden, and he put the man he had formed in it to keep it and dress it, and gave him a law to direct his doings, that he should eat of the fruit thereof, and God, knowing the iniquity that would be conceived in him by the devil, predestinated the deliverance of man from the power of death. The power of death cannot bring to nought the law of God and thereby pollute him. The devil disputed the law of God to Adam, and deceived Eve that she would take the forbidden fruit with the view of becoming wise as gods, knowing good and evil. Which for his own sake will he do it, and he will not give his glory unto another. "All thy works shall praise thee, O Lord; and thy saints shall bless thee."—Psalms cxlv. 10. All the powers of death could not thwart one purpose of God. We have the infinite wisdom of God expressed in the word that Jacob have I loved and Esau have I hated; Jacob, my called, elected one, to be led about and instructed, and that there should be no strange god with him, and as the Lord led Jacob so he leads his people. "Hearken unto me, O Jacob," (you supplanter), which brings to us the data relative to Jacob fleeing from the face of Esau, and how he was left alone, and there a man wrestled with him until the breaking of the day. (Gen. xxxii. 24.)

Jacob, the supplanter in the flesh, was made to realize that God spake not with the voice of man only, but with power, bringing to nought the powers that are and the setting up of an entirely new manifestation, and these were given that he should hearken unto God. We might follow Jacob and hear some of the expressions spoken of him. First, the power that led him about and instructed him, and the wonderful vision given of the ladder that reached from earth to heaven and the angels of God ascending and descending on it, and the Lord stood above it, and said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." This land on which "thou liest" was the place God purposed he should rest, and all his seed, which brings us from Canaan to Egypt, and all the experience of his travel made him hear, or hearken, unto God, and the same faith that directed Abraham directed Jacob and Israel his chosen all their journey until the dawn of day. The dawn of this day, to our mind, is the gospel day, which is illuminated by the sovereign light of the Son of God. Jacob (the supplanter) was afraid in this glorious day, and was made to say, "Dreadful is this place. But Israel, the soldier of God, speaks, "This is none other than the house of God, and this is the gate of heaven." "I am he: I am the first, I also am the last." "I am he" was declared by John as the word, in which he said, "In the beginning was the word, and the word was with God,

and the word was God." All things are as present with God; nothing old or new. The doctrine set forth testifies of God's wisdom, by and in which he would do all his pleasure, and exalt his name far above all principalities and powers.

We do declare that the devil was the conceiver of iniquity, which is the pollution of the creature God formed, and, if possible, would have polluted God. He that was polluted became dead in trespasses and sin and cannot behold righteousness, but for his own sake God predestinated the deliverance of his creature from the power of death, by His own power, that his name should have the glory, and not another. God sent his own Son, his only begotten, full of grace and truth, and with him dwelt the Father, and all the work of redemption was the work of the Father. As far as the carnal mind can attain is the end of this mortal life, and the works (or manifestations of creature acts) are all the life it can have perception of, but Israel, the called of God, believes in God and realizes his power is unbounded, and that the creature he formed is as much in his power after death as he is in this natural life, and the will of God will be done. "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. Jesus (I also am the last), the deliverer of his people from the power of death, bore in the body (that thou hast prepared me) the sufferings

of humanity, lived as a man born of woman, and under the law, that men should behold him in the personality of man, and be subjected to vile hands, and become obedient unto death, that the fullness of the lust of iniquity should be poured out upon him. He became obedient unto death that he might destroy him that had the power of death, that is, the devil, and deliver for his own name's sake the bride, the Lamb's wife. After Jesus became obedient unto death the climax of the powers of persecution and death was heaped upon him, and there remained nothing but a dead body for them to behold, but that body was a sacrifice that should be to all eternity, a living sacrifice for every one for which it was made. His glory he will not give unto another. As Jesus had the glory of the Father with him before the world began he would not take it away, but his Son should come forth from the powers of death, hell and the grave and be glorified at the right hand of the Father. O Jacob and Israel, my called, do we only see with this natural organ, or hearken only by natural hearing? No, but as the man that was blind from his birth could not see, so are all of the first Adam until the command of him that must work the works of him that sent him bids us, "Go, wash in the pool of Siloam, (which is by interpretation, Sent). And he went his way therefore, and washed, and came seeing."—John xix. 4-7. This is the day that Jacob beheld the dawn of when he received his

vision from God. Jesus is our light, and the eyes of our beholding righteousness must be anointed by the anointing from the Son of God. We know natural spittle is secreted from the salivary glands of the jaw for the dissolving of starch into sugar, so this secretion from the mouth of God, mixed with the clay, is the ointment with which all his people are anointed, and he says, Go, wash in the pool Si-lo-am (or Sent). This pool is described by Paul. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. As we have received the adoption of sons by Jesus Christ, and are made heirs of God and joint-heirs with Christ, we shall be delivered from the pollutions of sin; soul, body and spirit. This has been the doctrine set forth in the articles of faith of Old School Baptists from the dawn of the gospel day until the present hour, as we might term it, of that day. Should we only contend for such as we can see with mortal eyes, as did the Jews. or should we contend that God raised Jesus from the dead and he became the first-fruits of them that slept? Paul, speaking of the mystery of God, said, "Behold, I shew you a mystery." For the Jews to hear that Jesus had arisen from the dead was extreme, and beyond all toleration. The Jews believe in the immortality of the soul, which is manifested through the generations that are to follow, and not the one individual to be made immortal. Paul said

that when this mortal shall have put on immortality then shall be brought to pass the saying that death is swallowed up in victory. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Cor. xv. 57.) We thank God that we are blessed to have the testimony of the working of God's power, by which for his own sake he did it not to give praise and glory to any, but to his own glory. As Jesus arose from the dead and became the first-fruits of them that slept we believe all from a righteous Abel down to the present time were chosen in Christ Jesus. From before the foundation of the world, and as Jesus was the first to be manifested that could raise the dead, or arise from the dead of himself, or of the Father, the invisible God, proveth the necessity of our resurrection, not only from death in sin to life in Christ, but all that sinner must be saved from the pollution of sin, and there is no division or particle left out. Jesus has all power in heaven and earth. He has power to preserve us in his righteousness, and call us from the grave and give us the full triumphant deliverance from the powers of death. I must rule until the last enemy is destroyed, and my beloved is crowned at my right hand. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34.

May we ever contend for these glorious truths by the grace of God given unto us, which would be to his glory and honor, is our sincere desire.

C. W. V.

SUNDAY.

A SISTER in Sulphur Springs, Texas, sends us the question: "If Sunday is the first day of the week, why do we keep it?" We are not sure we understand just what is in our inquirer's mind, by this question. Some there are who wonder why Sunday, the first week-day, is observed as a sabbath when in the law given to Israel the seventh week-day, our present Saturday, was commanded to be kept as the sabbath. Sunday, the first week-day, has no scriptural authority for being observed as a sabbath-day. Christ, nor his apostles, did not enjoin upon the gospel church any one week-day to be observed as rest-day more than any other day. This command for the observance of a certain day as a day of rest was given to the nation of Israel, and to them only. There is no Bible sanction for its transference from Israel to the Gentiles, hence we are not to-day under obligation to keep the seventh day. The first day of the week was the day on which Christ arose from the dead, corresponding to our Sunday. In Acts xx. 7, Peter preached on the first day of the week on the occasion when the disciples were gathered together breaking bread. Such meetings, however, were not confined to the first day, or Sunday. In Acts ii. 46, v. 42, xvii. 17, xix. 9, are instances showing praise, preaching and teaching to have been "daily" matters with the apostolic church. What an exhortation is this for us of to-day! Daily we should be serving and praising our blessed Lord, who has so wondrously shown us his marvelous grace in having redeemed our lives

from destruction, in having plucked us as brands from the burning. Christ should have first place in the lives of his people. He being exalted, every day is his. This is no doubt the reason why no specific command is given by Christ or his apostles regarding the setting apart of one day more than any other for his service. We must serve him always. All our time is his, he is the worthy Object of our adoration continually. The ordinance of the seventh-day sabbath was given to Israel from the Lord by the hand of Moses to be kept by them as a day of complete rest in remembrance of God's having delivered them from bondage and from their slavery in Egypt, and of his having made them a separate people unto himself to serve him in the wilderness and in Canaan. It was a fitting type of that complete rest from the slavery of sin and from the dominion of Satan, which the believer now experiences when he enters savingly into the finished redemption work of Christ, thus ceasing from his own fleshly energy and self-righteousness. Having the substance, we need no more the type. The reality has displaced the mere picture. Nevertheless, the present desecration of Sunday and the day's use for sporting the activities of the carnal man, is a sign of the spiritual degeneracy of our age. This is true, not because the Scriptures enjoin the keeping of the first day as a sabbath, but because centuries ago the Gentile nations voluntarily engaged themselves to keep Sunday as their sabbath. It was self-enjoined upon them, and was an acknowledgment by them

that even their Gentile consciences somehow felt their indebtedness to God and their dependence upon him. But even this, nowadays, is being cast aside: an evidence of the world's pride in man's own sufficiency, an utter lack of any felt need of divine sovereignty. The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine, once Emperor of the now defunct Roman Empire, in 321 A. D., enacting that all courts of justice, inhabitants of towns and workshops were to be at rest on Sunday. The existence of "blue laws" upon the statutes of many of our American States, which old enactments strictly forbade any work or trading on Sunday, prove that in the consciences of our forefathers who made those laws there existed a felt sense of their need for serving the Lord and for worshipping him. Thus did they impose upon themselves and upon their neighbors the observance of Sunday as a day of rest. Call it legalism or what you will, it showed the spiritual calibre of that day from which the modern world has woefully departed. To-day, everything goes on on Sunday much as every other day of the week. Must we not conclude from this that the minds and souls of men to-day, for the most part, chafe greatly against any restraint upon the free and untrammelled satisfaction of their lusts and appetites? Does this not fulfill the Scripture prophecy that, in the last times, men shall be lovers of selves, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof?

(2 Tim. iii.) The call from on high to us who believe in God our Father and his Son, our Savior Jesus Christ, is for us not to be conformed to the ideals or standards of modernism. Not for us is it to advocate Sundayism, nor for us is it to encourage outbreking irreverence, but let us be transformed by the renewing of our minds to the end that, this day and to-morrow and ever, we may live under Christ's rule, subject to his grace in our hearts, submitting ourselves unto his Lordship who has a perfect and inalienable right to us and ours, because he has redeemed us unto God by his own precious blood. May we behave ourselves as though all our days are his. Having received Christ Jesus our Head, so let us walk in him.

H. H. L.

OBITUARY NOTICES.

As we note the death of sister **CARRIE HUNTLEY**, of Union Grove, N. Y., which occurred at the home of Mr. and Mrs. Herbert Shaver February 4th, 1935, at Pepacton, N. Y., we are sadly mindful of the loss that the Middletown and Andes Church sustain, of which she had been a member about sixty years or more. The community where she spent all of her long life of almost eighty-eight years is made the poorer by her departure. She was greatly beloved by all, possessing those qualifications that make for firm character, combined with a gentleness and charity towards all, and a willingness to do for others that impressed all who knew her, and endeared her to her brethren. She was devoted to her church with a loving loyalty that evidenced the reality of her hope in the mercy and grace of the Lord Jesus Christ and of that doctrine that her Redeemer confirmed and established. She attended the meetings of her church faithfully until a short time before her death, when the infirmities of age prevented. She was obliged to leave her home at Union Grove and live the rest of her life with her daughter, Mrs. Herbert Shaver, as her feeble condition prevented her from caring for herself. She suffered intensely, but uncomplainingly, for several weeks before the end came, but she received tender ministrations from Mr. and Mrs. Shaver, who did everything that was possible for

human skill to do. She was born March 21st, 1847, near Shavertown, N. Y., and spent almost all her life in that vicinity. When a young woman she was united in marriage to Anthony Huntley, which proved a happy union. Her husband died about 1910. There are five surviving children, four daughters: Mrs. Orrin Mann and Mrs. Cora Teichs, of Towanda, Pa., Mrs. Herbert Shaver, of Pepacton, N. Y., Mrs. Susie Sherman, of Oneonta, N. Y.; one son, Anson Huntley, of South Kortright, N. Y.

The writer officiated at the funeral services, which were held at the home of Herbert Shaver. The interment was at Shavertown. Sister Huntley will be greatly missed, but her beautiful life in her home and community and its influence will be long remembered.

ARNOLD H. BELLOWS.

MRS. VEDA REBECCA SCHOOLEY, formerly Mellott, departed this earthly life at Dr. Sipe's Hospital, Everett, Pennsylvania, January 28th, 1935, due to a fatal form of anemia, from which she had been suffering for some time. She was taken from her home, near Green Hill, Fulton Co., Pa., to the hospital in the hope that some relief could be afforded her, but died soon after being taken there. She was the daughter of sister Elizabeth H. Mellott, who survives her. Her father was brother David R. Mellott, who died about twenty-eight years ago. Sister Veda was born at Pleasant Ridge May 2nd, 1893. She is survived by one sister and two brothers, all members of the Sideling Hill Old School Baptist Church: sister Rosie Mellott, of Pleasant Ridge, Pa., who resides with the mother, brother Orien Mellott, of Andover, Pa., and brother Elmer Mellott, of Three Springs. There are living two half-sisters and four half-brothers, children of the father's former marriage: Mrs. Lydia Pittman, of Altoona, Pa., Mrs. Lizzie Calderwood, of Tyrone, Pa., Nelson and Lawson and Abraham Mellott, of Pittsburgh, Pa., and George Mellott, of Seattle, Wash. It was my blessed privilege to baptize sister Veda into membership with the Sideling Hill Church in March, 1914. On April 15th, 1914, at her mother's home, I united her in marriage with Cadiz W. Schooley, her now lonely and sorrowing companion who survives her. Of this marriage, there are five children living, and all at home: Elmer, aged twenty; Arthur, eighteen; Elizabeth, sixteen; and Etta and Retta, twins, thirteen.

Funeral services were held January 31st at the Siloam meetinghouse, burial in Siloam Cemetery. Hymns 239 and 68 (Beebe's collection), and hymn 602 (Durand & Lester Hymnal), were used at the services. Text used was Revelation xxii. 1-5. Each time that faithful and devoted members to the cause of truth are removed from us, it means a very definite and irreparable loss to both church and pastor, yet we rejoice that such gifts have been afforded us by the Head of the church, and we know that the Lord is taking but his own when he gathers them from us unto himself.

Before being taken to the hospital, sister Veda made certain arrangements known to her family regarding her funeral, hence we feel she was forewarned that her end was near. She was a faithful, helpful and devoted wife; a mother altogether dedicated to the welfare of her children. Our hearts go out in sympathy and love to the bereaved mother, husband, children, sister and brothers. May the Lord manifest his guidance and teaching with them, support them by his grace and comfort them by the never-failing presence of the Holy Spirit who is engaged to be with his people always even unto the world's end.

H. H. L.

ELIZABETH M. BYRD was born May 13th 1854, and died December 7th, 1934, aged 80 years, 6 months and 24 days. She was the daughter of Jacob and Susan Fisher Byrd, of Accomac County, Virginia. She was married to John William Byrd January 9th, 1879. He died March 3rd, 1924. They were married by Elder T. M. Poulson. She was baptized into the fellowship of the Messongo Old School Baptist Church, Accomac County, Virginia, August 4th, 1872, by Elder T. M. Poulson, being a member sixty-two years. She was quite a young woman at that time, but through all those years was always a faithful servant, mother and friend to every one she came to know. Her home was always open to the Baptist friends and she really enjoyed being with them, for she always spoke of her unworthiness and weakness. After her husband's death she spent her time with her two daughters, Mrs. F. M. Knight, of near Hallwood, Virginia, and Mrs. C. W. Baker, Delmar, Delaware, but her health being so poor for the past four years she spent the entire time with the daughter at Delmar, Delaware, and died there, after being confined to her bed a short time by illness. She also leaves two grandchildren, one sister and a host of friends to mourn our loss, but we are not like those without hope, for all during her past years she would say, if it were only the Lord's will my time was near. Only a few hours before her last she raised both hands, and said, "All is well," and asked us not to grieve for her.

The funeral was held Sunday, December 9th, at the home of Mr. and Mrs. C. W. Baker, Elder G. E. Coulbourn officiating.

THE foregoing obituary was written by Mrs. C. W. Baker, a daughter of sister Byrd, saying it was for my information to help me write the notice. It is so well and fully written, I feel I should not change it, but rather say how glad I am to see how the Lord has reconciled Mrs. Baker and is sustaining her by his grace in the loss of her dear mother, and I simply want to indorse what she says about her mother, and although Mrs. Baker is not a member of the visible church, I am glad she has the hope that her mother had, and may the Lord continue his blessings.

G. E. COULBOURN.

ABNER BEEBE LEONARD, born in Prattsville, Green Co., N. Y., April 27th, 1854, second son of Peter H. and Malinda (Morse) Leonard, died October 25th, 1934, at his home in Otego, N. Y. Burial was in Bundy Cemetery, Otego, October 28th, 1934. He was baptized by Elder D. M. Vail, August 1st, 1915. He moved with his parents from Prattsville, N. Y., to Bainbridge, N. Y., in the year 1875, where he lived until the year 1889, when he moved to Pittsfield, N. Y., coming from there in 1917 to Otego, where he had since resided. Abner was married three times, first to Miss Mary Bennett, of Bainbridge, N. Y., in November, 1878. She died in March, 1883. In June, 1888, he married Miss Hattie White, of North Pharsalia, N. Y. She passed away in September, 1917. He then married Miss Rosabelle Tamsett, of Otego, N. Y., in November, 1918. He had attended Old School Baptist meetings all his life. His parents also were Old School Baptists. He is survived by his wife, one sister, Mary Leonard, one nephew, Appleton Leonard, one niece, Martha Leonard Hawkins, all of Otego, and several cousins. He lived a faithful and lovable brother, always ready to give a reason for the hope that was in him through grace, to associate with those of like precious faith, to tell of God's mercy to a poor, undeserving sinner as he, to esteem others much better than himself, to find in self, that is, in the flesh, there dwells no good thing, giving all praise, honor and glory to God, the Savior of sinners. How sweetly he would declare, The Lord is my Shepherd; I shall not want. Surely, He leadeth me beside the still waters, he maketh me to lie down in green pastures, he restoreth my soul. He has passed out of the Valley of Death, to walk no more therein, but to abide in that glorious immortality in which the sting of death is destroyed and the grave robbed of victory. In the flesh we sorrow, in the Spirit we rejoice with him who has gained the victory through Jesus Christ the Lord.

The funeral was conducted by Elder W. S. Alexander.

ALSO,

GEORGE D. BUNDY, born in the town of Otego, N. Y., December 17th, 1859, died April 13th, 1934, of heart trouble, at his Otego home, where he had resided for the last thirty years. He was a son of Martin F. and Martha A. (Church) Bundy, and married Eva A. Loomis, of Otego, N. Y., May 4th, 1881. Surviving are his widow, one daughter, Mrs. May B. Reymore, two sons, Raymond L. and Ralph C. Bundy, two brothers, Charles H. Bundy, of Ithaca, N. Y., and William J. Bundy, of Otego, two grandchildren, four nephews and one niece. His widow, sister Eva Bundy, was received into the fellowship of the Otego Church on the third Sunday of September, 1934. While Mr. Bundy never came for baptism, all who knew him had the assurance of the hope that was in him, all felt a

sweet fellowship for him because of his keen interest in the church, his desire to associate with those who would tell of their experience of grace. When he would turn to himself, all he could say was that he was unfit, yet he lingered about that he might eat of the crumbs that fell from the Master's table. Surely, we can say of him that he has gone to abide with Him in whom he now is, and that he will partake of that which is perfect, holy and true, which he could not discern in himself. May the bereaved ones be comforted in the memories he has left with them.

The funeral services were conducted by Elder W. S. Alexander.

(MRS.) ABNER B. LEONARD.

SISTER MARGARET (EVANS) KNAUS was born February 26th, 1853, in Jasper County, Indiana. She was the daughter of brother Ezra and sister Elizabeth Evans, and was the sixth child of a family of ten children. She had survived all the other children for a period of thirty-five years. When she was seventeen years of age she with her parents moved to southern Kansas, where she in the spring of 1876 united with the Primitive Baptist Church of that section, and was baptized by Elder Hedges, of southern Kansas. In 1877 she was married to Joseph Knaus, and to them were born two children: sister Claudine Knaus and George Knaus, both of Kansas City, Missouri. I know not the year she moved to Kansas City, but soon thereafter she placed her letter in Pleasant Grove Church, and so did her father and mother. Later on, when a number of Baptists began to settle in Kansas City, she was largely instrumental in having a church organized there and having a meetinghouse built, now known as Mt. Vernon Church. She gave liberally of her time and means in support of this church and its first pastor, Elder W. T. Brown, now deceased. She remained a faithful member of that church until a few years ago, when dissensions arose and there was a withdrawal of that church from the doctrine of what is called "absolute predestination," and she, with several others, withdrew from that body and were organized into a church known as Mt. Lebanon Predestinarian Baptist Church. She was a strong believer in the doctrine of predestination, election and salvation by grace. Her home was a home for Baptist people, especially Baptist ministers who stood steadfast in the apostles' doctrine. She had been a sufferer for a number of years because of a broken hip, received in a fall from a vehicle, and could only get around on crutches, but bore her sufferings with christian fortitude. She passed from this world of trouble and sorrow Friday evening, August 17th, 1934, survived by her two children, Claudine and George Knaus, and three grandchildren, Floyd N., Robert J. and George M., all of Kansas City, Mo.

The writer tried to speak words of comfort to an interested congregation at the Lindsey Funeral Home, in Kansas City, on Sunday following her death, after which her body was taken to a cemetery in Kansas and laid in the earth to await, and be awakened in the power of the resurrection, when Jesus comes to take his saints up in the cloud of his Father's glory to ever praise his holy name.

Written by request.

W. L. HALL.

MORGAN V. PURDY died at his home in Spencerville, Ohio, February 9th, 1935, after several months' illness. Brother Purdy was born December 21st, 1865, near Millersburg, Holmes County, Ohio, the son of John C. and Margery Purdy. At the time of his death he was 69 years, 1 month and 19 days old. On April 10th, 1901, he was married to Jennie Hoel, to which union were born five children: Irene and Catherine, of Spencerville, Ohio, Dorothy, of Hammond, Ind., Evelyn, of Downers Grove, Ill., and Carl, of Berkley, Calif. Besides his wife and children, he is survived by four grandchildren, four brothers, three sisters and a host of other relatives and friends. Brother Purdy was always a believer in the faith, but did not become affiliated with the church until 1924, at which time he was baptized by Elder C. C. Bradford, at the Thompson Church, Putnam County, Ohio, and remained a faithful member until his death. He had been a reader of the SIGNS OF THE TIMES since the age of seventeen years, and was always a great lover of books.

The funeral services were held in the Salem Presbyterian meetinghouse, near Monticello, Ohio, and he was laid to rest in the Salem Cemetery. Services were conducted by his pastor, Elder Hugh Williams, assisted by Mr. James Sherer, of the Presbyterian denomination.

E. P. V.

SARA JOANNE LEDGRIDGE died at our home in La Grande, Oregon, December 19th, 1934, aged 4 months. She was our youngest granddaughter, and the youngest child of Owen and Princess Bond Ledgridge, of Union, Ore. She was taken with whooping-cough about five weeks before her death. Her parents were much concerned about the effects of this from the beginning, and did everything they could to ward off any serious trouble resulting from it, even bringing her to our home, where the constant care of skillful physicians could be had at any time. With all the care her mother, grandmother and the faithful woman physician could bestow her strength gradually failed under the strain of the hard coughing, and other related complications which from time to time developed, until her little frame gave way to the only relieving agency, which was death. It was distressing to hear her little painful moans which we could not relieve; but when at ease she would look around

with a brightness in her eyes, which would renew our hopefulness for her recovery, but we were disappointed. Her death was like falling asleep, but it is the sleep that will know no awakening to the realization of pain and sorrow such as we must continue in here. Her sorrows are over and her spirit has returned to the God who gave it. Her parents should not grieve because of this and the further thought, that God has taken for his own this babe he gave into their home for so short a time. Let your affections be more pointed toward this eternal home whence we are all hastening, and where this angel babe is crowned with immortality.

I made a short talk and prayer at the grave, after which the little body was laid to rest in the beautiful cemetery at Union, Oregon, December 20th, 1934.

A tribute to her memory from her grandparents,
(ELDER AND MRS.) C. W. BOND.

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

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M E E T I N G S .

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

E. M. FORD.

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Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and 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.

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.

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.

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.

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.

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. 103. MIDDLETOWN, N. Y., APRIL, 1935. NO. 4.

CORRESPONDENCE.

ROMANS VI. 14.

“For sin shall not have dominion over you: for ye are not under the law, but under grace.”

In examining this very important portion of the word, it shall be our aim to inquire

1. What law is it ye are not under?

2. What advantage, if any, do those not under the law have over those who are under the law?

1. What law is it the children of God are not under? It is strongly indicated in our text that it is the law by which sin entered, that law which the apostle says is the strength of sin. (1 Cor. xv. 56.) It is very evident that whatever dominion sin has over the sinner, it came through the law. It was the design in giving the law that it should be so; for the law entered that the offence might abound, and thus sin was given regal power that it “reigned unto death,” (Rom. v. 20, 21.) over every transgression under the law. And the apostle further indicates in our text that the only escape from the dominion

of sin, and the fearful consequences which follow, is in being removed from under the law which gives sin its reigning power. Now this law was not only given to Adam, and by which sin entered, but was also promulgated from Sinai by Moses, being written and given on tables of stone with the finger of God. This was called “the covenant” and the “tables of testimony.” We are told that all of the law and the prophets hung upon the first two commandments in the decalogue, and the Scriptures declare that the Lord added no more than the ten commandments. All of the obligations and duties of the creature man to his Creator, and to his fellow-man, as set out in the law and in the prophets, are embodied in these commandments. This law was first spoken by the Lord God unto Adam, and afterward unto all Israel out of the burning mountain, and the cloud and the thick darkness, before it was delivered unto them upon the tables of stone. This law was called the letter that killeth, “the ministration of condemnation,” “the ministration of

death." (2 Cor. vi.) But the people were not able to endure the voice of the Lord as spoken in the law, and under the display of his terrible majesty they besought him that they not again hear his voice, neither see this great fire any more, that they die not. And the Lord said that they had well spoken, and he would raise them up a prophet from among their brethren, and would put his words in his mouth, "and he shall speak unto them all that I command him." The apostle says Christ is that prophet. The Father spoke from the cloud of his glory, on the mountain of transfiguration, and said, This is my beloved Son, hear ye him. Hence the gospel, which proceeds from Christ, and not the law, is the believer's guide. The original commandment spoken unto Adam is the great fundamental pronouncement of the Creator, which binds man righteously under every obligation that ever will or ever can subsist between the creature and his Creator. This is called "The law of sin and death," because by it sin and death were adjudged upon man when he became a transgressor. The ten commandments given from Sinai embody the same fundamental principles of righteousness and become the great constitution, in harmony with which, all statutes given under the approval of the great Judge of his creatures, must be drawn. It is emphatically declared that the Lord added no more. (Deut v. 22.) This was added because of transgression, until the seed (Christ) should come; and "entered that the offense

might abound." Thus the predicate is laid, in the wisdom of God, for the numerous precepts under the law, which makes sin abound, that it might become exceedingly sinful; and for the superabounding of grace to be manifested. When the sinner is quickened by divine grace, every fresh view of the law awakens within him more and more of the sin and corruption of his heart and life, until they become so hateful to him, and so exceeding sinful, that every hope he has so fondly cherished in his self-righteousness utterly perishes; and as sin revives he dies. Thus sin experimentally reigns unto death by the strength of the law. But this is an assumption of power which does not in reality exist, for here grace ascends the throne, challenges both the right and dominion of sin, shows that all claims of the law have been satisfied, and boldly asserts that sin shall not have dominion over the quickened children of God, for they are not under the law, the source from whence sin has its reigning power, but under grace. The law was "holy, just and good," and answered perfectly the design of the great Law-giver. The law could condemn, but could not justify; it could kill, but could not give life; it could make sin abound, but could not produce righteousness; it could shed gloom and despair, but could not inspire hope. In the law Jehovah is revealed in terrible majesty, taking vengeance upon the transgressor; but showing no mercy. But the law was not designed to reign perpetually over those chosen to be heirs of salvation

through Christ. It was only their school-master unto Christ, but after faith is come they are no longer under a school-master; faith becomes their instructor, and henceforth it is by it they walk, live and obey; not the commandments of the law, but the glorious gospel of grace as directed by the Holy Spirit which guides into all truth. (Read Galatians iii. 23-25.) In the order of manifestation, the law was first and the gospel, of which Christ is the substance, is second. The Lord took away the first that he might establish the second. (Heb. x. 9.) It is impossible that we can serve two masters, therefore, "We are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 6. Now because of terror which the law struck into the hearts of the children of Israel, they desired not to hear its words any more; and because of the unprofitableness of it in his designs of grace and mercy, the Lord not only commended their request by saying, "They have well spoken that which they have spoken," but he promised to raise them up a prophet from among their brethren and put His words in his mouth, and that he should speak unto them all His commands. (Deut. xviii. 17, 18.) Here is where Christ becomes the end of the law for righteousness to every believer, and God ceases to speak through the law, and communicates with them only through Christ. The first has been taken away completely and the second

has been established. That which was shaken has been removed, and only that which cannot be shaken (the grace covenant) remains. The handwriting of ordinances which was against us, and contrary to us, has been blotted out, taken out of the way and nailed to his (Christ's) cross. Yes, poor trembling prisoners of hope, this law, this killing letter, this ministration of death and condemnation, shall not have dominion over you: you have been translated out from under its jurisdiction; and being safely intrenched behind the bulwarks of salvation, which the Lord has appointed for your everlasting defense, you may rest secure amid all the thunders and lightnings and fire and smoke that may issue from Sinai, as the threatenings of the law are thundered forth against the offending creature. No charge can be lodged against your account; you have been elevated to that excellent relationship of sons of God, and are no longer regarded as servants of sin and under the law.

2. What advantage, if any, do those not under the law have over those who are under the law? Those who have been removed from under the law have been raised to a higher and holier relationship to God than that of creature to Creator; they stand in the relationship of children to parents: a relationship most noble indeed, and one which opens the door of access to the inexhaustible treasures of a munificent Father. "If children, then heirs; heirs of God, and joint-heirs with Christ," is the assuring declaration of the inspired

witness. (Rom. viii. 17.) The children of the bondwoman (Sinai in Arabia, or the law covenant) are not thus favored, for the command is, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."—Gal. iv. 30. Those who are under the law are "strangers and foreigners," are without hope and without God as a loving, tender Father or Covenant God; but when they are made nigh by the blood of Christ, they are no longer "strangers and foreigners, but fellowcitizens with the saints, and of the household of God."—Eph. ii. 19. "As many as are of the works of the law, are under the curse."—Gal. iii. 10. "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13. The children of God are not under the law, neither are they required to obey the law; but "The just shall live by faith. And the law is not of faith."—Gal. iii. 11, 12. All obedience under the gospel covenant is the obedience of faith (Rom. xvi. 25, 26), and without faith it is impossible to please God. (Heb. xi. 6.) But the law keeps a veil upon the hearts of all who are under its instructions (2 Cor. iii. 15), and keeps them shut up unto the faith which is revealed through Christ. (Gal. iii. 23.) Hence those who are under the law can neither please God, come to Christ, have access to grace, rejoice in the hope of glory, nor inherit the promises. Now if without faith it is impossible to please God, and they that come unto him must have faith by which they believe, and if

only by faith we have access unto grace wherein we stand, and rejoice in hope of the glory of God (Rom. v. 2), and if it is of faith that it might be by grace, to the end the promise might be sure to all the seed (Rom. iv. 16), and the law is not of faith, it is certain the believer is not under the law, but under grace. The law is not made void through faith, but is established as having been fulfilled by Christ and taken out of the way, so that none of the rights of justice have been invaded.

Once more: The believer in Christ cannot be condemned: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," says the apostle. (Rom. viii. 2.) And to the Roman brethren again he says, "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Rom. vii. 4. The truth established by the apostle in the foregoing argument is that only those who are not under the law can escape condemnation, and only in being dead to the law, and consequently from under its dominion, may they be married to Christ and bring forth fruit unto God. When the priesthood was changed there was made of necessity a change of the law; not a change IN the law, but a change OF the law; not a revision of the old law, but a taking away of the first and establishing the second. The first law and all the service under it was but a carnal commandment and the observance

thereof, which was not revised, but fulfilled and annulled because of the weakness and unprofitableness thereof. (See Hebrews vii. 12, 18.) The essential principles of righteousness upon which all of the law and the prophets hung, but which the law was too weak to enforce, are retained and embodied in the gospel which is here referred to as the "power of an endless life," and by this power the "righteousness of the law is fulfilled IN us," not BY us, as it must have been if fulfilled under the jurisdiction of the law.

"No precept clogs the gospel-call
But therein grace is all in all;
No law is here but that of grace,
Which brings relief in every case."

"Go, you that rest upon the law,
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble, and despair.

But I'll retire beneath the cross—
Savior, at thy dear feet I'll lie;
And the keen sword that justice draws,
Flaming and red, shall pass me by."

Here alone, dear child of God, is security; here alone are the promises sure; here alone are hope, righteousness and peace; here alone are the obedience of faith and labor of love; here alone are power to perform and faithfulness to endure; here are all a poor sinner can need, and all the infinite and holy God can give. Seek no entangling alliances with the law, neither seek its counsels for your guide, but cast thyself at Jesus' feet and learn of him, and the Holy Spirit shall be your guide and lead you into all truth. "Sin shall not have dominion over you: for ye are not under the law, but under grace."

Yours in humble hope,

J. R. HARDY.

LA GRANDE, Ore., Jan. 9, 1935.

DEAR EDITORS AND READERS:—It is my desire to contribute a small portion to the columns of the SIGNS, in token of appreciation and the comfort I get from the writings of others, if the Lord may bless me to do so acceptably.

The Scripture found in the fourteenth chapter and fifteenth verse of Exodus came to my mind as a comfort in my first concern as to what the new year had in store for me. The words are, "Speak unto the children of Israel, that they go forward." This was said to Moses at the Red Sea, the sea in front of them and the Egyptian hosts behind them. On the day before the people had seen the Egyptians coming, and the sea made escape impossible, and death was all they could see, and reproached Moses for bringing them there. In answer to their fears and distress, Moses told them to stand still and see the salvation of the Lord. To stand still here could only mean to be patient and wait for God's relief in this trying situation, from which they had no means to help themselves. Next, the command comes from God to go forward while there was still no way opened. In this situation we can see a true picture of helpless humanity in his extremity, and God's wisdom and power exercised in his salvation in a way, leaving nothing for man to boast of, and bringing honor and glory to God. At the time of the command to go forward even the angel of the Lord who had led them to this place had gone to the rear and stood between the Israelites and the Egyptians, so there was

none to lead in this impossible (to man) command. But there was provision for the safety of His people, though they knew it not, by the angel of the Lord standing between them and their enemies. Thus the angel of the Lord encampeth about the pathway of his saints, and the arrows of death may fly about them, but none can strike until it is God's purpose for them to do so. "God works in a mysterious way." Here we see how he led his people in a crooked way and brought them to an entangling situation which encouraged their enemies and destroyed all hope of escape in themselves. God did this that he might deliver them in a way that would bring honor to him from both the delivery of his people and the destruction of their enemies. God's work is a thorough work, leaving nothing incomplete, or with a probability of failure.

I have only briefly touched on the points brought out with such strength in the circumstances of the bringing of his people to, and the delivery across the Red Sea. It will be well for those seeking confirmation as to God's thorough work to read the account of this as given in the fourteenth and fifteenth chapters of Exodus. I shall apply the picture as given to a similar situation existing to-day in both natural and spiritual conditions facing us. We as a people and nation have received our substance from the fleshpots of Egypt; have traversed the various phases of life conditions from that of independence under the administration of our brother, Joseph, to the intolerable burdens of the taskmasters whom we had

no means or power to satisfy. Our lives were being crushed out by the weight of bondage we labored under, until, we trust, the time of delivery has come from God, to reveal his glory and fulfill his promises to bring us to a better state of existence. With us, as with national Israel, there are all kinds of people composing our population. The godly and ungodly, the faithful and believing, as typified by Moses, Aaron and many others; the unfaithful unbelieving and wicked, as represented by the thousands destroyed for various offenses in the wilderness, until finally but two persons who left Egypt entered the promised land, and the time of the whole journey was forty years. But in all this time God led them; many times in circuitous, crooked ways, ways of thirst and famine, through conquests of enemies, proving his faithfulness and power, and the sure fulfillment of his promises. Our government has relieved the burden of financial bondage and we have progressed by a crooked route to the Red Sea, which is the confusion of methods, or way of further progress; here we have encamped, and, behold, we see the old taskmaster enemies coming in all their strength and organized power, hopeful to overtake and destroy us in this extremity. We must not lose sight of the vital point that every move taken, and every accomplishment, is a part of the development of the purposes of Jehovah. As the angel of the Lord led his people by a crooked route to this place, so he moved between the people and their enemies for protection until God's com-

mand to go forward. If God has given this command all the physical obstructions, no matter how impossible looking to us, or how strong in nature's laws to obstruct, they shall yield to the voice of the Master-builder, who is their Creator and always holds the purpose of their existence in his hand, subject to his eternal and unseen purpose, which is known to himself alone, and is being unfolded in the developments taking place. We firmly believe that all the confusion among the nations of the earth is because of the Divine mind working among the inhabitants to overthrow false ideas as to their power and the good which may be by the exercise of it. We have seen treaties of peace and commerce fail, the best plans and know remedies for depressions in the past have failed, and the wisdom of the wisest statesmen has but made the complications more difficult of solution, as we see it at this time. Surely we as a nation are encamped on the shore of the Red Sea, and our wants and necessities are crowding us from the rear, until the utmost resources of our government are necessary to stay the dreadful results. As in the case of the tower of Babel, when all their plans to build a way to heaven were overthrown by the wisdom of Jehovah, making it impossible for one to understand the language of another, so it seems to-day that nations cannot understand each other, and every misunderstanding is construed to mean delusion and treachery, so that armies and weapons of destruction such as never were known before are being

constructed. But these will not solve the difficult problems. "The horse is prepared against the day of battle: but safety is of the Lord." Man's extremity is God's opportunity. God begins where man's efforts end, and he does it that way to beget himself praise and honor, and that no flesh may glory in his presence. Man has never learned this yet, and the ministrations of God are mysteries to him in his natural existence and cannot be understood unless God himself opens the way for him to see and understand them. Let us feel hopeful that it has pleased our God to command us to go forward, as regards our temporal difficulties, for in every forward movement thus directed we are advancing on our pilgrimage journey to the land of promise, which we cannot yet contemplate, except to know that it is ahead and God has promised that we shall possess it.

I have here dealt with the mysteries of our temporal conditions, showing that in God's own time and way he will enable us to sing his praises for deliverance on the further side of the sea of difficulties, in which our enemies have been overthrown and destroyed. But when it comes to considering spiritual things we stand fronting a more impassible barrier than the Red Sea, but it is one just as easy for God to open and make a safe and sure way toward the blessings of immortality. This consists in giving life to the dead in trespasses and in sin and creating in them a new heart, new desires, together with a hatred for the former ideals. As we

see the religious ideas of mankind generally manifested in their preaching, their walks and conversations, it seems very few honor God above man and his ability to perform the vital work of advance from the natural to the spiritual mindedness. They cannot understand the Scripture, "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." I cannot here go into the vast list of Scripture evidences to establish this truth, for those who are spiritual already are convinced, and are taught it by their great Teacher, the Holy Spirit, and those not thus taught cannot and will not know it until, like Saul of Tarsus, a light above the brightness of the sun shall shine in their darkened hearts. But applying our text to spiritual Israel, have we come in our journey to the Red Sea? and do we ever view with alarm the old taskmasters of Egypt pursuing us, bent on destruction, and no way of escape open to us? We have; and the terror and anxiety which fill us is even greater than those which temporal affairs can produce. God here commands us to go forward. "What doest thou here, Egypt?" was a reproof which called the people back to duty. God's people must go forward in the strength of the word which speaks unto them, and not by any powers they possess independently. Paul tells us to leave certain dead works and continue on until perfection. Peter says, Add to your faith virtue, to virtue knowledge,

etc. This is moving forward, and such admonitions are for the family of spiritual Israel. Let us press forward toward the mark of the high calling of God in Christ Jesus. We, like national Israel, are pilgrims on a journey. We have been started on this journey by the call of our God, and have left the land of our bondage, brought out by great demonstrations of power. The angel of the Lord is going before us, and the pillar of cloud, which is God's manifested providence, marks the way, and we can go in no other. We shall be led through many dangerous and trying ways, and our fears shall often crush us down, but at such times we shall feel the sustaining hand of our God, which is underneath, and he will never leave nor forsake us. He shall feed us on the manna from heaven, he shall sweeten the bitter waters, he shall fight our battles and overcome all our enemies, the last of which is death, and in the strength of immortality enable us to sing, "O death, where is thy sting? O grave, where is thy victory?" Who is like unto thee, O Israel? a people saved of the Lord.

Let us not be fearful and unbelieving because of the hidden purposes of our God not understood by us, but in faith and hope press forward toward the "city which hath foundations, whose maker and builder is God."

In love and fellowship for all the elect of God, I remain your fellow-laborer in tribulation,

C. W. BOND.

HOOKER, Oklahoma.

DEAR EDITORS AND READERS:—The words found in the third chapter and eighth verse of John have been on my mind some to-day and I wonder if there is anything special in them to me. They read as follows: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This is a passage very commonly quoted, and should be recorded as one most surely believed among us. The Savior was using the operation of the natural wind to teach and to illustrate to us something about the independent operation of the spiritual wind, or the quickening Spirit of God. Man can control neither one, yet he feels, hears and sees the effect of both. The natural wind has no mind of its own to operate "as it listeth," but this natural wind, like the Holy Spirit, is directed by the mind or will of God. We are not sure how or where the wind is first started into motion, neither can we find a place or time for it to stop. "So is every one that is born of the Spirit." The wind is sometimes said to blow toward a vacuum, or a thin, light space in the air. That may be caused by heat, or suction, etc. But what causes all the causes? Well, the Spirit most surely blows, or moves, toward an empty space. It is the hungry and thirsty who are to be filled. We are not told when or how Able was instructed to make a more acceptable offering than that of Cain, except it was done by faith, which is the gift of

God. But the Spirit had blown upon Enoch, for he walked with God and God translated him. Yes, this is all done by the Spirit as it listeth. "So is every one that is born of the Spirit." We could go on and mention the visitation of the Spirit unto Noah, Moses, Abraham, Isaac, Jacob, Joseph, the prophets, the apostles and many other saints, and we would find none of them who caused the Spirit to call them or to blow upon them. At times, all through their lives, they heard the sound thereof, but could not tell whence it cometh or whither it goeth. They reckoned it as coming from God, still they could not know why nor how it came to them and not to another. Neither did they know afterwards where it had gone nor when it might return. "So is every one that is born of the Spirit." Even Paul's being caught up into the third heaven, and the vision he saw, the wonderful revelation of John, and Peter's vision on the housetop, the same as hundreds of other visitations of the Spirit of God unto his saints, are only "as it listeth." If ever the Spirit of God blew upon this empty vessel it was when and from whence I was not expecting it. If the Scriptures were ever opened to me, or my mind opened so I could understand the Scriptures, it was done at dark and destitute times. The dead must be quickened, the lame made to walk, the blind must be given sight, the deaf made to hear and the lepers cleansed. We cannot ascend up to heaven to bring Christ down, nor descend into the deep to bring Christ up. Even the poor have

the gospel preached unto them. If we could control or dictate to the wind or the Spirit we would not be as one "ready to perish." Some may think that they can procure spiritual or grace blessings by their voluntary obedience unto the law. If so, then I have failed to get the meaning of Christ's illustration, and if the many miraculous healings and natural blessings given by Christ while in the flesh are to be taken as figures or illustrations of spiritual operations upon the souls of men I am ready to say, Lord, save me, or I perish. So is every one that is born of the Spirit. I have never been much interested, like some, as to what is active and what is passive in the obedience of the Lord's people. One thing most surely believed among us is, that if we bestow all our goods to feed the poor, and our bodies to be burned, if we have not charity it profiteth us nothing. And if we give our body a living sacrifice unto God we are only unprofitable servants. So it is the charity in our hearts that enlivens the service of God and makes our bodies active against our natural minds. Surely we are both active and passive in obedience as well as in disobedience, but not in the same way and at the same time. We are said to be both dead and alive at the same time. But not in the same sense of the words. We are weak and strong at the same time. Paul claimed to serve God and the flesh, or the law of sin. To be sure, the difference is between the Spirit of God and the spirit of man, or the fleshly nature of man, and is it not when one is most active the other is

most passive? We know that it is the Spirit that quickeneth, or giveth life, and that the flesh profiteth nothing. We hope we are the circumcision which worship God in the Spirit, believe on Christ Jesus and have no confidence in the flesh, yet we want the great gospel trumpet to continue to bloy *where it listeth*, and bear the glad tidings of great joy unto those who love the joyful sound, the pure gospel of the grace of God. So (helpless) is every one that is born of the Spirit.

E. G. WEBB.

OTTAWA, Kans., Dec. 22, 1934.

DEAR EDITORS:—Inclosed find a money order for two dollars to renew my subscription to the SIGNS another year. As last year, a Christmas present has enabled me to do this. The SIGNS is the only preaching or association with the household of faith I have, and I do appreciate it very much. Some of the writers I love for themselves, having been blessed to have met them in years past. Others I love for the truth they write, and I know they have been taught of the Lord. My heart is often deeply touched, sometimes it seems more than it can bear. The wonderful revelation of Jesus Christ to each one, as they tell it, perhaps in different words, different expressions, but the same Lord, the same faith. All gladly confessing their sins, their weakness, each looking unto Jesus for all their help all the journey through. They have learned vain is the help of man; and to have no confidence in the flesh. Oh the flesh is very weak!

My helplessness is so apparent; but it is our own weakness that brings us to the feet of the Savior and keeps us there.

"All things in earth, and all in heaven,
On thy eternal will depend;
And all for greater good were given,
And all shall in thy glory end.

This be my case, to all beside
Indifferent let my wishes be;
Passion be calm, and dumb be pride,
And fixed, O God, my soul on thee."

The above lines express what I would say better than I can. May the dear Lord keep us all very near to him in these perilous times when men's hearts are surely being tried.

I have serious heart trouble and this may be my last subscription, however, the Lord only knows. I wish to leave all in his hands.

(MRS.) ANNA MCKINNEY.

CASEY, ILL., Feb. 17, 1935.

DEAR PUBLISHER:—I received your card, dated February 13th, 1935, in which you said you would continue to send me the SIGNS free of charge, which is kindness, and if ever I get so I can make money I surely will repay you, also you said you would publish my poor letter asking the brethren to help me. I am not worthy their notice, but since I received your card I have almost been stricken off the face of this earth. Last Thursday I had an attack of stomach and bowel trouble, which left me so weak I could hardly stand on my feet. It also affected my voice so for over six hours I could hardly speak above a whisper. My voice is better, but my fingers are drawn up so I can hardly write. But we are all in the hands of the Lord, and he is too

good to do wrong, and though he slay me, yet will I trust him. I hope the brethren and sisters will help me. Not that I am worthy, but I want to get away from here, because these folks want a man that can make a hand, which I cannot do since I had anemia in 1930. I never regained my full strength, and then rheumatism set in in my left hip and leg so I can hardly walk. I do not know where this last attack will end, but the Lord's will be done. If the brethren and sisters back in New Jersey or New York will not have me, it may be that they will send me enough money so I can get back to Eureka, Kansas; but I would like it better if I could be among the brethren and sisters back there, if it is the Lord's will, for where they live let me live, and where they are buried there let me be buried.

You ask why the brethren out here whom I knew in my younger days do not help me. They have sealed up their testimony and have been called home, where this poor old sinner will soon be called, I hope. I feel to hope I have kept the faith and finished the course. Finally, brethren and sisters, be of good comfort, for Jesus has overcome the world for you.

MARCH 4th.—I received the March number of the SIGNS to-day and enjoyed its contents more than I can express in words. You do not know how much I appreciate your sending me the SIGNS without receiving any returns. I know I should not insist on your publishing my request for help from the brethren, for you have been doing more

than I deserve or am worthy of, but what else can I do? I am so crippled with this attack of rheumatism I am not able to make a hand on the farm. These people have been very kind to me since I came here last October, and I am staying here now because I have no other place to go. I have tried to get in the Old Baptist Home, but it seems that according to their rules they cannot take me in. I do not know what I am to do, for I have not much money and I will have to leave here by the first of April, that is sure. I have received some help from Elder R. Lester Dodson, and some from Elder G. E. Coulbourn, but not enough to last very long, and I cannot get work, for I am not able to make a hand, so unless the brethren can get me in the Old Baptist Home, or in some way help me so I can live, I will have to report my case to the Supervisor and be sent back to Eureka, Kansas, and when I get there I will have to go to the poorhouse among the unbelievers, because they have no relief committee there that I know of. It is a dark outlook for me. I have enough money in the Eureka bank to keep me for a year or more, but cannot draw it as the bank is closed. I wrote them recently, but they cannot pay it out until the share-holders order them to do so.

Your little brother in hope,

C. A. HUNT.

[If any of our readers wish to communicate with Elder Hunt, his address is Elder C. A. Hunt, care of J. E. Nickell, R. R. 1, Casey, Illinois.—ED.]

ENLOE, TEXAS.

DEAR BRETHREN EDITORS:—I feel I want to write a few lines and thank you for sending me the SIGNS, for I do enjoy reading it. I am eighty-four years of age and not able to work. My health and strength have failed so that my weight is less than one hundred pounds. I have to stay indoors in the winter, but am able to get out some in the summer, and when I am able to go the good brethren carry me around to the meetings. I have been trying in my weak way to preach salvation by grace for fifty-eight years. I feel my time is nearing its end. Since my wife died (October 4th, 1930,) I have been staying with my son-in-law and daughter. They are very, very good to me, for which I feel thankful.

I feel I want to say a few words on the great and wonderful subject of salvation. Perhaps there has been more written and said about it than any other subject in the world, with more differences over it. Oh how wonderful it is to be saved, in that sweet home of glory. Let us see what condition man is in, see what he needs. The Bible says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous."—Rom. v. 19. "The wages of sin is death."—Rom. vi. 23. If man is dead in sin, how is he saved? "But the gift of God is eternal life, through Jesus Christ our Lord."—

Rom. vi. 23. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. i. 21. Yes, all the Father gave him; not the whole world. This Jesus is that Lion of the tribe of Juda that could move the seals and open the book with seven seals that John saw. "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."—Rev. v. 3. Dear brethren, there were none in heavn that could die; it was all life and love in heaven. None in earth that could die and save himself from his own sins, much less save us from our sins. But Mary was found with child of the Holy Ghost. (Matt. i. 18.) Yes, there had to be one born from heaven, a combination one who could live and die at the same time. Our Savior, the only Savior, the Lord, said, "I, even I, am the Lord; and beside me there is no savior."—Isaiah xliii. 11. He "even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."—Eph. ii. 5. "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. No wonder Paul said, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. Again, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own pur-

pose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. Yes, it was given to his little children. But the question with me is, Am I one of them? "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. He says, "I am the Lord, I change not."—Malachi iii. 6. Dear brethren, if I am saved it is not because of anything I have done, or can do, but it is by the mercy and grace of the all-wise God, he who will dispose of all things according to his own will, for he is the Creator, Upholder and Disposer of all things. Let us give thanks to God for what he has done, is doing and will do for his children.

I must close. Love to all from your old brother, I hope,

W. H. TATUM.

HAY RIVER, N. C., March 11, 1935.

DEAR EDITORS:—I am inclosing two dollars for one year's subscription to the SIGNS OF THE TIMES. A very dear brother and Elder gave me a copy and I enjoyed it so much I would like to subscribe for it. I love the doctrine it stands for, and I love to see and hear the doctrine declared in its purity. When one comes preaching that God is unlimited in love, power and wisdom he is preaching a doctrine that will stand when the world is on fire. May God bless you in all your work, and keep you by his power.

Yours truly,

A. B. BARHAM.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1935.

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I CORINTHIANS II. 10.

"For the Spirit searcheth all things, yea, the deep things of God."

Sometimes we are made to bless the Lord for his goodness in that he hath destroyed the wisdom of the wise and brought to nothing the understanding of the prudent, for it is in most of us to seek after the wisdom of this world which cometh to nought. As we attempt to write this article we feel so foolish and ignorant that if we write anything of comfort it will be because "we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing

spiritual things with spiritual." The apostle has declared unto these brethren that their faith stood not in the wisdom of men, but in the power of God. They had been called into the fellowship of Jesus Christ and by God's power had been raised to newness of life. This newness of life differed very much from their former life in the world, and why? Because the Spirit of God had taken up his abode in them, as he does in all who are born of God, so that Paul could say, "Let no man deceiveth himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." The wisdom of this world is foolishness with God, yet how very often worldly wisdom lifts its head and we follow, and would follow forever, but for the searching of the Spirit. Oh how much we owe the Good Spirit, it is he who seals us to the day of redemption; it is he who takes of the things of Jesus and reveals them unto us. It is he who convinces us of sin. We would not know sin in its hideous loathsomeness but for the Spirit of God bringing our sins to our view. We would still love and practice sin but for the Spirit's teaching and leadings. If we know and feel that in us, that is, in our flesh, there dwells no good thing, it is the Spirit that has searched us out and we are freed only by the Holy Spirit from the reigning power of sin in any form. We say in any form, as there are many forms of sin. There is is fleshly wickedness and spiritual wickedness, both proceeding from the flesh. Paul tells us in Galatians that

the works of the flesh are idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; and he tells us that they who do such things shall not inherit the kingdom of God. Thus in the above list of the works of the flesh there are those things mentioned which prove the total depravity of man, yet man cannot know it, but by the teaching of the Spirit of God. It was the Spirit's work in David that made him to cry in Psalm fifty-one, "Have mercy upon me, O God. * * * * Wash me thoroughly from mine iniquity, and cleanse me from my sin." To David, under the Spirit's teaching, sin became exceeding sinful, as it did also with Paul, though with Paul much of his sin was of a different nature, yet just as loathsome and filthy, because it sprang from a fleshly zeal. Paul had a zeal, but not according to knowledge. He wanted to do good, but all effort towards even that which man may deem goodness is vain without the Spirit, and his fancied goodness is the grossest kind of sin. David also was guilty of this kind of sin, for he knew as king that all Israel grieved because of the ark of God not being in its place, and David conceived the idea of fetching back the ark of God, which had been away for over twenty years. Surely it was good of David to do such a thing, but we feel from what took place that it was a fleshly zeal that moved David. He made a new cart, copying after the Philistines, without regard to a "thus saith the Lord."

How many have made new carts since then at the dictates of the flesh, and where the flesh comes in at all into things belonging to the Spirit it is filthiness of the spirit, not filthiness of God's Holy Spirit, but filthiness of our spirit. Thus David by leaning to his own understanding was defiled, and though he and all the house of Israel played before the Lord on all manner of instruments, yet when Uzzah put forth his hand to steady the ark God struck him dead. Now, it is declared in God's word that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Thus all Scripture is inspired, and for gracious men to do or teach contrary to a "thus saith the Lord" is spiritual wickedness. David and Uzzah knew the letter of the word. In Numbers iv. it was written that the Kohathites were to carry the ark by the staves, and even they were not to touch it lest they die. David, being a subject of grace, was exercised by the Spirit over this matter and learned that God's word was the ordered way. No wonder when David saw God's righteous judgments that he was afraid of the Lord that day. It was such teaching that made Paul say, "Knowing the terror of God, we persuade men." After David had been taught by the Spirit's searching he could say, "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever." Let us continue with David a little longer. It is recorded that David

danced before the Lord with all his might, which led Michal to despise him in her heart. Michal, not led of the Spirit, judged according to the flesh and misinterpreted David's joy. If David uncovered himself, it was before the Lord. How good it is when through the searching of the Spirit we can uncover ourselves before the Lord, confessing our manifold sins. In answer David said, "I will yet be more vile than thus, and will be base in mine own sight." What a wonderful evidence of the Spirit's work when one is *base in their own sight*, such always will be had in honor of God's dear saints. Thus the Spirit not only searcheth the hearts and trieth the reins of the children of men, but none can see the truth savingly unless it is spiritually discerned; that is, it must be made known to the soul by the direct and unaided teaching of the Spirit. Man teaching his neighbor to know the Lord is a NEW CART, and contrary to the Spirit's teaching, for the Spirit saith, "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."

We have dwelt upon the Spirit's teaching all things, and now we would dwell upon the latter part of our text: "Yea, the deep things of God." Now these deep things of God are what God hath prepared for them that love him, and we attempt to speak of them, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spirit-

ual. We have spoken somewhat about the Spirit's searching, but we would not have our readers think for a moment that the Spirit does not know all about us, or about the word and purpose of God. The Spirit knoweth all things. He is omniscient, but in this searching he leads us and opens our understanding, or as in another place God saith, to humble thee and to prove thee, and to know what was in thine heart, and he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. There are many deep places in the earth. For instance, Solomon tells us, "The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein." Jonah was cast into the deep and went down to the bottoms of the mountains. The depth can only be fathomed by the Spirit. The depth of the lowest hell can only be known and felt by those to whom the Spirit reveals these things. Although many things relating to man are deep, as the depths of depravity of the human heart, which only the Spirit can and does reveal, yet how deep are God's ways and truth. How unsearchable are his judgments and his ways past finding out. Therefore, beloved, let us rejoice in those things that the Spirit makes known to us, remembering always that every word of God is true and that he is his own interpreter, and he will make it plain. The natural

man *knoweth not* the things of the Spirit, so only by and through the Holy Spirit in us can we know, and while the Spirit, being God, knoweth all things, yet in the saints he searches for them, and in them, and brings to their view and comprehension the mysteries of godliness, spoken of as the deep things of God. Thus the word of God is a deep that men cannot sound, yet by the Spirit in the inner man we do comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we might be filled with the fullness of God. Paul tells us of the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow-heirs, and of the same body, and that he was made a minister by the grace of God, though feelingly less than the least of all saints, that he might by the Spirit make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God. Hid in God's purpose and revealed unto us by his Spirit. We find in "old time" when prophets spake as they were moved by the Spirit that they inquired and searched diligently, searching what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Evidently such characters who have the Spirit are those of whom it is written "they that seek shall find," for Peter tells us, "Unto whom it

was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Angels desire to look into, unto us it is revealed, and how truly blessed we are to be such objects of God's love and mercy. What a deep is the love of God. His electing love to choose such as we, and what a deep is the love of Christ, who loved me and gave himself for me, and what a deep is the mercy of God, and poor sinners know only just so much as is revealed to them by the searching Spirit of God. The glorious person of Jesus as God incarnate, can only be seen and felt when we are in the Spirit and he is spiritually discerned. Paul's understanding in the mystery of God came in no other way. Men may go to college, or read the writing of men, yet such things cannot be gotten there. There was a man whose father would make him a minister, and so sent him to college, where after a time his health became impaired, and his physician sent him to the country to get back his health. While walking through the plowed fields with the farmer, the farmer told him he had been meditating on the unsearchable riches of Christ. The would-be preacher said he did not see anything unsearchable in Jesus Christ. He had been to college but could not see what the poor farmer could see, for the Spirit had revealed unto him this deep thing of God. Some time afterwards the young man said, "My father

sent me for three years to college to study to be a minister, but God sent me to a poor farmer, and I learned more in that conversation in a few minutes than I did in the years at college." Yes, dear brethren, it is a deep thing that God would hide these things from the wise and prudent and reveal them unto babes.

G. R.

MATTHEW XXIV. 12.

"AND because iniquity shall abound, the love of many shall wax cold."

A brother in Houston, Texas, asks our views on the above. There are different words used in the Scriptures to signify sin, evil, wickedness, etc. Each of them have a special significance, because the Holy Spirit in writing the Scriptures always uses the right word in the right place. No expression anywhere in Scripture is without its pertinent meaning. In the case of the passage above, "iniquity" means "lawlessness." Thus, it signifies rebellion against restraint, lack of respect and of tolerance for law and order. The fact that lawlessness is to be an accompaniment of conditions in the closing days of the age just immediately preceding the return of the Son of Man, the Lord Jesus Christ, it is given as the cause for the love of many growing cold. This love that is to grow cold is certainly not the love of God for his people, for the love of God knows no abatement. Neither does it mean the love of those who are really and vitally God's believing people. Devotion to the truth and to one another in the fellowship of the truth, will without doubt increase in proportion as those who are merely nom-

inal professors of that love fall away from it. The tribulation incident to the times which will characterize the closing days of the present dispensation, will draw together closer those who are in heart the "very elect;" but this same tribulation will be entirely too painful for those who are merely pretenders, and they will part company with those with whom they have been in name only associated. Tribulation and persecution on account of the truth have always separated the wheat from the chaff, and will proceed to do so even more in the closing days of this age in which we now live. Tendencies which have all along been in evidence throughout this dispensation since it first began, will become more and more intensified as the shadows of evening-time become more and more drawn out. Wars there have been, and rumors of wars. Nation rising against nation has been no new thing in all the history of Gentile times. False prophets have been plentiful, and many lo heres and lo theres have always abounded. Yet all these things which have so much characterized our era, will become more and more prominent in the last days. The discourse of Jesus in Matthew twenty-four especially applies to the days of tribulation immediately to precede the return of him who in this discourse calls himself the Son of Man. Even in this our day we can see whole nations given over to lawlessness, a law unto themselves with no regard for the rights of individual man nor for the basic laws upon which their governments were founded. Not only among the criminal classes is seen

this lawlessness, but even among those responsible for the administration of public affairs. Selfishness, covetousness and greed provide the motive power for much that goes on these days, regardless of public welfare or the honest and conscientious performance of public duty. These tendencies are not to grow less as the age ends its history, but will become accentuated and intensified until the coming of the Lord shall bring well-deserved judgment upon them. This must be so or else the prophecy of our blessed Lord in Matthew twenty-four would not be true. Nor can it rightly be said that this discourse of his applied only to the destruction of Jerusalem in 70 A. D. and to the conditions preceding that event. If Matthew twenty-four has already had its complete fulfillment in the tragedy that overtook Jerusalem and the Jews almost two thousand years ago, then Matthew twenty-four would have no further meaning for either us or for Israel, and would be a dead letter containing no interest to us now except as an outmoded antique. Such a thought is irreverent to the word of God. Such an interpretation belittles the vital importance of holy Scripture. The truth is this: that no matter what previous fulfillment Matthew xxiv. 12, and its context may have had, its full verification will be seen very plainly and vividly by those whose lot it may be to be on this earth in the days immediately preceding the coming of the Lord. This discourse of our blessed Lord is a scathing denunciation of those who today hold the view that the world is to

get better and better until the end comes. Our Lord paints here quite a different picture from that. Conditions are to become worse and worse until there shall be the necessity for the visitation of divine judgment to end it all. The kind of love that is to grow cold is described in 2 Timothy iii. "Men shall be lovers of selves." Being so, self will come before all else, even before their wives and children, even before their duty to society and country. "Without natural affection." What can this mean but that home ties will be greatly relaxed, the home neglected, family bonds broken up? The institution of the family has always been one of the main safeguards of decency and of order. With the family gone, children the property and wards of the state, wives and husbands living apart, what can result but confusion more and more confounded? The very fact that lawlessness is to be more and more multiplied, defiance of morality and order more and more tolerated, will cause the love of many, perhaps of the most, to grow cold. The love of home and family, the love of honor and principle, the love of truth and right will wane as lawlessness increases. Then shall plainly be made evident those in whose souls is the love of God which cannot possibly grow cold. It will be a winnowing time, a harvest time, a threshing time; a time when the chaff of false profession will be exposed, when godliness in form but not in power shall ripen to the full for its well-merited judgment.

H. H. L.

OBITUARY NOTICES.

MRS. JANET C. BEEBE, wife of the publisher of the SIGNS OF THE TIMES, departed this life at Horton Memorial Hospital, Middletown, N. Y., March 20th, 1935. A complete obituary notice will be published in our May issue.

NANCY CATHERINE GARTON, daughter of the late Gideon and Armintha Wood, was born December 27th, 1861, in Leavenworth County, Kansas, and departed this life at her home, near Garber, Oklahoma, January 19th, 1935, aged 73 years and 23 days. In the spring of 1875 she, with her parents, moved to Jefferson County and settled near Williamstown, where she grew to womanhood, and where on the 24th day of September, 1882, she was united in marriage to Uriah Garton, of her immediate neighborhood. To this union were born seven children, six boys and one girl, one boy departing this life in infancy. In the fall of 1893 she, with her husband and children (consisting then of two boys and one girl), moved to Oklahoma, where they suffered all the privations incident to a pioneer life, but where through untiring energy and by the blessings of a kind Providence they succeeded in procuring unto themselves a comfortable home. Those surviving her of her immediate family are her aged husband, Uriah, Garton, her five sons, Clarence, of Garber, Earl, of Long View, Texas, Walter, of the home address, Roy, of Covington, Okla., Jube, of Garber, Okla., and the daughter, Mrs. Grace Barkett, of Billings, Okla. There are nine grandchildren and two great-grandchildren. Besides these, she is survived by five brothers and two sisters, two of the brothers, the oldest and youngest, T. G. Wood and O. L. Wood respectively, of Bellingham, Wash., L. A. Wood, of Mulhall, Okla., J. M. Wood, of Greyman, Okla., and W. B. Wood, of Mulhall, Okla. The sisters, Mrs. Laura Wiss, of Mulhall, Okla., and Mrs. L. L. Schenck, of Williamstown, Kans. Besides these there are many other relatives and friends and neighbors who mourn her passing. In the fall of 1933 she, with her husband and one son, united with the Old School Baptist Church at Topeka, Kansas, and were baptized by Elder L. L. Schenck. Sister Kate, as we knew her, with her husband, had been for many years strong adherents to this faith, dating their experience back forty years, but, like the children of Israel, were led about in the wilderness forty years until it pleased the dear Lord to give them strength to go home to their friends and tell them how great things the Lord had done for them and had compassion upon them. After their uniting with the church there was a call made by the several members of the Kansas Association scattered through-

out Oklahoma to constitute them into a separate church. Agreeable to this request, we met at the home of sister Garton on Saturday before the second Sunday in May, 1934, and constituted a church consisting of seven charter members, of which she was one. A short time after this sister Garton was stricken with pneumonia fever, but rallied sufficient to get around some, but never regained her normal strength, and when the chilling blasts of winter came on it found her in a very weakened condition. She contracted the flu, which soon developed another attack of pneumonia, which soon bore her away. She died in glorious triumph of the faith she professed. It is due her to say she was a faithful wife and a devoted mother, and reared a respectable family. She was a loyal neighbor, and was a dear sister in Christ. She has fought a good fight, she has kept the faith, she has finished her course, and there is now laid up a crown of righteousness which the Lord, the righteous Judge shall give her at that day, and not to her only, but unto all those also who love his appearing. Under these conditions we give her up, and with this blessed hope we laid her to rest in the cemetery at Mulhall, Oklahoma. I was called to preach her funeral, which was held from the home in the presence of a large concourse of people, whose presence attested the high esteem in which she was held. We sorrow, but not as others who have no hope. May the dear Lord comfort those who mourn. May he bind up the broken-hearted. May he proclaim liberty to the captives and the opening of the prison to them that are bound. To this end he was anointed. May he enable one and all to look unto him for strength and comfort, is my prayer.

L. L. SCHENCK.

N. B. BIRD, Sr., was born in Lowndes County, Alabama, and moved to Union Parish Louisiana, with his parents when he was seven years old, and as best I remember his father died on the way to this country, at any rate, he had the early care and responsibility of his mother and family. He grew to manhood in Union Parish, and was united in marriage to Miss Martha Jane Glasco. To their union were born eleven children, six of whom preceded him in death. He joined Liberty Hill Church of the Primitive Baptist faith, in the community where he was raised, and lived a life commendable to all I ever heard speak of him. He was ordained a deacon and was widely known, not only because he was a deacon with rare influence and ability and counsel, but he was a great singer and he instructed his children in singing so that they were widely known for their musical talents. He also is well remembered for his musical inclination and a great scriptorian. He was wonderfully blessed with a high degree of intelligence and firmness, and possessed great ability in good, sound counsel.

Among many other of his hardships in life, he was in the great war between the States. He was in the great battle and siege at Vicksburg, and the Yankees, as they were called, finally had to starve them into surrendering. I have heard him tell of those great hardships, which would seem to us impossible. He moved from Union Parish to Union County, Arkansas, and became a member of Bethel Church, where he was loved and esteemed as a faithful member and deacon as long as he lived, or until May 15th, 1914, when he died, and was buried in the Bethel Primitive Baptist Cemetery. His survivors at the time of his death were, Mrs. Alpha Rhodes, Mrs. Roba Amason, Mrs. Effie Telford, Mr. Bob Bird, Mr. Joe Frank Bird, his widow, Mrs. Martha Jane Bird and about thirty grandchildren. It is sad to give up our loved ones, but it is the purpose of almighty God, who holds the keys of death and hell, and who will finally destroy literal death and bring again, at the sound of the last trump, those who sleep in death. His mighty power will shake and crumble the mountains and the earth, together with the heavens, and all those who sleep in the dust shall rise and come forth in the glorious likeness and blessed image of our dear Redeemer, those that have done good unto the resurrection of life and peace, and those who have done evil unto the resurrection of damnation. We long for that glorious time, when we feel we will be free from sin, sickness, sorrow, pain and death, and, dear, loving kindred, I feel sure it will not be long until it will be over with and all who love the Lord will dwell in his peaceful presence for ever and ever.

Written by his grandson.

ALSO.

MRS. MARTHA JANE GLASCO BIRD was born November 13th, 1846, in Union Parish, Louisiana. She was united in marriage to N. B. Bird, and to them were born eleven children, six of whom preceded her in death. She was a loving and faithful wife, mother, grandmother and neighbor. She lived and died a consistent member of the Primitive Baptist Church, her membership being with Bethel Church, Union County, Arkansas, at the time of her death. She endured many hardships in life, as other faithful wives and mothers do, but her greatest grief and strain was while her husband was in the great siege and battle of Vicksburg. Her home was a pleasant place to visit, for she was so loving and cheerful. She was stricken with paralysis about ten or twelve years before she died, and was an invalid for that length of time, but always bore her affliction with great patience and cheerfulness, until on February 3rd, 1930, the blessed Lord saw fit to take her out of her suffering. She was buried in Bethel Cemetery by the side of her husband. She left five children, forty-one grandchildren, fifty great-grandchildren and two great-great-grandchildren. We do not weep for her as those who have no hope, for we feel from the many evidences she left among us that she possessed a sweet hope of eternal peace

and rest in the blessed presence of the glorious Redeemer.

Written by her grandson.

ALSO,

JOHN ARCHIE RHODES was born March 7th, 1902, in Union Parish, Louisiana. He joined the New Hope Primitive Baptist Church when he was eighteen years of age. He was known to be an exceptionally good boy, who did not quarrel or grumble with or against any one or anything. He was married when about twenty-two years of age to Miss Kate Mitcham, and to their union were born two children: Mary Catherine, who is six years old, and James, three years. Dear brother John was, at least for quality and disposition, the best one of our family. He had no enemies, and no one ever heard any one say anything against him. He was a consistent member of the church and loved the good old songs. He could tell you almost any song's number that was ever sung in his hearing. Among many other hardships he suffered while in this low ground of sin and sorrow was being kidnaped by a mob of ruffins and bootleggers, who mistook him to be employed by the law. They carried him away and beat him until he was nearly dead. He was so widely appreciated that the citizens of the county contributed money enough to secure evidence and hire the best legal talent that could be secured to prosecute and convict his assailants. He contracted the dreaded disease typhoid fever, and on July 23rd, 1933, died, leaving his wife, two children, mother, father, twelve brothers and sisters and a host of friends and other relatives to mourn his absence, but we feel and trust he is better off.

His brother,

R. W. RHODES.

MRS. JANET CAMPBELL was born in March, 1848, and died September 17th, 1934. She was the last one of a family of ten children born to Archibald McDonald and Catherine Campbell, who lived near the village of Duart, in Orford township. I have not the date of her marriage to Archibald Campbell. To that union were born four daughters and one son, two daughters and one son dying, also five grandchildren and one great-grandchild. Sister Campbell united with the Covenanted Baptist Church, at Duart, the fourth Sunday in June, 1885, and was baptized the same day by her pastor, Elder William Pollord. About the year 1896 they moved to near the Dunwich meetinghouse, where they entertained many brethren and friends at our May meeting for many years. Faithful and untiring was she in ministering of the carnal things to the dear servants of God who ministered to her spiritual needs. She lived to see three pastors laid to rest before her. They lived a short distance from our home and very many profitable visits we had together, and I felt the sweet admo-

nitions of Paul to the Ephesian brethren were ours to heed and enjoy: "Redeeming the time, because the days are evil. * * * Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." And, my dear brethren, could we all heed more and more the precious and solemn warnings and admonitions given out for the Lord's poor and afflicted people. Dear sister Campbell felt to be a slow learner in the school of Christ, and felt the only way she learned obedience was by the things which she suffered, and since her husband's death, about eight years ago, her path led through the deep waters and through fiery trials, which kept her a beggar poor at mercy's door, and it was a mercy to sit and witness to her joy in tribulation when the power of God rested upon her, and to hear the pleadings of her soul to him to come and take her to himself. Truly she was weary of this life. After a week of suffering from a stroke of paralysis she entered into rest, at the home of her son-in-law, Duncan McIntyre. She shall see her dear Redeemer with the raptured eye, for he said we shall see him as he is, and be like him. When this mortal shall put on immortality, these vile bodies shall be raised and fashioned like unto his own glorious body. She was buried in the Duart Cemetery by the side of her husband. Her pastor, Elder George Ruston, whom she loved and who often cheered her lonely way, spoke from the thirty-seventh Psalm, thirty-seventh verse, ably setting forth the only perfect man, Jesus, and we sang her favorite hymn: "God moves in a mysterious way," etc. May God comfort the mourning ones, draw them with the "cords of a man, with bands of love."

Written by request,

(MRS.) JOHN McPHAIL.

THE Middleburg Old School Baptist Church and the community where he lived and was known and loved so well, has lost a valuable friend in the sudden death of **VOORHIS C. BELLINGER**, which occurred in a hospital at Schenectady, New York, following an operation, February 19th, 1935. Mr. Bellinger had been ill of appendicitis and gall bladder trouble, and operative measures seemed the only means of positive relief, after Mr. Bellinger had suffered several days in hope of recovery without resort to surgical aid. The funeral services were held at his late home, in Lawyersville, near Cobleskill, N. Y., February 22nd, the writer officiating, and endeavoring to speak words of comfort from the twenty-third Psalm. The interment was in the Slate Hill Cemetery. Among the immediate survivors are his wife, two children, Woodrow and Margaret; one brother, Cory Bellinger, of Schenectady, N. Y.; three sisters, Miss

Bertha, of Scotia, N. Y., Mrs. Edith Kimmey, of Johnstown, N. Y., and Mrs. Flora Hocking, of Scotia, N. Y. The subject of this notice was born December 13th, 1885, at Seward, N. Y., and spent his life in that vicinity. In 1907 he was united in marriage to Miss Lulu M. Putman, of Seward, who proved to be all that could be desired of a noble wife and loyal companion. They made their home on the farm formerly owned and conducted by his father. Mr. Bellinger lived up to the traditions of the honorable Bellinger family, which has left an impress and influence for good in that community. He was a man of many splendid qualities, broad in his viewpoints, widely read, a lover of the truth as it is in Christ Jesus and a constant reader of the Bible. He believed firmly in salvation by grace and in the predestination of all things. He attended the services of the Old School Baptists whenever it was possible for him to do so, and icy or muddy roads, or the inclemency of the weather never prevented him from meeting with the brethren. His home was open to those of the Old School Baptist faith, and it was his delight to converse upon things of a scriptural nature. His humility was as marked as his hospitality, and his generosity in material things, and in time and labor, were equaled only by his zeal for the cause of Christ. The integrity of his character was an example and an inspiration. He never felt worthy of asking a home with the church he loved so well, but in his talk and conversation he bore the marks of grace. The large number that gathered at the funeral services bore silent evidence of the place he had in many hearts. Our sympathy is extended to the bereaved relatives.

ARNOLD H. BELLOWES.

POETRY.

"BE THOU MY STRONG HABITATION."

(PSALMS lxxi. 3.)

Sometimes I trust the Lord and feel his presence near me,

I lean on him and do not walk alone;

He leads me then into his fields for gleanings,

And in my heart his precious word is sown.

I feel then, that his promises unfailing

Will keep and guide me all this journey through;

That though my path seems often rough and weary,

Yet God through Christ for me all things can do.

I learned to trust him, led o'er stormy pathways,

But still he kept me as the apple of his eye;

And when my strength was spent, or I was falling,

He flew on wings of love to heed my cry.

The mother eagle when her young she's teaching,

Takes one stick, and then one more away,

Until the birds must fly to keep from falling,

But she remains nearby to be their stay.

And if they weary grow, or start to weaken,
 She soars beneath and bears them for a bit,
 Till they are rested, then again she leaves them,
 And fly they must, or sink into the pit.

And so the Lord does sometimes lead his people,
 As he did Jacob 'mid wilderness;
 He leads them round and teaches them to trust
 him,
 And nowhere else they go can they find rest.

But sometimes I forget God is my refuge,
 My feet forbidden paths are apt to stray;
 His mercy and his grace are all forgotten,
 I want some trifle, or to choose my way.

Then all is dark, and I am sad and restless,
 I'm full of unbelief, and lame, and blind;
 I need again to have the great Physician
 Bring peace, and joy, and healing of the mind.

But he is gone, I seek for my Beloved,
 And ask in Zion's streets where he can be;
 There's no one else can bring to me deliverance,
 He's chiefest of ten thousand unto me.

His face is hidden, and I seek him weeping,
 That I should often so unfaithful prove;
 He changes not, but I need mercy always,
 I'm all unworthy of his care and love.

And though the night seems long, the morning
 cometh,
 The Sun of Righteousness he does arise;
 He brings to me sweet peace and joy and healing,
 He's like the Rose of Sharon in my eyes.

And thus I know by past experience given,
 I'm poor, and blind, and wretched, and unclean;
 It's only when Christ's righteousness is o'er me
 That I'm fit or worthy to be seen.

He wove a robe of linen, pure and spotless,
 To cover all his people here below;
 And when they're found beneath his garment
 walking,
 They're poor and needy, sinners all, they know.

O God, be thou my habitation, thou my refuge,
 My rock and fortress, into which I run;
 When waves and billows threaten to o'erwhelm
 me,
 There's only One can help me, only One.

I'd praise his name, for he alone is worthy,
 Unto the ones who trust him he's a tower;
 To him belong all honor and dominion,
 And glory, majesty, praise and power.

FLOSSIE FAULKNER.

ALLABEN, New York.

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

E. H. Winchell, Mich., \$3; A. E. Clark, Kans.,
 \$2; J. N. Hill, Ill., \$3; Elizabeth Y. Mace, Pa., \$3;
 Mrs. A. J. Crenshaw, Okla., \$2; Althia A. Drake,
 N. J., \$1.

M E E T I N G S .

The First Hopewell Old School Baptist Church,
 Hopewell, New Jersey, will have an all-day meet-
 ing on Sunday, April 28th, 1935, in celebration of
 the two hundred and twentieth anniversary of the
 organizing of the church. Services to commence
 at 10:30 a. m., Daylight Saving Time. We expect
 Elder Arnold H. Bellows and probably one or two
 more ministers with us. All lovers of the truth
 are invited.

DAVID M. VOORHEES, Church Clerk,
 R 1, PENNINGTON, New Jersey.

As our pastor, Elder Arnold H. Bellows, expects
 to be away the fourth Sunday in April, the time
 and place of the meeting of the Middleburg Old
 School Baptist Church for that month cannot be
 announced in the April SIGNS, but the notice will
 be given at local meetings conducted by Elder
 Bellows.

LUELIA STEVENS, Church Clerk.

On the fourth Sunday in each month, until
 further notice, meeting will be held with the
 Warwick Church, Warwick, N. Y., at 10:30 a. m.,
 and in Middletown, N. Y., in the meetinghouse,
 corner of Roberts and Cottage Streets, at 2:30 in
 the afternoon.

R. LESTER DODSON, Pastor.

**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

**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.

**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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and 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. E. 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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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 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.

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.

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. 103.

MIDDLETOWN, N. Y., MAY, 1935.

NO. 5.

CORRESPONDENCE.

ASHEBORO, North Carolina.

DEAR EDITORS:—I was born in Randolph County, North Carolina, on the nineteenth day of September, 1854. Before I was two years old my parents, W. F. and Massah Trogdon, moved to Surrey County, North Carolina. I will state a little occurrence that came to me while living in Surrey. Father and mother carried me to Grassy Knob schoolhouse, where there was preaching. I was not more than two years of age. Since my infant days, I have never remembered anything that occurred that day except what I here relate. I suppose mother was out of the house with me. The first that has ever been in my memory, we were walking up the aisle to our seats, I looked up in mother's face and saw the tears running down her cheeks; I thought she was crying and wondered what was the matter with her. My eyes were at once directed to Austin Cassell, who was preaching. He was standing with one

hand raised and his eyes glancing upward. He had a lovely appearance to me. A pleasant solemnity of feeling came over me which I cannot express. I have thought it might be my inquiry of mind about mother was answered in this way, that my heart was pervaded with the pleasant feeling which my mother was enjoying. The above made such an impression on my heart that, as my parents said, soon after this meeting, while suffering from a bad burn, I cried for them to send for Austin Cassell. I have always remembered this little incident related, and leave it for what it is worth.

Before I was five years old father moved his family back to Randolph County, where I have spent the greater part of my life. When I was very young a heavy burden came upon me concerning death. It seemed to me if, up to this time, I had possessed any knowledge of the Supreme Ruler, or his protecting hand that saves us from the many dangers which we daily pass through, that such knowledge was en-

tirely absent at this time. If it had been possible to have been placed in a world where everything was by chance, the reality and horrors of such a world could not have been more vivid to me than in the picture which was before me day and night when awake. All the dangerous diseases, the bites of poisonous living creatures, the many so-called accidents, etc., seemed to be presented to me at once. Such questions as these came into my mind: Why did I, or any one, escape one danger in the midst of so many? Why was there a world with a people liable to be taken by death any moment? Why were the people at ease while I was so miserable? Go where I might, or do what I would, the burden was with me. At morn I wished for the night, at night I wished for the morning, hoping that when I fell asleep all my burden might be lost and I awake without it. But sleepless hours must be passed in the most miserable condition, with the many dangers before me in which life might be suddenly taken, and no way of escape, except as chance might appear favorable. How little did the thread of this dependence appear, for if escape came one moment death might come the next. Instead of losing this burden in sleep, as I often hoped, as soon as I awoke all met me with the same force as before sleep came to my eyes. Deep as was this trouble, I cannot exactly tell just how or when it left me, but it seems to me the power of an unseen hand over all things could not have been more manifest than it was to me after the experience I had just passed through.

When I became a sufficient reader to read my father's pocket Testament I read it more than anything else. Much of my learning to read was from reading the Testament, my mother pronouncing words for me when I failed to. I had no deep conviction of sin, yet there were struggles of mind to live a better life, which were met with disappointment in every effort. I remember one evening, while reading the Testament, I arrived at perfection in my imagination. I thought, Yes, I am reading the Bible. I will do nothing wrong; no, not so much as to give mother a cross word. While in this muse, I was suddenly surprised to find myself grumbling and resisting her wishes. What a shock! My vow was broken before my book was laid down. I cannot give dates, but what I am stating are incidents during childhood. Of a truth the time is not in my memory when I did not have serious thoughts. One of the things sacred in my memory of childhood days is of my parents often engaging in reading, singing and prayer before they retired. When it was apparent that father was about to omit the service, I would get his books, without a word, and go softly towards him. He would look up so humbly at me, reaching out his hand for the books. That look I shall never forget. Why it was I cannot tell, but I loved the services and loved to fall on my knees with my parents. During my youthful days I had such knowledge of an all-wise, powerful One that I often stole away to some secret place to ask for deliverance from some sorrow of our family, which

all, as creatures of time, are heir to. Although I often felt that it was in his power to grant or deny, I tremblingly went, fearing he would deny, and if he did I had nowhere else to go. As I grew, with all my anxieties and serious thoughts, I felt that the God that ruled must perform all the work for the sinner; I felt to be helpless and seemed as one waiting. At one time I decided to try praying once a day, thinking that would make a change in my condition. I attempted three evenings in succession. I do not remember the words I uttered, but oh the dry formality seemed unbearable. I hungered for that I did not receive. Thus I left off. I was then twelve or thirteen years old, and can only say my soul was much exercised for years, having experiences too tedious to mention. I well remember hearing my mother telling how precious the Savior was to her and of her love for him. The inquiry arose in my heart, Can you say what your mother says? Do you love him? It seemed there was the greatest darkness in me. I sighed over my wretched condition. I mention this because of the difference between then and now. Although I did not have the deep convictions of sin I afterwards had, yet I was miserable much of the time, but could not tell why. But in my early years it seemed to me there was a lesson in what I passed through, and I was being led by the unseen Hand to realize what a seat of corruption my heart was, and that I was lost without the mercy of God. I remember reading the Bible through in my eighteenth year, think-

ing to do this every year thereafter. I read it through again the next year, but the day I finished it I closed the book with a heavy heart, and thought, If my feelings remain as dark as now I can never read it again. The book seemed perfectly sealed to me. The fourth Sunday in May, 1873, I went to Sandy Creek Church, this being the day for communion. Elder S. J. Lackey was present, but I found nothing in his preaching. As he broke the bread and poured the wine the deep solemnity of his countenance, how can I ever forget it? I was a poor, wretched sinner, without hope or God in the world. I broke down in tears. It seemed I could not leave without speaking to Elder Lackey, but was too miserable to approach him. As we started home father turned aside to bid him farewell. Much as I desired to go to him I could not, and stopped some distance away, when father said, Here is my daughter, she wants to speak to you. How father knew it I could not tell, for I had not uttered a word regarding my wish. When the minister took my hand the tears ran down my cheeks and I turned hastily away, at which he said to me, Choose that good part that Mary chose. Twelve months rolled on without any manifestation of Jesus as my Savior, but oh the searchings as to whether my exercises of soul were those of a poor sinner under the special dealings of God. It seems to me I would have been willing to have suffered the most horrible tortures of grief if I could have believed it to be God's work. With all, it seemed to me my condition was alto-

gether outside of anything else that had ever been. I felt there was more hope for the worst criminal on earth than there was for me. How well do I remember the place I resorted to during the last months of bondage and tried to pour out my soul to God. One evening when I failed to eat supper my mother seemed so worried that I left the house crying, feeling that if mother knew my condition she would not wonder at my failure to eat. Truly I could have said with one of old, There is no sorrow like my sorrow.

On Monday morning, June 6th, 1874, I started to work at some distance from the house, and as I came to a short descent into a narrow valley my burden left me. I saw no wonderful vision, neither were there words sounded to me as many have expressed, but it seemed there was a vivid manifestation of a release from fetters, and I was given hope which has never at any time since been entirely gone, but has been, and is, more precious than anything else besides. When my burden left me I cried out in these words: "Glory to God be given, glory to God in the highest." If I said other than these words it is not in my memory, but I repeated them over and over. Had I been in the presence of many, it seems to me I could not have refrained from speaking aloud, but I was alone. I thought when I went home to dinner to tell mother my joy, but I did not. It was not from any suggestion of fear, but mother's mind was so much on her work that I thought it best to wait until some other time. I returned to my work for the afternoon,

and about two o'clock a suggestion of fear that I might be mistaken came to me. It came as a cloud passing over the sun, with the exception that the day was one of joy until about sunset. The sun shone with a mildness I had never seen before, and all things seemed calm and serene. But when the evening came my heart was filled with fear that I was deceived. I sought a place and asked the Lord that if I was deceived he would make it known to me. While on my knees my attention was called to the fact of the difference in my petition now and what it had been before. I knew there had been some kind of a change, but oh was it what I so much desired? I passed some months with this load of fear, but did not feel the binding of such fetters as I had for so long felt previous to the morning of that June day. Oh such a cloud of fear hung over me for months! One day I opened to the hymn beginning, "Now begin the heavenly theme; sing aloud in Jesus' name." When I read the hymn my heart was at once filled with the sweetness of the theme which was with me on that beautiful June day. Oh the words, "Redeeming love, redeeming love!" I read again and again the words. There was a sound in them most precious, and has been lastingly precious, and, if not deceived in the whole matter, it seems to me will ever be. He hath "delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us," for "his mercy endureth for ever." How precious are these words to the poor sinner who hopes that mercy has

been once bestowed and his inward groanings are still for it.

Long before I had a hope I thought that when one was given hope in the mercy of God that one ceased to cry for mercy. How ignorant! For of a truth the saint never ceases to need his mercy, for which there will be the cry. It seems to me that no words are more expressive of inward groanings than Lord, have mercy on a vile sinner, for it is only with the realization of being a hateful sinner that one approaches the throne of holiness for mercy. "In his light," we know that God, in justice, might have banished all forever, but love embraced a remnant when as culprits all were bound in fetters. I love to linger here, but must try to return to my story.

I remained out of the church nearly four years after receiving a hope, but I much desired all the time to be there. The imperfections of the brethren never came before me as a hindrance to asking a home among them, for my own too far outweighed for that.

I must pass on to the nearing of the time of uniting with the church. I became much afflicted in the natural life. Father moved very near Old Mount Tabor Church. Only a few gathered at their meetings. The association of the young and gay rabble had no charms for me; when I went to meeting my mind was with the little band that met. Often have I listened to the pastor, Atlas J. Gilbert, when he was engaged in the most impressive prayer, it seemed to me, and wished his prayers could embrace me among them. But

I felt cut off, for I could not come forth. It seemed I must talk to mother and see what she thought of me. One night when we were alone I told her of my desire to go to the church. She said she could give me her hand without hearing me tell anything. That left me in a worse condition than ever, fearing she might be deceived. So my mouth was closed, and remained closed until I went to the church. Just one month before I went and asked a home there I was at their meeting, and as the benediction was pronounced the words "Closed forever," seemed to be spoken to me. Although I did not hear an audible voice, if I had been struck by some one the shock would not have been more clear. Weeping, I immediately left the house. That was not my habit, for I usually remained in the house after service until all went out. I loved to hear the members talk, and to get the hand of each, whether I spoke a word to them or they to me, and so I still remain. As I walked out of the house I thought to go home at once. A second thought came that it would be less noticeable if I took a seat by the side of the house until all came out, and so I did. I pondered these words all the way home, and the month following, having no thought I should ever be present again when the opportunity for membership would be given. The words were too distinctly spoken, it seemed to me. As next conference meeting was nearing my health was better than usual, the weather was fine, and every indication was that I might go. The morning came, and more of

the brethren than usual came on and joined us. All seemed cheerful and happy, but I thought that without doubt something unknown to the church would come in that day and hinder the church from giving the opportunity to join. As I have stated, I could not think I should ever witness this again, but when conference was assembled peace seemed to reign and the opportunity was given for members. I could not stay away. I wondered why it was I could be received on the little I expressed, but all seemed to welcome me. One brother as he gave me his hand said, The Lord has not hidden this thing from me. The pastor was not present at this meeting. The infirmities of age and distance of ten miles hindered him from being with us, but a deacon often went forward in holding conference, which he did at this meeting. I expressed a wish that Elder S. J. Lackey baptize me, and thus my baptism was deferred some months. Circumstances were such it was decided to wait no longer, and this was agreeable to my feelings, for I became so anxious for the day to come that choice was entirely taken away, just so it was one approved of the church. I have wondered if this choice, which is expressed by others, is not of the flesh. One thing, it seems to me, is true, that in the Spirit a perfect oneness exists in all things, and if the Spirit is not present the flesh is in exercise, which is always condemned. But He remembers that we are but dust; He remembers and pities us when we sin. When the morning came for me to be baptized I

had a peculiar feeling. It seemed as if there was to be an end in some sense, as I thought I was going to my own burial, yet feeling some kind of pleasantness in the thought I was eager for the hour to come. It was in the year 1878 that my lot was cast with the Lord's people, and though my trials, tremblings and fears have not been few, that home is still dear to me.

SARAH M. LAMBERT.

THIS dear sister was one of the most graciously taught of the Lord that it was my sacred pleasure to be brought into spiritual intimacy with. All my remembrances of her afford me blessedness of heart, and praises to the Lord. She departed this life May 22nd, 1934, aged 79 years, 8 months and 3 days. She was married in June, 1882, to Thomas Lambert, who preceded her to the "better country, that is, an heavenly" (Heb. xi. 16) over a year ago. Six children were born to this union, two of whom died in early childhood. The youngest daughter lost her life more than twelve years ago in Washington, D. C. One daughter, Massa Esther Lambert, and two sons, M. T. and L. B. Lambert, survive their beloved mother.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

BELLINGHAM, Wash., Oct. 16, 1934.

DEAR ELDER LEFFERTS:—I hope you will pardon me for intruding so much upon you with my writing, but it seems to me that I must write and express some of the things which seem to be revealed to me, and you are the one that

came into my mind to afflict with my writing, for I believe you will judge rightly whether it is of God or of just me.

The subject which seems to be impressed upon my mind is the similarity of the old prophets and their relation to the children of Israel. Their feeling of nearness to them was the same as the minister who is called of God and qualified to stand before them as the mouthpiece of God, although God was talking to them directly and they were in his stead; and in reading Jeremiah, I tried in my weak way to put myself in his place as one called of God to go in and out before his children. Oh this is a solemn place to be and it causes deep searching of the heart, and it is only because of the fear to cease, or the woe is me if I preach not the gospel that has upheld me so long, and I feel you know all about this. Although I was never ordained I had the care of this church for fifteen years and there was always with me a sacred nearness to this church, or its members whom I loved, also a knowledge that I was accountable to God for my stewardship, and while I feel that my lot has been cast in very hard places in this life, I know it is all according to the will of God, who rules all things by the word of his power, and he knows all about it, for he ordained it so, and I try to be reconciled, but murmur at it still, though I know it is all for the lifting of Jesus on high, and so I bow to his will.

But to return to the subject. Jeremiah sorrowed over the wrongs of Israel, as the minister sorrows over the

wrongs in the church over the which the Holy Ghost has made him overseer, and it is the same godly sorrow, for he knows how they must of necessity suffer, because God has told them, I will visit your transgressions with the rod and your iniquities with stripes, and he knows that God's judgments are righteous judgments, and will come true. In reading the Lamentations of Jeremiah one gets the true standing between him and the Israelites, who were the chosen people of God, and were so claimed to be, and they were the only ones he owned and blessed until the end of the law, when Jesus came and fulfilled the law and brought in the Gentiles, as he told the Jews that other sheep have I which are not of this fold, and, as he was talking to the Jews, he meant that he had a people among the Gentiles, them also he must bring, for they were his people and he must bring them into the fold. Nevertheless, he would not cast away the people whom he first knew, i. e. the Jews, but they must be blinded in part until the fullness of the Gentiles was brought in, and they are all brought in in the same way and manner, and Paul tells us there is no difference. No, dear brother, they are all one in Christ. No big ones and no little ones. I am so small that I like to be considered one of the little ones. Dear brother, when we read about how disobedient, stiff-necked and determined the children of Israel were can you see any difference in them and us? I cannot, if I take myself for a sample. I find all the stubbornness and self-will in me that

could be in them, but the wonder is how God could look upon any of us with compassion. But he is God, and does not see as man sees. It seems to me that Jeremiah was given an insight into the union between God and his children, and at the same time he was given an insight into the natures of these bodies of flesh, the old man, and when they transgressed he was so interwoven with them that he felt as though it was him that had committed the wrong. He says, "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old: he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out: he hath made my chain heavy." These are the first six verses of the third chapter of the Lamentations of Jeremiah over the children of Israel, whom he calls "my people," as though they were his own flesh and blood, for they were very near and dear unto him, because God called him and gave them into his care, and he was unto them as a father, and he felt that their sins were his, and he mourned over them, for he realized that they were all weak through the flesh, just as the true minister realizes that the flock over which the Holy Ghost has made him overseer, and he feels that it may be in some way he is to blame. Thus Jere-

miah breaks forth just as we do, for it is the same God that is with him and in whom he is trusting that we are trusting in. He says, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him." —Jer. iii. 22-25. Then we hear him acknowledge very humbly, "It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke of his youth." Being a farmer, I have broken many horses, and I have always found that the younger one started in to break them the easier they were to break. They were not so stubborn, not so set in their way. But it is not so with the Lord, for he first kills, then he makes alive, and we are made willing, for he conquers by love, and we are made alive to the fact and gladly call him Master. In the thirty-seventh verse Jeremiah says, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" So you see Jeremiah is ascribing all power to the God whom he is trusting in, and it is the same God we are trusting in, and we can call him brother, for he is admonishing us to hope and quietly wait for his salvation. Whether it be time or eternal it is all of him. This we have learned by experience, for we have each of us tried our wings, and every time we depend upon an arm of flesh we find that the Scripture is true where it says, "Cursed be the man that trusteth in man, and maketh flesh his arm," for it

has failed us every time, and like our Elder Brother, though a son, yet learn we obedience by the things we suffer. Now it occurs to me that we are more to be blamed than were the children of Israel for their unfaithfulness, since God's law has been put into our minds and written in our hearts and he is always with us, the same God yesterday, to-day and forever, while they only had the law, which could never make the comers thereunto perfect, and was only effective in time, for it only had to do with this life, but we have the law of God put in our minds and written in our hearts, and based on better promises. Yes, God says he will be merciful to our unrighteousness and our sins and our iniquities he will remember no more. Oh what a load is taken from our shoulders. Why? Because Jesus has become our High Priest forever; not after the order of Aaron, who could only continue while he lived, but Jesus is our High Priest forever after the order of Melchisedec, who was without beginning of days or end of time, took our sins upon himself. He, who knew no sin, became sin for us that we might be holy and without blame before God in love. Therefore our sins are all blotted out before God, for Jesus has by the one offering, when he died on the cross, perfected forever all those who are sanctified by God the Father, preserved in Jesus Christ and called; not according to their works, but according to His own purpose and grace, which he purposed in himself before the world began.

Your brother in hope,

DAVIS BURCH,

MATTHEW XXV. 46.

"AND these shall go away into everlasting punishment: but the righteous into life eternal."

I am aware of the wide variation of thought in connection with this Scripture, especially the first portion of the verse, it is not my intention to attempt to accuse or excuse any, or to use the Scripture wrongfully. I understand the Scripture to teach that all of Adam's posterity (natural man), both the elect and nonelect, must go down alike in death, return to the dust of the earth from whence they were taken, for the satisfaction of the law of sin and death assessed upon them for the transgression of God's holy law, for "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."—Rom. v. 14. From my youth, I had always viewed the final destination of man as it is expressed in this Scripture, knowing nothing of such belief as the extinction or annihilation of the wicked being held by any who believe in eternal life for the righteous. To me the words of the Savior had made it very clear: "Everlasting punishment" for the wicked and "life eternal" for the righteous. But not so, says one, the word "punishment" used here by the Savior is from the Greek, the true meaning of which is "cut off." I am wondering how it would sound with this revision. So let us read, And these shall go away into everlasting "cut off." Does that sound just right to you? Now let us compare this with the forty-first verse, which are the words of the same Savior concerning the very same people: "Then shall he say also unto them on

the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This no doubt is comparatively the same view that was given Daniel by the Spirit, of the future for this people, for he writes, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 2. John also writes by the spirit of revelation, "And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. xiv. 11. Again, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. xx. 10. Also, "And death and hell were cast into the lake of fire." (Rev. xx. 14, 15.)

Now let us see Jesus in speaking of those who were given him: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." (Lose life or vitality.) These were to have the guidance of the Holy Spirit after Jesus' ascension. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth"? Now we are going to suppose the same degree of sin and guilt rested upon these as those who Jesus spoke of in another place: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world,

neither in the world to come."—Matt. xii. 32. Again, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."—Matt. xxiii. 14. Paul also relates, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. x. 29. No, I am not trying to advocate degrees, neither in heaven nor hell; may God put such far from me. I am only trying to point out the contrast between the elect and the nonelect. For most assuredly there are such sins which are not obliterated by the first suffering of the nonelect, such as blaspheming of the Holy Ghost, and their failure (those on the left hand) to minister to the elect of God, which is clearly stated in the forty-second and forty-third verses: "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." Now as these on the left hand reached the zenith of their own carefully designed ministration, while standing at the very summit of that mountain of self-righteous sand, and they call out to the mighty King, the discernor of the thoughts and intents of the heart, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not

minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

As a closing remark, I might state that I am an unlearned man, only understanding one language, and just the easy words in that one, so I am perfectly content to accept the final conclusion of that grand and noble body of scholarly men who translated the words of God as preceptor into the language of our own understanding, as a true and faithful service performed with all candor before God, and in full view of the fact, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19.

Submitted in love and for your most wise disposal.

A brother, I hope, of all who love God and keep his commandments,

ROBERT L. DAVIS.

DODGE CITY, Kansas, March 27, 1934.

GARDINER, Maine, Dec. 11, 1934.

BELOVED BROTHERS:—In looking over some old letters recently, I came across this one written by our late sister Ella L. Pulsifer, and I much desire you give it a place in your much loved paper, the SIGNS OF THE TIMES. It was written to be read at our con-

ference meeting of the Whitefield Church. This dear sister was much afflicted by physical pain, but was given at times a spirit that looked beyond the sorrows of time to that sweet rest prepared for all those who love His appearing. It has been upon my mind to write to my brethren through our medium of correspondence on this wonderful theme, the resurrection of the dead, but Elder Ruston's most able editorial in the last SIGNS has told it so plainly. It was just wonderful. I could scarcely read it fast enough. His words, I did eat them; and my soul rejoiced with joy unspeakable and full of glory. It is all so wonderful. "His name shall be called Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah ix. 6. The Scriptures teach such sweet, wonderful themes. Election, that the purpose of God might stand. "Jacob have I loved, but Esau have I hated." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. Predestination, how could we live without this blessed assurance when passing through the fiery ordeals of God's providence? We rest in the thought that our God knows best what is good for us and his glory, and one time the thought came to me, Would you have this changed? No, I rather suffer. If *one* thing could be changed all could be. And thus I have been taught when passing through deep waters that his grace is sufficient for my every need, for my strength is made perfect in weakness, and I feel I know what Paul af-

firmed when he said, For when I am weak then am I strong. (2 Cor. xii. 10.) I have been a traveler on this road for many years, and I hope and trust it is the way cast up for the redeemed to walk in. Job tells us, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, not the fierce lion passed by it." Nothing takes place contrary to the will of God, or without his operative power, whether it be the rise and fall of nations or the mote that floats in the sunbeam. Oh I love to know these things are so! How they support us! It is the staff on which we lean daily. Then in the future is the promise of the glorious resurrection of the dead, never outside of God's promises, and we know that he not only promises, but (not like man) he is able to fulfill his word in every jot and tittle. Oh that we might praise him for his goodness and his wonderful works to the children of men. But I seem so much of the time in a lifeless state, and I cannot rejoice as I would; but eternity will be without end, and I hope I will praise him there.

Inclosed find my remittance for the year 1935, with the small aid I am glad to be able to send.

Your sister in the love that passeth understanding,

NELLIE M. PALMER.

MY DEAR BROTHERS AND SISTERS:
—As I cannot meet with you, I cannot rest until I make the attempt to write you of some of the feelings and desires of my poor sinful heart. I feel alto-

gether unworthy to speak of the things of God, and yet that is the theme I love best. I feel that "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: whom I shall see for myself, and not another." Shall see the King in his beauty, and shall praise him, with a loud voice crying, Grace, grace unto it. Oh give thanks unto the Lord, for his goodness and mercy endureth forever. Let the redeemed of the Lord say so, and tell of his wondrous works to the children of men, how he sent his only beloved Son into the world to suffer and die that we, his children, might live. Oh is it possible that the dear Son of God shed his precious blood for me? How dare I, one so vile and altogether unworthy have a hope, or the least shadow of a hope, that he died for me? Yet this is given, a hope which is like an anchor to the soul, both sure and steadfast, that I shall some day outride the storms of this life and enter that haven of rest prepared of the Lord before the foundation of the world, and if my name was written there in the Lord's book of life, it is sealed with seven seals and there is no one but Jesus himself that is able to open the book or loose the seals thereof. All my sins, and Satan with all his hosts combined cannot remove or erase it, for it is sealed with His own precious blood, and, dear brethren and sisters, I feel sure to-day that I have an abiding-place there, for I feel that love flow up in my heart, the love of God, that was given me some twenty-seven years ago. That same love has kept me through dangers seen

and unseen, and I have had a hope all the time notwithstanding all of my imperfections and weaknesses the dear Lord has been with me, both to keep and uphold me, and how often in the dark and trying hours of life I have been made to call upon him, and he has never turned a deaf ear, for he will regard the prayers of the destitute and not despise their prayer. He supplies all our needs. He knoweth what is best for us and will not withhold any good thing, but will freely give us all things that our want and needs require. He is a friend who never leaves nor forsakes us, but he goes into the deep with us, and we, like the children of Israel, go through on dry land. Our times are in his hand and his grace is sufficient. Why should we fear? I often think, Will he still be with me in the hour of death to comfort and strengthen me and give me grace as my day? It makes me almost tremble to think if I should be left alone, but his grace in times past forbids me to think that he will leave me at last in darkness to sink. But I look beyond to the bright and glorious morn of the resurrection when I shall awake in his likeness, when this mortal shall put on immortality, when this ransomed dust shall arise and meet the Lord in the air, then shall I be satisfied. Then we can praise him with no rail between, and be forever with the Lord.

Dear brethren and sisters, I have been writing this (by times) since your January conference. While Emmie (sister Bartlett) was gone to conference I could not rest until I made the attempt, but after reading a sister's

letter my writings looked so small I thought I would not send this to you, but to-day I thought I ought to send it. I read it over and felt the spirit of it as when writing, so will send it, knowing you all have love enough to cover all my weakness and inability in writing, and I hope it was of the Lord I was impressed to write. There may be a crumb for some of you. May the Lord be with us all and keep us in his fear and fill our hearts with love, so each may esteem others better than self.

Your unworthy sister in the Lord,
ELLA L. PULSIFER.

KLAMATH FALLS, Oregon.

DEAR EDITORS:—I am very sorry I cannot pay for my subscription this year, but I do hope and pray the dear Lord will still put it in your heart to send me the dear old SIGNS, as it is all the comfort I have. My home church is Little Zion, in California, and I have not been there to hear any preaching for four years, and I do not know when I will ever be able to go again, and at times I can hardly wait for the dear old SIGNS to come, and when it does I read it over and over again. I do feel I could not do without it, for we have had it in our family for over seventy-five years, handed down from generation to generation. I hope this is a prosperous year for our dear old paper and its editors and writers.

We have moved from Bonanza, Oregon, to Route 2, Box 174, Klamath Falls, Oregon. I pray the dear Savior bless you and yours, and do pray for me when it goes well with you, as I am a poor unworthy sister in a precious hope,

(MRS.) CARRIE HORNER.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1935.

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LUKE XVI. 19-31.

A SISTER living in Texas and a brother living in Kansas have written asking our views on the narrative of the rich man and Lazarus. Both ask whether this is a parable, and they want to know if the rich man represents the Jewish nation and Lazarus the Gentiles, as they both have heard it so explained. Treating this subject symbolically, we have ourselves presented this history of these two persons as signifying the one the Jewish nation, the other the Gentiles. In this present article, however, we shall not take up the symbolic line of thought. We wish to present some facts of truth that are so plain on the face of the narrative as to be almōse self-evident.

(1) The narrative of the rich man

and Lazarus is not said to be a parable. Christ does not say it is a parable, the Holy Spirit does not say so. Whatever parabolic significance it may have as differentiating Jew and Gentile, the interpretation of it cannot be confined to such. Nor shall we so limit it to that meaning at this time. Jesus Christ is the one true and faithful witness of all the truth of God. He was from eternity with the Father, and came out from the Father to make known God unto his people. With the one exception of Jesus Christ, no man has seen God at any time. But this Man Jesus has inerrantly declared the Father to us. None of God's people who have gone from this world into the world beyond have returned to tell us about it, but Jesus has told us some things which await us after death, and his testimony is by no means to be ignored or treated lightly. In this narrative, he sets forth for us a glimpse of what awaits the saved and the unsaved after their departure from this present life. THAT is the line of thought we now wish to pursue.

(2) Jesus' narrative of the rich man and Lazarus is outstanding among all his narratives and parables for the reason that this is the only narrative of all of them in which Jesus designates a person by name. In no other of his citations does he ever give the persons therein a definite name. And in this one he gives no name to the rich man, but names the outcast. How opposite are his ways to the ways of man! Men would give a name to the rich man, not to the beggar. That is not God's way.

The things that are despised, the things that are not, are named by him. Those whom the world names are nameless with God. Precious in his sight are the world's nameless ones. They, for the most part, are worn on his heart, their names written in the Lamb's book of life from before the foundation of the world. That which is despised and set at nought by the world, is esteemed by him: not because mere namelessness is any merit in his sight, but for the reason that namelessness from the world's point of view is most often a mark of divine favor and of saving grace. The beggar, Jesus names Lazarus. And what a name! Lazarus is the Greek form of the Hebrew name Eleazar. As most Jewish names have significance, so does this one. It means "God-helped." His very name indicates that, humanly despised as the beggar is, he is marked with the help of God, a subject of God's gracious favor in Christ. Not the mere fact that Lazarus is a beggar and afflicted and hungry, marks him as a child of grace; for not every literal beggar, however sore and hungry, is a child of God. The fact that God has named his own name upon the wretch as being an object of divine help settles his standing as a subject of grace. So while misery and poverty and rags are not in themselves by any means passports into divine favor, the standing of the believer in a gracious state is evidenced by spiritual poverty and by hunger for righteousness and by the filthy rags of his condemned self-righteousness. The name Lazarus here given to the beggar by

Jesus further links him with that other Lazarus in John eleven, whom Jesus raised from the dead. Evidently there was significant design in so naming this beggar as to link this poor sinner with the great truth of resurrection.

(3) The primary application of the rich man, clothed in fine linen and purple and faring sumptuously every day, is no doubt to the pharisaical class whom Jesus is addressing. And that spirit of pharisaism is largely in evidence in the world to-day. The picture of the rich man here presents a self-righteous ease and contentment and a satisfaction with this present world. Jesus does not give us here to believe that it was the rich man's duty to feed the beggar, nor was it for lack of compassion for wretchedness and misery that the rich man awoke in torment after death. In verse twenty-five, we are told his punishment resulted alone from his having had his good things in this lifetime, while Lazarus had his evil things. The rich man's "good" was in this present world. He wanted nothing better than this present life could afford him. With that he was content. Self-satisfaction and worldly contentment are ever marks of unregeneracy. The awakened soul cannot possibly rest in self-righteousness or in worldly ease and contentment. The bliss of the rich man realized itself in this present lifetime, and not in any hungering or longing for a better world to come. He had his good things here, even as do all those who remain dead in their sins unregenerated by the Spirit of God. This rich man

reminds us of that other in Luke xii. who, so well pleased with his largess, planned to tear down his barns and build larger, so increased in earthly abundance had he become. No thought of ever having to leave his possessions entered his mind, but he communed with himself regarding "my barns," "my soul." No mind had he at all toward God, no thought whatever that all he had was bestowed upon him and was not his own. How different this from Job, who though one of the richest men of the east, felt that he had nothing at all but what he received, and could call nothing his own of all his riches. He believed he had been given his good things from God, and later cursed not when God deprived him thereof and gave him trouble instead. This rich man further carries us back in thought to that Nabal, the husband of Abigail, who refused sustenance for David's men, saying, "Shall I then take *my* bread, and *my* water, and *my* flesh that I have killed for *my* shearers, and give it unto men, whom I know not whence they be?" And what was his end? Much as the rich man's in Luke xvi. His heart died within him and he became as stone, and the Lord smote him that he died. How dreadful is the end of the impenitent wicked! Mere riches of themselves do not prove demerit in any sinner, but the riches of self-righteousness and ease and satisfaction therewith do evidence an unregenerate state.

(4) Both the rich man and Lazarus die. The same event comes alike to all. Yet with what a difference! The rich

man died and was buried. It is not said that the beggar was even buried. No man noted his passing nor cared aught about it. To the rich man was given burial, and we may conclude his funeral to have been in keeping with the flamboyant ostentation and satisfaction in which he had lived all his life. Doubtless men said over his dead body his eulogy and acclaimed him a good man, a worthy member of society. Doubtless they wondered as to his wealth and how much he was worth. "Men will praise thee when thou doest well to thyself."—Psalms xlix. 18. Nevertheless, whatever encomiums may have been heaped upon the rich man, he went to torment. As for Lazarus, he had no funeral, possibly was not even buried. History tells us that poor beggars who died in the streets of Jerusalem were often gathered up by the scavengers and hauled out to the valley of Tophet, their bodies thrown there on the piles of refuse and dumpage from the city, the fires of which were always burning. This may well have been the earthly end of the poor beggar. But what about his state after dying? To him was sent an escort of angels to accompany Lazarus into bliss in fellowship and communion with Abraham, there for him to rest in peace until final resurrection should call him into the fullness of eternal glory in the presence of God. As for the torment of the rich man after his dying, could he have any escape therefrom? No, for him there could await but that other resurrection, the resurrection of the unjust, of the wicked dead, unto the resurrection of damnation and the lake of

fire of the second death. Lazarus stands for all the children of God, for all of whom this world is but a pilgrimage, a temporary abiding-place. He pictures forth true believers who know well the plague of their own heart, the loathsomeness of the leprosy of sin. He represents God's afflicted, tried people for whom the world to come shall amply recompense for all trials of this life, because the sufferings of this present time are not worthy to be compared with the glory to be revealed in them when Christ shall appear for them. The rich man stands for the impenitent wicked, those who die in their sins: that unregenerate portion of mankind who always dead in sin shall forever remain in eternal punishment from which there can be no escape.

(5) If there is one fact more than any other that plainly stands out in this narrative, it is this: there is no such thing as a place for repentance being given after death for those who die impenitent. This destroys the theory of the "second chance" which some religionists teach. It is a fond and foolish hope that those who pass out of this present life unbelievers, will be given after death an opportunity to savingly repent. No such place for repentance came to the rich man after death, nor will it ever come to any. The theory of the "second chance" is not scriptural. Plenty of remorse indeed the rich man had in his torment, but repentance he had none. Remorse is never repentance. Remorse is merely human, true repentance is the fruit of the Spirit alone. After dying, as while he lived,

the rich man calls not on God for help, but on Father Abraham. It does no good to say one has Abraham to his father, that relationship avails nothing in the way of salvation. In reply, Abraham acknowledges the natural relationship, but also makes plain his inability to do anything to change the state of the rich man in his woe. Between the children of God after they leave this world, and the wicked dead after they leave here, there is an impassable gulf fixed. While here on earth, sinners are brought to repentance by the Holy Spirit and are translated, passed over, from the kingdom of darkness and of Satan into the kingdom of God's dear Son, there can be no such passing across from one state to the other after death. If one is not manifested as a child of God during his or her lifetime here on earth, one will never be manifested as such hereafter. What a solemn thought this is! How heart-searching! No wonder we are admonished to examine ourselves whether we be in the faith! Very apt indeed is the exhortation of the Holy Spirit by Peter to make our calling and election sure. For if heaven be not begun for us while we are here below, assuredly it will never begin for us hereafter. "'Tis a heaven below, the Redeemer to know." Indeed it is. "He is an heir of heaven whose bosom glows with love." The love of God shed abroad in our hearts is the indisputable seal of the Holy Spirit given us in earnest of the fullness reserved for us in the presence of God. If there be needed any further proof of the rich

man's continued impenitence after death, it is his daring to contradict Abraham, as in verse thirty, where he blasphemously gives Abraham the lie. "Nay, father Abraham." Nor would repentance be effected in the impenitent by any visible demonstration God might give them. Nothing short of the new birth, a miracle wrought within, will bring men savingly to repentance. John xi. 53, proves that even though Jesus showed them openly a man raised from the dead, they but went about the more determined to kill Him. The demonstration of his power in resurrection, that resurrection being not effected within them, did the more intensify them in their plans to put him out of the way. Yet that all men must meet him face to face and have meted to them either judgment or forgiveness forever, is a tremendous and awful fact from which there is no escape. Human laws may be evaded or annulled, but God's holiness and justice cannot be escaped.

(6) Another idea prevalent among many these days, and which is exploded by Jesus in his narrative of the rich man and Lazarus, is that, for the wicked, death ends all. Death does not end all for anybody. For the true christian, Christ has made death the gate of endless joy. For those who die out of Christ, death is the dread portal into torment. Thousands have doubtless committed suicide because deluded into believing that death ends misery instead of beginning it. This modern age has heard much teaching to the effect that, for the wicked, there is no con-

sciousness after dying, that death is but a state of oblivion. That the devil has used this terrible error to tempt many to get out of their difficulties in this life by way of suicide, there is no doubt. They fly from ills that beset them here, not to oblivion as they fondly hope and expect, but to ills they know not of. The revealed will of God in his law is, "Thou shalt not kill." And this law has never been revoked from over the wicked. For the redeemed, God did not make void his law, but magnified it and made it honorable in that he himself in the Person of his Son rendered obedience thereto in every jot and tittle. Hence, the law is not made null and void, but perfected in the kingdom of God because through the enablement of the Spirit its righteousness is fulfilled in them who walk not after the flesh but after the Spirit. Hence, neither for saint nor sinner, is dying an exit or escape from the presence of the inescapable facts of eternity.

(7) Now, in bringing this to a close, may we call attention to that section of the London Confession of Faith adopted in 1689, and later adopted as the Philadelphia Confession of Faith in 1742, dealing with the state of man after death, as founded upon Bible proof and as formerly believed and held and preached by all true Baptists. We well know that articles of faith are not inspired infallibly as we believe the Scriptures to be, yet they constitute a correct valuation of what our spiritual forefathers believed and taught. For ourself, we believe in our heart what we are about to cite from this ancient

document, not because we are unduly overawed by what the fathers believed; but because we believe this to be what the Scriptures do teach upon the subject.

“The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence immediately return to God who gave them: the souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness reserved to the judgment of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.”

Is not the truth of this ancient statement given out by the Baptists of over two hundred years ago, substantiated by the narrative of the rich man and Lazarus, as well as supported by many other Scriptures? Whatever parabolically that narrative may mean relative to the Jew and Gentile, it plainly sets forth the state after death of both the elect of God and of the wicked dead. So we leave the matter with you in the measure in which we are blessed to believe it. We pray for more assurance that, by the enduring grace and mercy of God in Christ, we have ourselves been rescued as brands from the eternal burning. May he under the shelter of his shed blood, keep us safe from the coming wrath.

H. H. L.

OBITUARY NOTICES.

MRS. JANET CAROLINE BEEBE, beloved wife of Gilbert Beebe, owner and publisher of the *SIGNS OF THE TIMES*, departed this life in Horton Memorial Hospital, Middletown, N. Y., March 20th, 1935, after a painful illness covering a period of several months. All that a devoted husband and medical science could do for her was done, but to no avail. She was born at Thompsonville, N. Y., of the parentage of Arthur S. and Alpha G. Whitney O'Neill, May 27th, 1875, which made her stay on earth a little less than sixty years. Her marriage to Gilbert Beebe took place April 15th, 1896, and to their union two children were born: Mary Beatrice, who died May 20th, 1904, at the age of seven years, and Gilbert Richard Beebe, of Auburn, N. Y. Besides her husband and son, she is survived by her mother, Mrs. Alpha G. O'Neill, of Middletown, N. Y.; a granddaughter, Joan Elizabeth Beebe, of Auburn, N. Y.; a brother, James D. O'Neill, of Flushing, N. Y.; three sisters, Mrs. Victoria Harris, of Middletown, N. Y.; Mrs. Arthine Feulner, of New York, N. Y., and Mrs. Frances O'Brien, of Flushing, N. Y.

Mrs. Beebe was not a member of the visible church, but all who have attended the Warwick Associations at New Vernon, N. Y., and the Annual Meetings at Slate Hill, N. Y., during recent years can testify to her unfailing interest and the valuable service she rendered in arranging for these meetings. She was both Treasurer and Trustee of the Middletown and Wallkill Church in Middletown, and Trustee of the Brookfield Church at Slate Hill, and gave herself devotedly and freely to the Old School Baptist cause. Last, but not least, she rendered invaluable help to her husband in proofreading and in aiding in numerous other ways in the publication of our family paper. She was in all other respects an helpmate indeed, so her husband sustains a two-fold loss in her passing, and the Old School Baptists throughout the country will share with him, her loved ones and friends their loss, and will deeply sympathize with them. One of her last messages to her husband was, "Give my love to Elder Dodson and the church people." She was faithful in her attendance at our meetings and by the deep interest she manifested endeared herself to us all. Personally, we feel we have lost a true friend, but are persuaded that our loss is her eternal gain.

The writer was called to officiate at the funeral, which was held at Smith's Funeral Home, 20 Grove Street, Middletown, followed by interment in the Hillside Cemetery of that city. We mourn, but not as those without hope. We especially desire our heavenly Father's remembrance of her sorrowing husband, with grace sufficient for whatever burdens he may have to bear, and that we may all be reconciled to God's will. Hymns 751 and 368 were read, and 2 Peter i. 1-4 was the Scripture used.

R. L. D.

Not often is it our lot to write an obituary notice that causes deeper grief of heart to pen than that of brother **CYRUS CROSS**, who passed from time to eternity March 13th, 1935, at the home of Mrs. Charlotte Moister, in Central Bridge, N. Y., after an illness which confined him one week to his bed. For three or four weeks before that he had been declining in health, the nature of his affliction being hardening of the arteries of the brain. This resulted in a stroke of apoplexy twenty-four hours before the end came. The funeral services were held the following Friday at the Moister residence, the writer officiating and using as a text these words of Jesus on the cross: "It is finished." The interment was in the Cobleskill Cemetery.

Brother Cross was born at Barnerville, near Cobleskill, N. Y., October 27th, 1856, and was therefore considerably past his seventy-eighth birthday. He worked as a farm laborer in his early life, and then learned the trade of carpenter, in which avocation he was an expert workman and which he followed for many years, both in New York and in Ohio. In 1897 he was united in marriage to Miss Jennie Gass, daughter of the late Elder Lambert Gass, who proved a great blessing to him as a loyal helpmeet and companion, until death in 1913. In June, 1915, he remarried, and his second wife, Mrs. Jennie Gwynn, was an evidence of the goodness and mercy of God in giving him another helpmeet fully equal to the first in those splendid qualities that make a true wife. Since her death, in March, 1931, he was very lonely. Much of the time he made his home with his sister-in-law, Mrs. Emily Solloway, until the last months of his life, when he resided with Mr. and Mrs. Ralph Moister, of Central Bridge, N. Y., in the vicinity of his birthplace and the scene of his early life and the brethren of the church of his membership, whose society he greatly loved. He was baptized in the faith and fellowship of the Old School Baptist Church by Elder Frank McGlade, in 1906. From 1893 until 1927 he lived in Cleveland, Ohio. Brother Cross was a man of many virtues, and his splendid life of moral rectitude will be long remembered. He dearly loved the church of his membership and was loyal to it in material things, believing that if he received the ministrations of things spiritual he should minister of things material to his pastor and his brethren. His unstinted generosity, his sociability, his unassuming ways, his unpretentious life, his willingness to talk of spiritual things, his industry, his humility, his faithfulness in attendance at his church meetings, his beautiful home life, number among the many outstanding qualities that endeared him to his brethren and to the community where he lived. For several years he officiated in the capacity of deacon. Our loss is keenly felt by all the brethren of his faith and order.

ALSO,

THE swift-winged messenger of death visited the First Church of Roxbury Sunday morning, April 7th, 1935, and removed from the sphere of

earthly activities and usefulness sister **BERTHA MORSE**, wife of J. Parker Morse, at their home in Denver, N. Y. She had been ill of pneumonia a week, but had for the last five years been in failing health. During her time of illness she was faithfully ministered to by her daughter, Mrs. Josephine Schmitt. The funeral services were held the Wednesday following her death at her late home, the writer conducting the services. The interment was at Margaretville, N. Y.

The subject of this article bore the maiden name of Bertha Kelly Crosby, and was born in Halcott, N. Y., September 30th, 1861. In December, 1882, she was united in marriage to J. Parker Morse, and proved to him all that a noble wife and helpful companion could mean through their fifty-two years of married life together. Nearly all of this time they resided on a large farm known as "The Grassmere," in the Denver Valley. This became a popular summer resort for boarders for many years, when the city folk came to the Catskill Mountains for rest and recreation. By thrift and hard work Mr. and Mrs. Morse were successful in the material things of life, and to them were born twelve children, two of whom died in early life and two in recent years, one of them being sister Cynthia Slauson. About four years ago sister Morse united by baptism with the First Church of Roxbury. She was a woman of spotless integrity and noble character and was a wife and mother devoted to her family. She will be greatly missed, and much sympathy is extended to the bereaved ones. She is survived by her aged husband.

ARNOLD H. BELLOWS.

JAMES F. CHILTON, our dear brother in Christ, was born October 16th, 1851, in Henry County, Kentucky, and died July 2nd, 1934, at the home of his son, W. S. Chilton, near Campbellsburg, Ky. February 4th, 1870, he was married to Miss Casandrew Sams, and to this union were born several children. The wife preceded her husband several years. They were married by the late Elder N. A. Humpston, then pastor of the several Old School Baptist churches in this locality. In the year 1880 brother Jim, as we all called him, received a hope in the Savior, and upon relation of his experience to the Providence Old School Predestinarian Church was received and baptized, and for over fifty years he remained steadfast in the faith he then professed. His counsel was wise in church matters, and he was also a good singer, and one of his favorite hymns was 751 (Bebe's collection), "How firm a foundation, ye saints of the Lord," also 488, "Amazing grace." During the last few years his hearing was impaired, but he always filled his seat among the brethren. Oh how we miss the dear old brother! His place is vacant: it never can be filled. He is gone from the trials of life. We feel our loss is his gain, and the good Lord can reconcile us. Brother Jim would want us to carry on, sing the good old hymns and

preach Christ, and him crucified, the power and wisdom of God.

Elder N. D. Reed, of Gallon, Ohio, was called for the funeral, and spoke with much comfort to the bereaved ones, after which the remains were laid in the churchyard at old Sulphur Fork, beside his wife, to await the call of the Master in the resurrection. I tried to assist the Elder, and spoke in prayer the words of Jesus, Well done, thou good and faithful servant, enter thou into the joy of thy Lord. May the Lord bless and comfort all the friends.

Written by request of Elder N. D. Reed.

ALSO,

AGAIN it becomes my sad duty to chronicle the death of a soldier of the cross for many years. Sister **ELIZA M. REED** (nee Lemon), who died at the home of her daughter, Mrs. N. D. Reed, two miles east of Gallon, Ohio, Thursday evening, March 21st, 1935, at 8:30 o'clock, was born January 2nd, 1849, and October 29th, 1869, she was united in marriage to Lemuel Edwin Reed, to which union were added three children, Arinda L. and Ada N., who survive, and Arminda, who preceded her in death, aged six years. The husband, Deacon Lemuel Reed, died seven years ago. She is also survived by three sisters, Mrs. Sarah Harding, Mrs. Naoma McCalla and Mrs. Manervia Jackson, nine grandchildren and fourteen great-grandchildren. Both brother and sister Reed were members of the Old School Baptist Church called Bethel, near Gallon, Ohio, and both were baptized by the late Elder John H. Biggs, who was then their pastor, but who is now long deceased. Sister Reed was baptized in June, 1880, and to this church they both remained faithful unto death. I might add that the church is now under the pastoral care of their son-in-law, Elder N. D. Reed, of Gallon, Ohio. Brother and sister Reed lived their entire lives in this neighborhood, and their home was known as an Old School Baptist home, where many of the Elders and members have been entertained in times past. We feel she could say with Paul, I have fought a good fight, I have finished my course, I have kept the faith, and she will hear the welcome plaudit, Well done, thou good and faithful servant, enter into the joy of the Lord. We mourn not as those who have no hope. For her to live was Christ and to die was gain, and may he, the great Shepherd of the sheep, reconcile us all and enable us to say, Thy will be done.

I was called for the funeral, and tried to comfort the bereaved ones, using the words of Jesus, "In my Father's house are many mansions: if it were not so, I would have told you." Then the body tenderly borne by six grandsons was laid to rest in the Gallon Cemetery.

ALSO,

WILLIAM PRESTON CHILTON, a member of the Old School Baptist Church called Cain Run, Kentucky, for over fifty years, was born September 13th, 1859, and died December 28th, 1934, in

his seventy-sixth year. September 17th, 1885, he was married to Miss Mildred Jane Chilton, and to this union were born six children, who, with the widow, all survive. The children aged in the order named are Mrs. Edna Wilson, Mrs. Emma Baxter, Mrs. Vora Leland, Mr. Carlisle Chilton, Mrs. Rosa Tingle and Mrs. Leo Mae Hunt. Also twenty-two grandchildren and one great-grandchild survive. Brother Preston was a man of a quiet and unassuming manner, well liked by all who knew him, and as a neighbor and friend will be missed. He received a hope in the finished work of the Savior in his early manhood and was received in the fellowship of the Cain Run Church, and all his life was a devoted member, always filling his seat in the meetings unless prevented by sickness. For the past two years his hearing was poor, but that did not prevent him from coming to meet his brethren. After one of our meetings last summer he came to me with tears in his eyes, and said, "I could not hear much you said, but I know it was all right by the way you looked," and I thought, What faith is manifested by him. I visited him a week before he died and he felt resigned to his lot, knowing that his time was short and he would soon be free from pain and suffering and he would enter into the joy of the Lord.

I tried with the ability given me by the Lord to comfort the friends, preaching Christ, and him crucified, the way, the truth and the life. May the Lord reconcile us all to his will.

GEORGE L. WEAVER.

SISTER GERTRUDE J. GIBBONS, of near Salisbury, Maryland, passed from this life February 10th, 1935, rather unexpectedly. Although she had not been in good health for some time, she was not confined to her bed. The doctor said she had gas around her heart. Her maiden name was Rounds. She was born January 1st, 1858. She married Robert N. Gibbons January 15th, 1879. They were received by the Ebenezer Old School Baptist Church in New York City April 4th, 1897, and was baptized by Elder D. M. Vail April 25th, 1897. She was the mother of three sons: Lloyd T., Charles E. and Robert C. Gibbons. She leaves these three sons, one grandson, one granddaughter, her husband, three brothers and one sister out of a family of fourteen. She was a helpmate indeed. She and her husband were industrious and ambitious, and they accumulated enough of this world's goods that they had no fear of need in old age. Their eldest son, Lloyd, and his wife came to the home farm a few years ago, to lighten their cares and gladden their hearts.

The funeral services were conducted by Elders H. C. Ker and G. E. Coulbourn, and were largely attended. May the outflowing of pure, spiritual love fill the remaining days of our lonely brother Gibbons. It is the love in our hearts that draws it from others. I never heard sister Gertrude criticize other denominations. She believed that every one had the privilege of worshipping God.

according to the dictates of their own conscience. She appreciated good wherever she saw it, knowing that all good comes from God. Oh may he mercifully guide us and strengthen our understanding and grant unto us the sweetness of faith while we live in this changing world, and may praise take the place of heaviness in our hearts as one after another are called by our heavenly Father to their eternal home.

Written by request.

LUCY M. ROUNDS.

Miss RHONA ADKINS, daughter of the late William and Betsey Adkins, died at her home, near Salisbury, Wicomico County, Maryland, January 13th, 1935, after a short illness. She is survived by two sisters, Mrs. Elizabeth Perdue and Miss Fannie Adkins. She was born April 20th, 1865. She united with the Forest Grove Old School Baptist Church October 10th, 1897, and until the time of her death was a devoted and loyal attendant at the services. Although quiet and unassuming in manner, she was a steadfast and faithful believer in the Old School Baptist doctrine. By the meekness and humility she displayed in her conversation we can but feel that she walked not after the flesh, but after the Spirit. In the death of sister Adkins the church has met with a great loss.

The foregoing notice was written by sister Mary Morris, clerk of the Forest Grove Church, and it gives me pleasure to indorse what she has written. Although the death of sister Rhona Adkins left us to grieve because of our loss, yet to joy in the thought that her departing was gain for her. She and her sister Fannie had lived together all their lives, until her death, and it is for sister Fannie, the one left so lonely, that we feel sad, but she has a good hope, as did her sister, that the Lord loves her, and in him she still trusts, and may he reconcile her, the church and all of us to his will.

Elder H. C. Ker was at the funeral and made some comforting remarks, and the writer spoke from the subject "That mortality might be swallowed up of life."

G. E. COULBOURN.

STEPHEN AARON EKELBERRY was born in Delaware County, Ohio, October 2nd, 1864, and died November 3rd, 1934, aged 70 years 1 month and 1 day. He received a love for God and for Primitive Baptists early in life, but did not unite with the church, but lived a pious, upright life of love and kindness to his fellow-men. He attended a boarding school at Gambier, Ohio. His personality, kindness and integrity were highly commended by his associates, receiving from a fellow-worker of many years this endearment: "Steve was the grandest man that ever I knew." An-

other said, "I so admired his personality. Steve was a personage." He was a kind, loving husband, father and brother, and a most faithful friend. He was married to Katharine S. Jacoby September 5th, 1888, and two children were born to them: Kittie Marie, who died at the age of five months, and Jay Redman, who died at the age of thirty-five. Two sisters survive: Mrs. Bertha Darnell, Campbell, Texas, and the writer, two nephews: Dr. J. C. Wickham, of Cleveland, Ohio, and J. R. Woods, of Belfontaine, Ohio, a niece, Ruth Darnell. He died rejoicing in hope, shouting, "Praise the Lord." His lovely wife survives; may the Lord comfort her. We mourn not as those who have no hope.

Many came from Columbus (his home) to attend his funeral, going on to the place of burial at Marlboro. There was a large concourse of people and lovely flowers. Best of all, to feel that a redeemed soul has gone home, where we hope to meet him.

His sister,

JOIE WOODS PETERS.

NANCY ANN McCONNAUGHAY, daughter of John L. and Louisa Burton, was born in Bracken County, Kentucky, June 6th, 1850. Her family emigrated to Illinois in July, 1861. She professed a hope in Christ when about sixteen years of age, and kept the faith until the end. She was united in holy matrimony to John Wesley McConnaughay, of Jefferson County, Illinois, February 18th, 1866, and to this union were born twelve children, three boys and nine girls. Three children and her husband preceded her to her heavenly home. The deceased departed this life September 29th, 1934, her age being 84 years, 3 months and 23 days, twenty years to the month since the death of her husband. They were both strong believers in the Primitive Baptist faith. Father took the SIGNS OF THE TIMES for years before he died and mother continued to subscribe for it until the end. Next to the Bible the reading of this paper afforded them more pleasure than anything in this world, as they lived far from a church of their kind. She leaves to mourn their loss two sons and seven daughters, sixty grandchildren, ninety-eight great-grandchildren, eleven great-great-grandchildren and many other relatives and friends.

(MRS.) RALPH ACKERSON.

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

Elder C. W. Anderson, Ark., \$5; Mrs. Grace E. Jones, Pa., \$1; H. F. Cate, Kans., \$1; Dr. W. R. Presley, Texas, \$1; Mrs. Attie Rutledge, Fla., \$3; "A friend," Ontario, \$1.

MEETINGS.

The Delaware Old School Baptist Association will be held, Providence permitting, with the Rock Springs Church, Lancaster County, Pennsylvania, commencing on Friday before the fourth Sunday in May at 10 a. m., Standard Time, and continuing three days (May 24th, 25th and 26th, 1935). To those coming by automobile, the meetinghouse is located on Route 222, north of Conowingo, Maryland, and not over one-half mile north of Maryland-Pennsylvania State line. Those coming by bus over Route No. 1 from either Philadelphia or Baltimore will be met at intersection of Routes Nos. 1 and 222, near Conowingo, Maryland, by special request to Charles B. Osborne, Fulton House, Quarryville, Pennsylvania. All peace-loving Baptists of our faith and order are cordially invited to meet with us.

CHARLES B. OSBORNE, Deacon.

The Delaware River Association will be held with Kingwood Church, at Locktown, Hunterdon County, New Jersey, on Wednesday and Thursday, May 29th and 30th, 1935, beginning at 10:30 a. m. Daylight Saving Time. Brethren and friends are invited to attend. Arrangements will be made to meet those coming by rail from southern points at Frenchtown, N. J., and those coming via New York at Flemington, N. J., on Tuesday afternoon and Wednesday morning.

ALWILDA R. STRYKER, Church Clerk,
190 Main Street, FLEMINGTON, N. J.

The Warwick Old School Baptist Association will not hold a 1935 session.

R. LESTER DODSON.

The churches composing the Border Union of Old School Baptists will meet on Friday, Saturday and Sunday, June 14th, 15th and 16th, 1935, with the Big Spring Church, Elgin, Oregon. Those coming by train or the Highway should come to La Grande and take the branch lines to Elgin, twenty miles out. Information may be obtained from any citizen of La Grande as to the Elgin Highway or the railroad line, and trains will be met at Elgin the day before and during the meeting. All lovers of the truth are invited to meet with us.

C. W. BOND.

On the fourth Sunday in each month, until further notice, meeting will be held with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner of Roberts and Cottage Streets, at 2:30 in the afternoon.

R. LESTER DODSON, Pastor.

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

IN

NEW YORK CITY

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

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

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

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

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,

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and 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. R. 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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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.

LURELLA 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.

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

A. S. ROWE, Church Clerk.

"FEAST OF FAT THINGS."

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

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ELDER C. W. ANDERSON,

St. PAUL, Arkansas.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 103.

MIDDLETOWN, N. Y., JUNE, 1935.

NO. 6.

CORRESPONDENCE.

HUMILITY.

It seems very strange to me that my mind should be impressed to write upon the subject of “Humility,” when I cannot find one particle of it in myself, and when I firmly believe we cannot tell anything to profit except we have learned it by experience, and that the revelation of Jesus Christ as our Savior comes to us through the exercise of divine grace in our hearts, which is christian experience, yet, being impressed, I feel it a solemn duty. If I have an earthly master, and he tells me to do certain things, I have no right to question and ask the reason why, but my duty is to obey, and now as I start out in this task I am already encouraged and comforted, because, as I hope, my Master has at this moment caused me to perceive that he does not require humility at my hands, that he is my humility, and he graciously and in mercy supplies every want and deficiency in me. If I have quit the

service of my former master whose reign over me was in darkness unto death, wherein sin prevailed, calling forth every lust of the flesh, and have entered the service of Him who reigneth in righteousness, then would I yield my “members servants to righteousness, unto holiness,” for the apostle tells us, “When ye were the servants of sin, ye were free from righteousness.” There is no fruit yielded in our service as servants under sin, the end thereof is death. “But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.” Humility is not one of the results of any of the works of the flesh. “The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” Is it any wonder then, when I search my own flesh for humility, that I find it not? Every possible emanation from

the flesh is in direct opposition to an humble and contrite heart. The natural heart is filled with pride and self-esteem. It is continually in conflict and in battle for supremacy. It even presumes to say that the arm of God is shortened that he cannot save unless mighty man humbles himself and accepts the proffered salvation. When I deplore it myself, the absence of humility, and grieve and mourn because of the presence of every opposition to it, I find I am not looking for it in the right direction. I want to do something that will ape humility, and try to deceive myself into thinking it is the real thing. In other words, I am trying all the time to get religion, and am proud (not humble) to find how well I get along. I search out my brother's faults and talk to others about him in an ugly way, saying (if not in words) in my ignorance, If he would do as I do he would be above reproach. Is that humility? When the tree is corrupt the fruit must of necessity be corrupt also. A clean thing cannot come out of an unclean. Of the olden time before the flood, we read this Scripture: "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." So also throughout the Scriptures the same truth is set forth, that man is totally depraved and in him is no good thing. Again, it is written, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back;

they are altogether become filthy: there is none that doeth good, no, not one." Now when the children of God look to themselves for good deeds, looking away from Christ and depending upon the deeds done in their body, they find the filthy self-righteousness of the proud spirit of the Pharisee. Hide thy drooping head, O humility, thou hast no place there. Yet it is in this very proud pharisaic heart that the sweet spirit of grace takes up its abode and causes the lofty head to bow low, the proud body to fall prostrate in the dust in humble acknowledgment and gratitude to the covenant-keeping God for his gracious and tender mercy. When we discover the superabounding of grace, where sin did abound, what a change has taken place; the poor child has had his fill of sin, that which he once loved he now abhors. He sees himself as he has never seen himself before, a vile and depraved sinner. From the moment this work of grace begins we observe the fruit that is yielded. The growth of the old corrupt tree has ceased, its leaves faded, its beauty gone, its force abated. A corn of wheat has fallen into the ground. An incorruptible seed by the word of God which liveth and abideth forever. This seed takes root in the corrupt soil of the heart, the Husbandman careth for it in such a way that soon is manifest the upward growth; first the blade, then the ear, after that the full corn in the ear. The foul growths and evil weeds so conspicuous before, are cut down and dug up by the roots by the hand of Him whose Spirit worketh grace in the

heart. How interesting to watch the growth of the tender plants from the time they begin the christian journey, and how anxious we are for them, and how careful of them when they have entered the warfare. The nursing mothers in Israel bathe their scars and pour oil into the bleeding wounds, and then we rejoice as we see tribulation working patience. The frequent conflicts cause them to endure hardness as good soldiers. Now the work of the Spirit in this earthly soil: what does it produce? The apostle tells us: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. But one might ask, Can a clean thing come out of an unclean? We answer, No; emphatically, No. Well, that one says, you have been comparing this fruit-yielding work to nature's seed sown in the earth. Has the earth been changed that it should bring forth bread to the eater when it before brought forth briars and thorns? No, the earth has not been changed, but the briars and thorns have been plowed under and they die, and the soil is prepared and made ready for the Sower. So this corrupt heart of ours, the plow and harrow of divine grace is set to work by our spiritual Husbandman, causing death to the corrupt works of the flesh. They are trodden under foot, they die. Our old man is crucified (with Christ) that the body of sin might be destroyed, that henceforth we should not serve sin. Christ died, by his death the law which condemned us was satisfied, the sword of justice was removed from the way

of the tree of life, Christ rose from the dead, and all the Father had given him arose with him to newness of life. And this is what the work of the Spirit now makes manifest. The saints of God, as such, are pure and holy as he is pure and holy. The bodies were prepared for the sowing of the seed, the incorruptible seed has been sown, it has taken root downward and bears fruit upward. And now we enter the vineyard of our Lord and eat his pleasant fruits. Again the apostle tells us the fruit of the Spirit is in all goodness and righteousness and truth. Well, what of the production? The first thing we discover in this new conception and birth is that the Lord has fulfilled the promise that he would take the stony heart out of their flesh and give them a heart of flesh. They manifest a broken heart, which is an humble and contrite spirit. So the very first result of fruit-yielding in the new-born soul is humility. And what did man do toward bringing about that result? I will tell you what he did: he fought against it with all the power of all the pride of his natural lust. But, glorious news, "where sin abounded grace did much more abound." Ever afterward when you meet and talk with that child you will discover the meek and humble spirit. As the garden needs the hoe to keep down the weeds of evil growth, so also there is a needs be that the Spirit be in continual exercise. The law of God is written in our hearts, and when we violate that law we are chastised, which chastisement in the end "yields the peaceable fruit of righteousness"

unto them which are exercised thereby. Each one of us remembers the humility of soul we have felt after a spiritual whipping, how we were ready to crawl in the very dust to the feet of the brethren, imploring forgiveness. O humility, thou can now raise thy bowed head, for now thy light shineth and the angels of God rejoice. Wisdom tells us, "Before honor is humility." Also, "By humility and the fear of the Lord are riches, and honor, and life," and the apostle warns us to let no man beguile us in a voluntary humility. He also admonishes us to be subject one to another, clothed with humility. How rich the clothing, wrought gold, as the clothing of the daughter of the king. If you should ask me if I ever knew a time when I realized that I was truly humble, I would answer, Now. And I would tell you the time I thought I was humble I found it to be pride of the worst sort. The natural man for his own ends will sometimes ape humility. The truly penitent child of God, never. The power of God which works humility caused the persecuting Saul of Tarsus to become Paul (the little). The same power also filled the mouth of the psalmist with these words: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Now, O humility!

BENJAMIN F. COULTER.

PHILADELPHIA, Pennsylvania.

NEWARK, Del., Aug. 12, 1934.

DEAR EDITORS:—Sister Coulter surrendered the writing left by Elder Coulter, to me, at his death several

years ago, 1923, and to-day in rereading them I found the foregoing article, which is too good and rare in these times to cast aside, so for the benefit of the household of faith will you kindly give it space in the SIGNS OF THE TIMES? He was the first earthly preacher that lifted the burden from my sinful heart after my baptism, August 1st, 1914. The burden of sin and death remained with me even two months or more after my baptism by brother Eubanks, until the yearly meeting in October, at Welsh Tract, and brother Coulter's sermon seemed to me like the light that was shown to Paul, brighter than the noonday sun, and for nearly four years I was lifted to the mount. His writings show and prove that he was one of the giants of his day, and if those who did not know him in his lifetime have the opportunity to read his writings, I hope it may result in bearing fruit to the church visible.

J. B. MILLER.

McDOWELL, Ky., Jan. 10, 1934.

DEAR BRETHREN EDITORS:—It came into my mind and heart that I would like to tell my brethren and sisters in the Lord, who are scattered abroad, of the great mercies, signs and wonders which He hath shewed toward me. In other words, tell them of His longsuffering toward me, if they, peradventure, will be comforted thereby. I feel at this time to be a pattern (to them that know me, especially,) to them which should hereafter believe on Him

to life everlasting. I was a very great sinner, doing it all in ignorance and unbelief. I was exceeding sinful in swearing, drinking liquor and all manner of vice. But it fell on a day that I, like Paul, saw a great light round about me and "in" me that revealed to me very plainly my miserable and lost condition. I was awakened and greatly alarmed. At first I was very ignorant as to what was going on "in" me. I did not know the Lord. I felt certain I (or some of my family) was doomed shortly to die. These thoughts tormented me day and night. I seemed to be in a very strange and dreadful condition. My neighbors began to think and say that I was going crazy. I learned of this, which greatly added to my pain. I had a store at that time, which I could hardly look after as in former times. I soon disposed of the store. I was interested only in the matter of shunning death and hell. I was justly condemned and could provide neither defense nor excuse for my great sins, which were now so open and glaring before me. It seemed they were greatly revived and strengthened in me. I could not keep my mind off them and dying. I would often reason and try to convince myself that there would be no everlasting punishment for my soul, but all in vain. Then I would think that if I could only be a beast I would gladly make a change of that kind, for, I said, there is no hereafter for them, neither good nor bad; but the good Lord would not let me believe such things. Now I was in great misery. No tongue can describe my feelings. I thought on my ways; I made haste and delayed not to keep the commandments of God as nearly as humanly possible, but I could not do it as I wished to; no matter how hard I tried to be good and obedient I would often break one or the other of the commandments, which would spoil all the good that I had ever done. I wept and tried to atone for my wrongs, which were burdening me to death. My sins pursued, dogged and waylaid my shuffling steps; the sorrows of death compassed me about; the pains of hell gat hold upon me. The more I read my Bible and tried to reform the farther from perfection I seemed to get. I talked and argued on the Scriptures with my neighbors incessantly. I then talked and hoped that I could, somehow, be "saved" and justify myself by the keeping of the commandments, although I would often be breaking them. I did not want to say, or believe, that I would be lost. I went on in this condition, stealing out and praying in the woods and secret places for five or six years, in the meantime getting a little comfort now and then. At last I saw plainly that I could not be justified by the works of the law, no matter how hard I tried to atone for my sins, in keeping the law. By this time the Spirit of God had revealed Jesus Christ to my soul, and that I should look for salvation through him. I had lost all my self-confidence, and was now greatly yearning to know more about Jesus. I had some hope (though very dim at times) that Jesus would eventually pardon my sins. The spiritual

nature and character of the law of God appeared to me and I began to read my Bible with new eyes and understanding.

I will not come to dreams and revelations, as space will not permit it here. Finally, after five or six years, I felt the burden roll off me. I believed the good Lord had set me free. I cannot ever forget that day and place. I had great peace of mind for awhile. I felt certain that God for Christ's sake had forgiven me all sins. I examined myself and saw nothing wrong, but after a time something seemed to say or suggest baptism to me. This I greatly feared, dreaded and resisted. This struggle lasted two or three years. I wanted to be sure about the baptism, so I waited upon the Lord to show me, until I should have no fears or doubts about the matter, and "time" of baptism, which eventually, I feel, he did. On the day of baptism I did not have a single doubt and was eager to get into the water and fulfill all righteousness. I have never regretted being baptized. I feel all true believers in him cannot be content without it. I feel that I on that day did "enter into the kingdom of God," which is happiness. Immediately beforehand I could only "see" the kingdom, but could not enter in to it; I could not have perfect peace of mind and heart, because something seemed lacking (which I felt was baptism). Well, after this for a time I saw and felt myself to be in a blessed condition. I could not see how I could ever be touched by trouble any more. But finally I began to be troubled

about my duties. I felt to be shirking my duty because I did not attempt to preach. Oh how these thoughts would harrass my mind and trouble my soul. I objected to this in thought and in deed vehemently. I would not and could not agree to such a thing as that. I protested and ran away from it for three or four years, all the while suffering greatly for my refusal to heed the "pleading call" of my Master. He had made it so clear to me that I could not doubt it, yet I could not summon enough courage to make the attempt. I felt I was a shirker and felt greatly condemned. I seemed to be in a worse condition than in the beginning of my troubles. I could not rest because of this burden. I knew I could not preach; I did not want to be called a preacher. I had many excuses and pleaded them as long as I dared to. I had already learned that I believed a distasteful and unpopular doctrine, and I saw to advocate it would make me unpopular with the best people of the world (moralists and self-righteous). That I abhorred. I wanted to live peaceably at home. But all these excuses did me no good. Eventually, after much suffering and delay, His love grew so strong and conviction so deep and sure, I "offered" my body a living sacrifice, which seemed to be my "reasonable" service. I was relieved beyond expectations, although I did not say much, and that with great abashment of spirit. I have never regretted my acceptance of the "clear call" of Jesus. It was the sixth day of May, 1933. Brethren, pray for me, a sinner saved by grace, for I feel

I now need Jesus more than ever. The work is great, the day is short. The workmen are sluggish; the reward is great. I feel the great hour hand on the dial of time has almost moved around. The Scriptures show this plainly. I am convinced that mankind as a race has almost completed the journey appointed him by the great Builder. I can see Him in the offing. I am eager for the great roundup of his sheep. I feel certain I shall be alive and remain unto his coming. I have seen enough to convince me thoroughly of this. I am forty-three years of age and do not expect to die the common death of all men. I was twenty-eight years old when the stone that was cut out of the mountains without hands smote and afflicted me. It is good for me that I have been afflicted. Praise God. Laud his name forever.

You may publish this if you see fit.

MILFORD HALL, Sr.

SAN ANTONIO, Texas, Jan. 24, 1935.

DEAR BROTHER LEFFERTS:--Inclosed find a good letter from Elder J. B. Bowden, of Edcouch, Texas. Will you please publish it in the dear old SIGNS OF THE TIMES, so the poor and afflicted of Zion may rejoice that God is God? The last day of this month I will be seventy years and five months of age and have taken the SIGNS off and on, as I have been able to pay for it, about thirty-eight years.

Your unworthy brother, if one it is by grace alone,

J. W. STAGGS.

EDCOUCH, Texas.

It has been my mind for some time to write a few lines in regard as to just what the Lord God has spoken through the prophets regarding evil. Some of the brethren of late years seem to want to cull many things that are evil, and pronounced such by prophecy, from the line of God's predestination of all things whatsoever that come to pass, for fear of making God the author of sin, yet in much of their preaching will affirm that God created all things. I will say that if sin is a thing, God created it. If not, as the old order of Baptists in all ages have preached, man is the first being to violate the law that God gave, and became a sinner by that one violation, which brought sin and condemnation in the world, man is the originator of sin, so death by sin. Those brethren a few years ago began to set aside the doctrine of predestination, especially when used in connection with the word "absolute," claiming that to use the word "absolute" makes God the author of sin, when the oldest written confession of faith, put forth in London in July, 1689, says that God is the first cause of all causes. Hence God created and formed man and gave him the law, and man transgressed it, so man, then, must be the direct author of sin. Then that being the case, as the old London Confession says, God must stand as the first cause of all causes, there being no other creator and builder but God. I have found by reading that God uses the wickedness as his sword, and that he brings about his purposes and deep designs and controls the wick-

edness of man often in showing forth his predestination of events calculated to manifest his glory, as in the case of Joseph's brethren selling him into Egypt, where he was treated as a slave under the wicked hand of Pharaoh, king of Egypt, until the allotted time for Jacob and family to enter Egypt to serve the four hundred years, as told Abraham. The wicked design of the rulers and soldiers crucified the Lord. All this transpired in fulfillment of God's eternal design, for he was delivered by the determinate counsel and foreknowledge of God and they by wicked hands crucified Jesus. Hence these two great evil and wicked acts were predestinated beforehand to be done. In this we can plainly see that God makes use of the wicked devices of man to accomplish his deep purposes, so why should puny man in this age of the world rise up and say that to preach the predetermined counsel of God makes him responsible for all the sins that have entered the world? I defy any man to disprove the selling of Joseph, and the four hundred years of bondage under the wicked hands of Pharaoh, and the men who led the trial and accomplished the crucifixion of the Lord not to be according to the determinate counsel and foreknowledge of God. If it was not in accord with his purpose, please tell whose counsel it was, and who was benefited by the deed.

Now I just want to write a few quotations respecting sin and its consequence: "Then God sent an evil spirit between Abimelech and the men of

Shechem; and the men of Shechem dealt treacherously with Abimelech."

—Judges ix. 23. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."

—1 Sam. xvi. 14. "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand."—1 Sam. xviii. 10. "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these prophets, and the Lord hath spoken evil concerning thee."—1 Kings xxii. 23.

"The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit."—Isaiah xix. 14. "For the Lord hath appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom."—2 Sam. xvii. 14.

"Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel."—1 Kings xxi. 21, 29. "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read."—2 Kings xxii. 16. "Set up a standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction." And here are other places which record words of the Lord mentioning the evil he would bring upon the peo-

ple: Jeremiah ii. 23; xix. 3; xxiii. 12; xxv. 17; xxxvi. 39; xxxix. 16; xlv. 5. All read nearly the same. I will quote one more: "Shall a trumpet be blown in the city, and the people be not afraid? shall there be evil in a city, and the Lord hath not done it?" "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."—Amos iii. 6; i. 10. There are several quotations which speak of the evil the Lord will do or hath done, if we take all quotations as they speak in literal tones. The citations as they occur only go to show that the evil devices of men are used against them in their own evil intentions, used as it is said, as a sword in the hand of God to render justice, or to accomplish his deep designs in that which he foresaw.

The Primitive Baptists have been falsely accused (more especially by those who at one time had fellowship among them) of preaching that God is the author of sin, because they cannot with any degree of honesty limit any part of the eternal decree entered into in the ancients of eternity. I will say that God is not, nor will he ever be, disappointed in one movement of any creature, for all things were known to him before time had its beginning. Thus he in some way declared it to be as it is, or else he had no control over the things he created and they do things which were never intended for them to do. The Book says, "The creature was made subject to vanity, not willingly [but subject to hope], but by reason of him who hath sub-

jected the same in hope."—Rom. viii. 20. There is one thing sure, and that is, if God had not made man subject to vanity he would never have become vain, either in actions or thought. The very thinking evil is a sin. Lust, as is spoken of, is a desire to obtain things often hurtful to us, and, as James says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin."—James i. 14, 15. From the day Satan entered the garden with his persuasive arguments to our mother Eve the beauty, and the idea of becoming wise, under the plausible arguments of Satan, together with the creative subjection of vanity, fell into sin and disobedience to the divine law of God, hence became a sinner. She received the law in her husband, and gave unto her husband, who was with her, and he did eat, being of the same nature, subject to vanity. Hence we trace the subject to hope that he was made subject to hope, Rom. viii. 20; Gen iii. 9, 20. Paul says, "We are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Our carnal mind is ever ready to question God in this, and say, Why make man subject to evil propensities, subject to vain imaginations, subject to evil thoughts and evil deeds? These are often thoughts, and many times spoken. Many times men will say to us, If God made us to be evil in thought and action, why should he hold us guilty? Men who

make such charges should be able to answer, for those very thoughts and words are evil. Paul said, Some men will say, Let us do evil, that good may come? whose damnation is just. Shall the thing formed say unto him that formed it, Why, or what doest thou? Shall the clay say unto him that fashioned it, Why didst thou make me thus? Nay, O man, hath not the potter power over the clay, of the same lump to make one vessel unto honor and the other unto dishonor?

But back to the first subject. Regarding evil, it is herein traced to the violation of the creature man, and not to the creation of God, for God is not the founder of sin, nor hath he fellowship with any therein. Men who rose up against us accused us of making God the author of sin, by preaching his (God's) unalterable purpose, unchanging designs, his eternal foreknowledge and firm decrees, and that God is before all things, and by him all things consist, and without him there was not anything made that was made. These very men (designing men) place a limit or bounds on things that were made, so as not infringe on the holiness of God, as they say, but leave all conflicting events that transpire in time to open chance, and in doing so they refuse to preach predestination as an attribute of God in its full meaning, and limit his purposes to the frail understanding of man. It is proven by the quotations in the beginning that God made use of evil to his own glory, and the deep manifestation of his divine love to his children. "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." Here is where I stand.

As ever, a sinner, saved by grace if saved at all,

J. B. BOWDEN.

GRANTVILLE, Kans., April 24, 1935.

DEAR FRIEND GILBERT BEEBE:—I am inclosing one dollar to advance my subscription a little. It seems that the "depression" does not ease up enough for me to do more than renew by "piece meal," as it were. I am sorry to be late, but thankful I can renew at all. I am also sending a letter I received from Elder J. T. Barnes, which if you find acceptable, and will publish the letter from his daughter first, it will explain why he wished it sent without any comment from me. I fear he will not write many more letters.

I notice the item in the last SIGNS telling of your great bereavement in the loss of your wife. Only a little more than four short years I spent with the love of my young days before he was laid under the sod, and though human sympathy is sweet, I know only too well how feeble and inadequate words are to relieve the heartache such a loss leaves. I felt that part of my very self was gone and I could not possibly live. But, dear friend, "this also can be borne," and here I am, fifty-three years later, not looking back in bitter tears as I did for so long, but pressing forward to the nearing end of

my journey here to a reuniting in a better life with him and our heavenly Husband.

"When all that now seems so mysterious
Will be plain, and as clear as the day,
And the toils of the road will seem nothing,
When we get to the end of the way."

Sister Anna McKinney also passed away, very suddenly, a week ago, with a heart attack. Her recent renewal to the SIGNS was sure enough her last. An obituary notice will be sent before long.

With deep sympathy, I remain your friend,

MARY ELLISON.

[WE much appreciate the words of condolence in the foregoing letter, and thank our dear friend for her kind expressions of sympathy. We, too, feel part (and the best part) of our "very self, is gone. May God grant us strength to continue on to the end of our earthly pilgrimage.—G. B.]

OTHELLO, Wash., April 10, 1935.

DEAR SISTER IN HOPE:—Daddy wishes me to write you to explain that he has had to stop writing your letter before he had finished all that he would have liked to write on the subject. His eyes are failing so that he can only type a few minutes at a time, then it is such a strain on his whole body that it causes him to have pains in his back. He has been failing fast all winter, not only his eyes, but his general health. We are hoping that when the nice weather comes and he can get outside every day he will feel better again, and his eyes always seem better when his health improves.

We all enjoy your letters very much and hope you can send those sweet messages often, for we read and reread them. He says, if you wish, when you read this letter you can send it to the SIGNS, for he gets many good letters, and would like to answer each one, but that will let his correspondents know why he cannot write.

With much love,

EDITH SHOWALTER.

IN HIM ALL FULLNESS DWELLS.

DEARLY BELOVED IN THE LORD:—Can you bear with me a little while as I, in my desolate and poverty-stricken condition, attempt to express some of my thoughts on this, to me, most sublime truth? My sight is so weak I cannot turn to this blessed record in my precious Bible, but you who are blessed to retain your God-given blessing of natural sight can turn to it and read it. I may not be able to give quotations word for word as recorded, but I assure you that I will not destroy the spirit of truth en-couched in these blessed words.

All fullness dwelleth in him. This brings to our troubled heart and mind that our depraved condition can have no influence on this great storehouse, so full of everything suited to our welfare and our good while in this old world of sin. This HIM which holds all fullness, is none other than Jesus, our all in all. He is full of grace and truth, and we have recorded in the lives of dear pilgrims from righteous Abel down to the present time, that the fullness of God in Jesus enabled them to

meet, endure and overcome all trials and opposition through which they had to pass in their earthly pilgrimage. While many were theirs to endure, too numerous for time to tell, much less for a poor weak worm like me to tell, suffice it to say, it was sufficient to quench the violence of the furnace which was heated seven times hotter than needful to test this fullness. See how complete and full was this shield of our God, and was the fullness which dwelt in our Redeemer. It closed the devouring mouths of the lions. His adversaries could not move while it was Daniel's lot to be a companion with them, and time would fail me to tell the wonders of this fullness of grace which all the ancient travelers have been drawing on from the dawn of time down to the present time, in which we are so much interested. To-day we find this great storehouse as full as it was when our father and mother in the garden found it full enough to clothe them and hide their nakedness which caused them shame. As we have been giving testimonies of the fullness which our fathers have handed down to us, we want to know what we do personally know of this fullness. John says of this fullness, It pleased God that in him should all fullness dwell, and we all have received of this fullness, and grace for grace. John's testimony links into the testimony of Paul like a golden chain, not a missing link. This sublime truth, like all the glorious record, leads our poor hearts and minds into this full storehouse of the doctrine of God our Savior. I realize this brings me to face

the great army of opposers of this glorious doctrine which brings to view the sovereign power and absolute rule and control of our God, in whom all fullness dwells. This glorious doctrine has dropped as the gentle rain and distilled as the dew, all down through time, on the tender plants of the garden of our God. Though weak in myself to publish this glorious doctrine, I want to leave this testimony with my brethren, that having been a recipient of this fullness for more than one-half a century, I have found it to be enough to tide me over all opposition. While I am now standing on the bank of Jordan, just waiting for Him in whom dwells all fullness of love, mercy and power to complete the great work which he began in my heart over sixty years ago, it is in him and through him I live and have a being in this poor old world, and having been a pensioner on this fullness so long gives me hope, and with hope courage comes, as the apostle while drawing on this fullness received the very armor which enabled him to press toward the mark, the consummation of the fullness of grace sufficient. No wonder Paul could say, It is by the grace of God I am what I am. It was in the strength of this fullness he could say, I have fought a good fight, I have kept the faith. Upon this fullness I am now ready to be offered. Oh what fullness to the soul when brought face to face with the last enemy to be able to exclaim in triumphant language, Oh the fullness of such power! This wonderful fullness has ever run through the hearts of the

members of his body, ever since the dawn of time, and to-day all of them receive of his fullness and grace for grace. Oh he is the Rock, and his work is perfect, and this is his work, that we believe on his Son, in whom all fullness dwells. Yes, poor soul, you who have tasted of this fullness, can say with David, "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."

Dearly beloved, your letter so refreshed my poor mind on the subject of the fullness of God that I started to write the foregoing some time ago, but on account of my eyes I had to stop. The type you wrote upon brings out this fullness so wonderfully I will try briefly to offer my thoughts on the servant of Abraham who was sent to find a wife for Isaac. A type points only to that which it represents; no more, no less. One type does not represent *all* the fullness which is in our text, but we have types that do so, just as Wisdom has arranged. Abraham, Isaac and the servant are types of that which brings into manifestation the bride of Isaac (the church). There are but three engaged in this great work. When we come down to the antitype, the church manifested in the field (the world), just three were engaged in this glorious work: God the Father, Jesus the Son, and the Holy Spirit. These three unite in the one God. Abraham is the father of all the promised seed, and he is the chief corner-stone where the compass of wisdom is set, where by faith we start with the

field (notice inspired word) to find any and all points in our journey through this desert land, where we, like the type, meet the Husband. Abraham represents God, as I firmly believe, as far as the type leads us, he being the only one who had the promise, and in this promise all fullness dwells, for it embraces the innumerable company that could not be numbered by man, and everything which his son Isaac had he received of his father. When the time came for Isaac's bride to be manifested, Abraham called his faithful servant, into whose hands he entrusted all things. We see by this language that Abraham had other servants, but this is the only one to whom Abraham entrusted all his house. In the setting up, or manifestation, of the church here in the world (the field) where our dear Husband walks and communicates his love to us, is it not the Holy Spirit which leads us to see him, and does not the sight of him dismount us from the law (as Rebecca lighted off of the camel)? Oh there is such fullness in this blessed type. My poor soul is wearied of its confines in this vail of darkened glass I have to look through to meet Him in the heavenly revelations. Dear ones, this figure, or type, has been a wonderful resort to my poor soul for many years. It is one of the first which gave me knowledge of the great fullness in my blessed Redeemer. Notice how wonderfully and lovingly the servant makes his errand known to Rebecca while he is introducing himself to her as the servant of Abraham. He takes the riches which his master

gave him and places them upon Rebecca. How sweet to my soul were the jewels with which the Holy Spirit adorned me when I was laboring under the law to adorn myself to meet, or see, dear Jesus. The dear Spirit opened my blind understanding for the first time to see that it was sinners Jesus came to save, and, dear ones, this precious jewel I have worn now for over sixty years, and its sweetness and beauty are to me more precious than gold. Another beauty in the work of this servant, was that he first revealed the riches of his master before he required her to do anything. After he had imparted a knowledge of his master's riches and shown how wonderfully the Lord had prospered his journey. All this must be demonstrated by your faith. If you will deal kindly with my master, tell me, that I may turn to the right or the left. This was the trying point with the servant as well as with Rebecca. This act of Rebecca was the seal to this wonderful errand. "Wilt thou go with this man?" "I will go." Right here I want to bring out the great bulwark of the soul, the fullness which is in Jesus, both for time and eternity. The enemy of this fullness has ever denied and tried to prove to the soul that has received this testimony of this fullness that if election and predestination be true it makes God the author of sin and takes away all obligation on our part in the matter. Now we are to the point in this type where such accusation is placed on the left hand, where our spiritual Isaac has placed them.

No one can deny election in Rebecca being chosen and called to be the bride of Isaac, and this election manifests predestination, for the servant was expressly forbidden to take any of the daughters of the Canaanites in whose land we dwell, but go to the elect and predestinated bride and bring her. So the servant (Holy Spirit) of our spiritual Master brings her. Whom he foreknew he also predestinated, and whom he predestinated he also called, and whom he called he also justified, and whom he justified he also glorified. In him all fullness dwells.

J. T. BARNES.

FAYETTE, Ala., March 22, 1934.

DEAR EDITORS:—I received the inclosed letter from brother J. L. Sanders yesterday, asking me to read it, and if I thought it worthy of publication to send it to the SIGNS, so I am sending it to you to dispose of as you think proper. Elder Sanders is a young minister and is ordained to the work of the ministry. He has very little education, but is studying the Bible, I believe, all the time he has to spare. I have confidence in him, and believe he will some day be a useful gift.

G. W. BERRY.

SAMANTHA, Ala., March 18, 1934.

THE beloved Son of the Most High dwelling with the little but dear children of the Most High. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalms cxxx. 1. Dear brethren in Christ, I believe that God's dear children are led to behold this good and

pleasant unity, in which they are also blessed to dwell together, because of their relation to each other, in a oneness of the Spirit, in the household of faith, and they while living in this present world have two relations. First, in Adam, earthly; second, in Christ the Lord from heaven, a quickening Spirit, and in this manner they bear two relations. In the first relation they have tribulation, with trials and persecutions; in the second, peace and unity. In the first they all died in transgression and sin, under a just and holy law from their blessed Creator, the God of heaven; but in the second they are blessed through abundance of grace, and of the gift of righteousness, to reign in life, by one Man, Jesus Christ, and not in any other way, for in the first they all died in sin, for Adam strictly transgressed the law of his Creator, and by him sin entered into the world, and death by sin, so death passed upon all men, for all have sinned. In this condition they were all without God and without hope in the world, notwithstanding the Lord had a portion chosen in Jesus Christ, before the world was, out of the first Adam family, and though they were dead in sin, yet God the Father loved them with an everlasting love, as a covenant people chosen in Christ Jesus, which covenant he made known to Abraham by promise, and when the fullness of time had come God, with whom is no variableness neither shadow of turning, whose love never waxes cold, sent forth his Son, made of a woman, made under the law, to redeem them that were

under the law. Wherefore we read, God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together (in unity) with Christ (by grace are ye saved) and hath raised us up together in a oneness, and made us sit (in unity) together in heavenly places in Christ Jesus, that in ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus, for we are his (God's) workmanship, created in Christ Jesus unto good (and pleasant unity) works, which God hath before ordained that we should walk in them. The Lord will ordain peace for us, for he has wrought all our works in us. And they shall run and not be weary, they shall walk and not faint. All his ways are peace and pleasant, for his covenant is an everlasting covenant, ordered in all things and sure, and that covenant is, Thy children shall all be taught of the Lord, and great shall be the (unity) peace of thy children, for this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. Now this covenant of promise is to God's dear children in every nation under heaven, ordered in all things and sure. All have one Teacher to instruct them in the way of righteousness, in which way he also leads

them, and in no other way, for he has loved righteousness and hated iniquity, and he has made himself so wonderfully manifested to his children, until he has caused them to fall out with the ways of their first relation and fall in love with him and his ways, for all his ways are peace, unity and pleasant, and when he is pleased to gather them together in his name there is a oneness of spirit, for Christ is in their midst as the chiefest among ten thousand and altogether lovely, and they are all little children, quickened together, gathered together, raised up together and made to sit together in heavenly places in Christ Jesus. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, and if sons then heirs, heirs of God and joint-heirs with Christ. All have been baptized in one Spirit and called with a holy calling, an effectual calling, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom (Christ) all the building fitly framed together groweth into an holy temple in the Lord for a habitation of God through the Spirit. Now, according to the Scripture, these are all little children, with their Chief, Elder Brother, Shepherd, Prophet, Priest and King, and those who desire the high seat, to rule over them, are left out, for Jesus said, It shall not be so among you, speaking to his children. Then let those poor in spirit remember his tender and protecting care, for he cares for them, with the lambs in his bosom, for he prayed to his Father and to their

Father, to his God and to their God, for them to be with him, for he said, I will that where I am there they be also. They that are his are led by a meek and quiet spirit, and he leads them in paths of righteousness for his name's sake, and he gives unto them eternal life, and they shall never perish. David said, O Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill Zion? I will quote from Hebrews ii. 11-13: "For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I [Jesus] and the children which God hath given me." "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Dear brethren, I realize my imperfect condition, but I desire to thank the good Lord of heaven and earth for his unspeakable gifts.

If one at all, the least of all,

J. L. SANDERS.

CHANGE OF ADDRESS.

LEXINGTON, Kentucky.

DEAR EDITORS:—Kindly publish in the SIGNS my change of address from 323 South Broadway to 825 Melrose, Lexington, Kentucky. I am reasonably well, and send love and best wishes to you all.

Your brother,

P. W. SAWIN.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1935.

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F A I T H .

A DEAR sister in the State of New York has recently expressed the wish that some one would write upon this subject. This is one of the most wonderful words to be found in any language. The sad thing about it is that there is so little of it in the world today. Notwithstanding the inexpressible horrors which took place between 1914 and 1918, the nations are again making elaborate preparations for war. Why? Because they lack faith in each other. Experience has proven, in some instances at least, that little regard has been paid to the sacredness of covenants and treaties which had been entered into for the good of all. Suspicion and fear, which are the very opposites of faith and courage, are the

backbones of depressions, distress and wars. In our earthly relations with mankind, confidence must have something to build upon as a foundation if we are to get very far in our dealings with one another. Human faith is weak, at best, and at the present time it seems to be at a particularly low ebb. Old Baptists are unfortunately influenced and effected by prevailing conditions. Many of us are finding it difficult to live up to the standards set by our forefathers. Brethren on occasions become very determined and fixed in their purposes and appear to lose all sense of honor, justice and truth in their dealings with their fellow-man and one another, in their efforts to gain their own selfish ends. At such times, our faith in them is terribly shaken, but it only brings home to us the fact that we are all still in the flesh, which is altogether corrupt and there is no soundness in it. Cursed is the man that maketh the arm of flesh his trust. A search of the record reveals that this is no new thing, for that which is hath already been. It is bad enough to have to groan beneath the load of the burden of our own depravity, but when, in addition, we are wounded in the house of our friends, we almost seem to sink in the bottomless pit. Such experiences try our hearts and souls, and were it not for the fact that we can go to the word of God and find a balm for every pain and ache in the fact that it has ever been thus with the elect of God, we would give up in despair. We have to thank God daily for not having left us destitute of his mercy. It is easy to

sail when the sea is calm and the day is clear, but when the waves are high and treacherous and the clouds are thick and hang heavily over us and we are far from shore, with the blackness of night rapidly approaching, then do we petition most earnestly the true and tried mariner to take soundings and tell us that "all is well." If we did not absolutely believe that there is a God of all power, might and dominion, who rules heaven and earth and all deep places in the sea, comfort could nowhere be found, but from time to time He seems to speak to our very soul, and say,

"Fear not, I am with thee, O be not dismayed,
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow,
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

We have touched upon human faith, but it is of divine faith which we wish to write more particularly at this time. The subject demands that mention be made of Abraham, who when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he offered up his son Isaac, in whose seed all the nations of the earth were to be blessed, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." By this same faith Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the

reproaches of Christ greater riches than the treasures of Egypt. By faith he forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible. By faith the children of Israel passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned, and by this same faith Rahab, the harlot, perished not with them that believed not, when she had received the spies with peace. Recalling these and many others to mind, is it any wonder that the great apostle should say, "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God"? He could truthfully thank God, as he did in his epistle to the Romans, that this faith was spoken throughout the whole world. As has just been quoted, there is a race that is set before us which we have to run with patience, or endurance. God's people cannot direct their steps so as to avoid the obstacles and difficulties by which they shall mount up to God by the ladder of faith. The way is definitely marked out and the Lord himself will so lead and direct them that they shall encounter all that he has appointed, and eventually he will bring them into the paths of peace and understanding and rejoicing. The three

Hebrew children, refusing to worship the golden image which king Nebuchadnezzar had set up, had to pass through the fiery furnace, but the God of their faith did not fail them, but set at naught the power of the flames and delivered them in a miraculous way. Daniel, who regarded not the decree of the king that he should not worship his (Daniel's) God, was cast into the den of lions, but the Lord sent his angel and shut the lions' mouths, that they should not hurt him. Job said, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Again, he said, "Though he slay me, yet will I trust in him." Few, if any, have been tried as he was, and few, if any, have triumphed in the faith as he did. At the very midnight hour of his experience we hear him saying, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." The life which he lived in the flesh he lived by the faith of the Son of God, and he was not disappointed in that faith, for he saw God in the flesh before leaving this world: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."—Job xlii. 5. "And the Lord turned the captivity of Job, when he prayed for his

friends: also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning." It was God's manifested favor and goodness which he had reference to and lived to see. We do not believe that Job meant he would see God in the flesh in the next life, for we are told that flesh and blood cannot inherit the kingdom of God. Here in this world is where faith is needed: it shall not be required when we reach our heavenly home. "And now abideth faith, hope and charity, these three; but the greatest of these is charity." Faith and hope shall only abide with us here, for when we depart and go hence they shall be swallowed up in possession of the fullness of the substance for which we hoped here. Now we see through a glass, darkly, but then face to face; now we know in part, but then shall we know even as we are known.

Let us consult dear old brother Peter regarding the subject under consideration: "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." Hear ye him once more: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." The learned apostle Paul comes on the stand before the church at Corinth, testifying as follows: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your FAITH *should not stand in the wisdom of men, but in the*

power of God." And when he was ready to be offered and the time of his departure was at hand, he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." What wonderful bulwarks there are in the Scriptures for the faith of God's people! We are told that "faith is the substance of things hoped for, the evidence of things not seen." It is the very opposite of sight, and hope that is seen is no longer hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Faith and hope are twin companions; they are the two wings of a great eagle upon which we are borne aloft, far beyond the reach of that old serpent, the devil. For, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Without faith it is impossible to please God, and whatsoever is not of faith is sin.

"Oh for a stronger faith,
To look within the veil;
To credit what my Savior saith,
Whose words can never fall."

How terrible, indeed, would be a poor sinner's plight if he were deprived of his faith in God. Faith is truly God's gift to his people here in this sin-cursed world; it is that which enables them to cling to him, though prostrate in the dust, verily believing that He who hath begun the good work in them will perform it until the day of Jesus Christ. Sometimes we have hoped that we possessed it; at other times we have been left to grope in the dark and question the reality of a God of love, whose power sustains the universe. We have had to stand still and see the salvation of our God. In these perilous times through which we are now passing, with so many things on every hand to try our faith, we desire to watch and pray for him to lead us out of the wilderness. David said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praise unto our God." Once upon a time, while regarding David's expression, "patiently," as used in ordinary speech, we were greatly troubled, for we knew that we were not waiting "patiently" in that sense, but Elder Silas H. Durand came along, and said that what David meant was "enduringly," and this appeared to help us a great deal, for we felt that that was what we were having to do.

"Faith! 'tis a precious grace,
Where'er it is bestowed;
It boasts of celestial birth,
And is the gift of God.

Jesus it owns as King,
And all-atoning Priest;
It claims no merit of its own,
But looks for all in Christ.

To him it leads the soul,
When filled with deep distress;
Flies to the fountain of his blood,
And trusts his righteousness.

Since 'tis thy work alone,
And that divinely free,
Come, Holy Spirit, and make known
The power of faith in me."

R. L. D.

ANSWERING INQUIRY.

A BROTHER in McCaskins, Arkansas, requests us to make some comments on 2 Corinthians xi. 13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Here is presented the adversary of the saints, Satan himself, masquerading himself and his followers so as to appear as messengers of righteousness instead of deamons of hell which they really are. The most mischievous and deceptive of Satan's arts is when he pretends to be an advocate of truth though venting that which really is a lie. No child of God need be afraid of the devil, because judgment has been pronounced upon him in the cross of Christ which witnessed perfect redemption for all the elect of God. While he is a doomed devil, we are nevertheless admonished in the Word of God to be

equipped with the whole armor of God so as to effectually withstand him. He cannot be withstood by merely human strength. Faith in God is the weapon which overcomes him. Only as we are submitted unto God, can we really resist him. See Ephesians vi. 11-18, and James iv. 7. Transforming himself into an angel of light, does not mean that Satan *actually* becomes an angel of light. This is impossible. Yet he *pretends* to be an angel of light, and so deceives the believer often. This adversary of the saints is familiar with the Scriptures and does not hesitate to use them if thereby he can create doubt, fear and confusion in the souls of those at whom he thrusts. His sphere of activity is mainly spiritual or religious, he being the instigator of all the spiritual wickedness in high places. The first deception of Satan, which is recorded in Genesis iii., shows his onslaught to have been against the word of God. This is characteristic of him. He deceived Eve as to what the command of God to Adam really was. So has it ever been with him. His battlefield is not so much the sins arising from human depravity, not so much the sphere of crime and immorality, but the UNBELIEF of the human heart. We are not to look for Satan's activities to-day in the newspapers or the police courts, but in the pulpit and in professors' chairs. Wherever the Word of God is called in question, there we see the trail of "that old serpent, which is the devil, and Satan." Satan and his emissaries assume a garb of piety and of refinement and culture, the better

to deceive those who think only of Satan as something hideous and repulsive. Thus does he appear to be often an angel of light. The believer's safeguard is alone in having the promised Holy Spirit as one's Comforter or Stand-by, and in utter dependence upon the moment by moment supply of divine grace through Christ Jesus our Lord.

H. H. L.

MARRIAGES.

By Elder H. H. Lefferts, April 30th, 1935, in Washington, D. C., Elder Arnold H. Bellows, of Roxbury, New York, and sister Florence Beebe Paxton, of Leesburg, Virginia.

By the same, April 19th, 1935, at Leesburg, Va., Alton Parker Riddle and Miss Mildred Elizabeth Lago Marsino, both of Washington, D. C.

By the same, April 4th, 1935, at Leesburg, Va., John Thomas Furr and Miss Mabel Ann Carter, both of Middleburg, Va.

OBITUARY NOTICES.

JENNIE (HALL) PURDY, of Spencerville, Ohio, died at Memorial Hospital, Lima, Ohio, May 3rd, 1935, after several weeks illness. Sister Purdy was born August 22nd, 1869, in Mercer County, Ohio. She was the daughter of Henry and Mary Ellen Hall. At the time of her death she was 65 years, 8 months and 5 days old. April 10th, 1901, she was united in marriage to Morgan V. Purdy, to which union were born five children: Irenel and Catherine, of Spencerville, Ohio, Dorothy, of Hammond, Ind., Evelyn, of Downers Grove, Ill., and Carl, of North Fork, California. Besides her children she is survived by four grandchildren, one brother, Ira Hall, of Spencerville, Ohio, one sister, Ada Stalger, of Celina, Ohio, and a host of other relatives and friends. Her husband preceded her in death, February 9th, 1935. Sister Purdy became affiliated with the Thompson Primitive Baptist Church, Putnam County, Ohio, in 1924, at which time both she and brother Purdy were baptized by Elder C. C. Bradford.

The funeral services were held in the Salem Presbyterian meetinghouse, near Monticello, Ohio, and her body was laid to rest in the Salem Cemetery. Services were conducted by Elder Hugh Williams.

Written by her daughter,

(MRS.) DOROTHY E. MAXWELL.

AMELIA E. WEST died at the Primitive Baptist Home, in Salisbury, Maryland, September 29th, 1934, aged 85 years and 14 days. She was the daughter of Samuel and Dernie Kelly. She was not seriously ill until a few days before the end, which was a great shock to her relatives and many friends. In the year 1870 she was married to James K. West, the son of Minus and Elizabeth West. She is survived by six children, two daughters and four sons: Mrs. Edgar S. Cornean, Mrs. Theressa Lake, Dewitte M., James E., William B. and George P. She was a loyal member of the Old School Baptist Church. She was baptized in the fellowship of Nassaongo Church, near Salisbury, Md.

Her funeral which was largely attended was conducted by Elder H. C. Ker, her pastor, assisted by Elder G. E. Coulbourn, of Cape Charles, Va. Her remains were laid to rest in the Old School Baptist cemetery at Snow Hill, Md., six grandchildren acting as pall bearers.

HER LOVIG CHILDREN.

SISTER WEST united with the Snow Hill Church, by letter, many years ago, was faithful to the church and in all the walks of life. We all loved her and miss her in our meetings, but know she is better off than in this world of sin and sorrow. Paul said to depart and be with Christ is far better.

H. C. KER.

MRS. JANE FARRINGTON died, very suddenly, at her home, in Binghamton, N. Y., February 24th, 1935. She is survived by a daughter, Mrs. Ola Appley, with whom she made her home, also a brother, Calvin Jenkins, of Sanitaria Springs, N. Y. She had been an active member of the Otego Old School Baptist Church for over sixty years, and was eighty-one years of age.

Burial was in the family plot at Sanitaria Springs, N. Y.

OLA APPLEY.

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

L. Z. Ross, N. Y., \$1; T. O. Turner, Ky., \$1; "A friend," Ky., \$1; Mrs. W. S. Johnson, N. Y., \$1; Mrs. W. A. Horton, N. Y., \$3; E. M. Smith, B. C., \$1; Alfred E. Titus, N. J., \$8.

MEETINGS.

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

E. M. FORD.

The Warwick Old Schol Baptist Association will not hold a 1935 session.

R. LESTER DODSON.

The churches composing the Border Union of Old School Baptists will meet on Friday, Saturday and Sunday, June 14th, 15th and 16th, 1935, with the Big Spring Church, Elgin, Oregon. Those coming by train or the Highway should come to La Grande and take the branch lines to Elgin, twenty miles out. Information may be obtained from any citizen of La Grande as to the Elgin Highway or the railroad line, and trains will be met at Elgin the day before and during the meeting. All lovers of the truth are invited to meet with us.

C. W. BOND.

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

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

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

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

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue
(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

On the fourth Sunday in each month, until further notice, meeting will be held with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner of Roberts and Cottage Streets, at 2:30 in the afternoon.

R. LESTER DODSON, Pastor.

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

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, 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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and 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.

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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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 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.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

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

J. E. BEEBE & CO.

MIDDLETOWN, N. Y.

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. 103.

MIDDLETOWN, N. Y., JULY, 1935.

NO. 7.

POETRY.

“WITHOUT ME YE CAN DO NOTHING.”

Come, children of the heavenly King,
Let's lift his name on high,
That we may ply a throne of grace
To God, through Christ, may fly.

When all this world's an empty show,
And friends prove vain at best,
Teach us, O Lord, to thee to go
And seek a gospel rest.

Temptations, trials, doubts and fears,
There is a need for all,
That we may prove our need of him,
Without his grace we fall.

Oh praise to God who gave his Son
To save his own from hell;
Through tribulation though they walk,
'Tis with the righteous well.

Then let us shout his praise abroad,
Give honor to the Root,
If we are branches of the Vine,
Our walk should prove the fruit.

Humility, mercy and love,
All these in Christ I see;
When these abound, then men may say,
“Lo, here's a goodly tree.”

And though the means may prove severe,
Yet he will purge his own,
That they may boast, not in their strength,
But what their Lord has done.

Without him they can nothing do,
They're all, at best, unclean,
Their righteousness is filthy rags,
Not worthy to be seen.

But when his life flows through each branch,
And they in him abide,
They'll praise his name and lift it high,
Count worthy none beside.

FLOSSIE L. PAULKNER.

ALLABEN, New York.

LET FAITH LEAD ON.

The faith I've had I trust may never fail;
Without it, earth would be a dreary place,
For down life's troubled voyage as we sail,
Through faith we see the dear Redeemer's face.

He came to me when clouds were hanging low,
And in compassion bade me look above;
Until I looked I ne'er could know
The height and depth of his unchanging love.

I saw him bear the burdens of the cross,
I saw the prints of nails, the spear's deep
thrust—
That all my feeble efforts were as dross,
As in despair I groveled in the dust.

Through faith mine eyes were raised again on
high,
And there enthroned in glory saw him reign;
That it was boundless love which made him die,
Through faith I hoped with him to rise again.

I felt the sure support of his strong arm,
And oh the peace it brought my weary breast;
To know that he could keep me from all harm,
And bear me on to everlasting rest.

Dear Lord, I pray thee I may keep this faith,
But oh at times it seems so very frail;
With willing feet pray let me keep the path,
Let faith lead on to things beyond the veil.

ALFRED E. TITUS.

TRENTON, New Jersey.

CORRESPONDENCE.

ENTWISTLE, Alberta, Canada, Feb. 9, 1932.

I WAS born and raised in Jasper County, Illinois. My birth was February 9th, 1859, seventy-three years ago to-day. I am one of a family of eight children living to manhood and womanhood, five girls and three boys. Father, mother, sisters and brothers have all gone to their graves and I am the only one of the family left in this sin-cursed world to suffer the just purpose of the just and all-wise God, who works all things after the counsel of his own will, not man's.

I have often thought I would like to write some of my experience in nature, and from nature to grace. When I was a boy I felt that when I got to be a man I would settle down and join a church and be good and God would bless me in this time world and save me in the world to come. In December before I was twenty-one years old in the February following I was married and felt it was then by duty to join the church and live a christian the rest of my life, so in March following my marriage, one Sunday morning I suggested to my wife that we go to meeting, to which she agreed, so we went, and a cousin of mine and I joined what is called the christian church. The preacher did not ask us to give a reason of our hope, and they received us as full members of the church with a song and hand-shake. The preacher told us to read the Bible and practice it as we understood it. I thought that was good advice, and as we went home I thought the Bible would be my reading and

guide the rest of my life, so when I had some spare time I commenced reading it. I thought I would read both the Old and the New Testaments through and I would know just what to do to get God's blessing in time and in eternity. I commenced at the first of the Old Testament, but had not read far when I laid it aside, and said to myself, That Bible is not of God; it is just the work of man. I read things I did not think God would allow man to do, so I had no use for the Bible, nor for meeting, and did not go to meetings of any kind for twelve years, so the seed that was sown was rotten and the ground stony so no fruit grew, and I feel it a great favor that God did not suffer me to go ahead in man's free will, or man-gotten religious works. The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned, so I went on with my natural nature, or self-will. working, or seeking to lay up treasures on earth. "When the strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." So the strong man, the natural man, was allowed to keep this sin-cursed earthly tabernacle in his own way, very well satisfied with himself for thirty-two years, when the strong man, the natural man, was awakened at two o'clock in the morning from a good sleep and had to raise up to get his breath. I seemed to be smothering. My wife asked me what

was the matter. I told her I did not know, neither did I know, but all my past and present sins arose before me, and a fear came upon me that if I died in that condition I would be forever lost. My mind was led to ask God for mercy. The fear of God is the beginning of wisdom. The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit. Later on, in reading the Bible, and my experience, has given me a little hope at times that God sent the Holy Spirit into this mortal, sinful body and began the good work, separating the dross from the gold, showing the strong man that his goods were spoiled, that he never could live in that house long at a time in peace. At daybreak my wife went to a near neighbor and asked him to go for a doctor. When the doctor came he told me that I had heart trouble, and surely it was, but not the kind that earthly doctors can cure, so his medicine did me no good. It takes the great Physician with his balm in Gilead to cure the sin-sick soul. I knew nothing of that great Physician at that time, but a great war started and lasted three months, the strong man, the natural man, seeking to get back his former strength, trying different medicines as remedies, but could get no relief, so the Stronger, who had begun the good work, whose promise is that he will continue the good work until the day of Jesus Christ, came and took away all the strong man's armor wherein he trusted. My self-will, which always

was my greatest enemy, and is to-day, was overcome at the same hour that the great battle started, three months before. I gave up my life debt, I could live no longer, so I cried out, O God, I am willing to die, I am willing to live, willing to work or willing to preach, if thou only will forgive my sins and deliver me from this awful death. In a moment after those words were spoken I raised up in bed and clapped my hands for joy, for the burden was gone and I was made to feel I was a new man. I had not slept any for three days and nights, so I laid back on my pillow, which was wet with tears, and slept in perfect peace until daylight. My wife was up and had the fires started, so I got up. I was weak, but at perfect peace; I felt there was no more trouble for me in this life. It seemed to me my wife and children were changed. I went to the door and looked out over the field and everything was white with a heavy frost, the birds were singing their morning songs, the whole earth looked to be new and everything seemed to be praising God, and I felt all people were God's. At that time a Methodist preacher was holding a protracted meeting at our school-house, as there was no church house in that neighborhood, our three oldest children attended school there, and the evening before my great burden of sin was taken away they brought home word that there would be meeting the next day at the home of a close neighbor. They held their meeting at the members' homes in the daytime. My experience was very peculiar, in all

my long warfare my mind was never led to any church or to tell any one, not even my wife, about the warfare I had. God and medicine seemed to be all my hope. The meeting my children told us was to be held at a near neighbor's the next day gave me no thought or care about the meeting, and even the next morning after my great load of sin had been taken from me, as I thought forever, I had no thought of the meeting or the Bible or any kind of worship. After breakfast, while I was sitting in my chair and thinking what great things the Lord had done for me, our youngest child was playing around the room and he went to a table and picked up a small book, the New Testament, and came to me and laid it in my lap, and went on with his play, without saying anything to me. I took up the Book with no thought of any Scripture and opened it and my eyes rested upon the fourteenth, fifteenth and sixteenth verses of the fifth chapter of Matthew. I read the three verses and closed the book. My mind was led at once to go to meeting that day. I felt I wanted to tell all the people what great things God had done for me. In a short time my wife came in where I was and I said to her, Let us go to meeting to-day. She said, All right, if you want to go. It was only a very short distance, so we went. I had not told her anything about what a great peace of mind I had received, but my mind led me to go to meeting and tell them all what the Lord had done for me. The heart trouble was gone with the great load of sin. We started for the meet-

ing, but had not walked far before the devil said to me, You are going to meeting to-day to tell the people what great things God has done for you. They know you once joined a church and then backslid. They will not believe what you say. So the peace of mind I had enjoyed for a few hours was disturbed. Meeting started soon after we got there. They had at their day meeting a testimony period, when all could tell how they felt or what they believed, so after they prayed and sang a song the preacher gave the privilege to any who wished to talk. I felt I wanted to say something, but my tongue was silent. Quite a number talked. I think the preacher saw I was troubled, and he said, If any one wants the prayers of God's people, hold up their hands. I raised up my hand; that was as far as I could go at that meeting. After the meeting closed a "holy sanctified preacher," his wife and four or five of the new members who had joined during the protracted meeting went home with us for dinner. When dinner was over the "holy sanctified preacher" and the other new members of the Methodist denomination talked Bible all the time. I was speechless so far as the Bible or religion were concerned. I was a new-born babe, I knew nothing of a christian life or the teaching of the Bible, or what was before me. The women came in the room after the dishes were washed and the preacher said, We will sing a song and have prayer. He selected a song, they sang it, and he and his wife prayed. She always follows her hus-

band in prayer. He selected another song and they sang it, then he asked one of the men to pray, which he did. Then another song was started, it was one I had helped sing when I was a young boy at Sunday School. They had sung but a part of the song when it seemed to me a mighty rushing wind came from the east and through the front door, which was open, and filled the whole house, and suddenly my tongue was loosed and I commenced singing with the rest. I sang with a strong, loud voice, for it seemed all that was in the house was quickened. The song was finished and the preacher said, Brother Laws, lead us in prayer. We bowed to our knees, my tongue was loosed, and for the first time in my life I prayed in public. After my prayer, a good old hymn was sung, then a hand shake with all and the meeting closed. Some of the new members asked if they could hold meeting there the next day, to which wife and I agreed, and it was given out that night at the school-house that there would be meeting at my home the next day. I united with the Methodists and was soon able to do my work and go to meeting. Sunday School was started at our school-house and I took quite an interest in all the forms of man-got religious works. I felt any kind of work called religion was of God. Two or three nights after I united with the Methodists my wife asked me to pray for her; and a few days later at another meeting held at our house my wife also united with the Methodists. It seemed that the great gift of speech I had, my wife joining

the church and the members taking quite an interest in putting me forward had exalting me from the start. I soon felt like Peter and all free-will worshipers get to feeling: Though all men forsake Christ, I will not. I had everything to learn, as a new-born babe knows nothing of what it is, or what is before it. It was so with me, as it was my lot to fall among blind leaders and false teachers. It was very easy for me to be misled and deceived. From the time my little son laid the Testament on my knees my mind was on the Bible. It was open before my eyes day and night every spare moment. I read four chapters to my family and all others who were present every day, followed by prayer before each meal, and I taught my children to pray at bed time. My wife had a good gift to pray, and as I was very zealous, full of self-righteousness, I had the preacher come home with us from Sunday School and that evening we all went to the river, which was but one-half mile from my place, and my wife, four children and I were baptized. The oldest child was twelve years of age, the youngest four years. I grew stronger in free-will, man-got religion, and one day I told a young man I would suffer my right arm to be taken off before I would sin a willful sin. I had spent about two years trying different spirits, the New Testament had been read through many times by me, the "holy sanctified preacher" and his wife lived near us and were frequent visitors and he and I talked Bible all the time and I was led in my blindness to believe much of

his holiness doctrine, but I hope I learned later that neither he nor I knew anything about the word of truth he had preached to me: If we sin after we are enlightened and taught of the great things to come, there is no forgiveness, we are forever lost. I feel the Scripture is plain, that all who are born of God have two lives, a spiritual and a natural life, the spiritual is of God and cannot sin. If there are not two lives in our house, or tabernacle, what causes the warfare to start and to continue? The last enemy that is conquered is death. Sin is condemned in the flesh, and I know that in me, (that is, in my flesh) dwells no good thing.

After I in my exalted state had made the boast to the young man that I would not sin, one of my old lusts of the flesh that had always been one of my weaknesses tempted me and I did sin, and the "sanctified preacher's" interpretation rose up in my mind. That started a great battle once more, which I had thought would never bother me again. Like Peter, I needed converting, and, as Paul, I was given a thorn in the flesh.

I am a pilgrim stranger here and my days are gliding swiftly by. I started this letter three years ago, when I had been a helpless creature for more than a year. God in his great mercy and love has placed me in the care of my two oldest children, and I feel no parent ever had better care than has been given me. The last four years have been very trying to this poor old sinful creature in every way. I have been stripped of both health and wealth,

that I might be found in Christ, not having my own righteousness but the righteousness of Christ. I do not feel I would exchange the revelation I hope God has given me for the last four years of the holy Scriptures for all the health and wealth of this sin-cursed world. All shall come to nought, but the word of God liveth forever. I surely have been made to see some of the deep things of God. In the suffering I have endured my mind was led to the life of Job, where the devil was given the authority to strip him of his possessions and afflict him, but could not take his life; also of Daniel in the lions' den, and the three Hebrew children in the fiery furnace; Joseph, and his wicked brothers desiring to take his life, but could not, and I was made to see my whole life was corrupt, and I was made to feel I had heard of the Lord by the hearing of the ear, but now mine eyes have seen him. I was made to cry, O God, though I be a devil, or of the wicked ones, thou art my God, thou art my power, I cannot go beyond thy will. O God, have mercy on me. Thy mercy, O God, is the theme of my song, the joy of my heart and the boast of my tongue. Thy free grace alone, from first to last, has won my affection and bound my soul fast.

The SIGNS OF THE TIMES is all the gospel preaching I have had for the last twenty-seven years. In all that time I have not been in any place of religious worship, nor have I talked with one person who was not a free-will worshiper who claimed we had to work to get God to work, and the SIGNS has

been a great comfort to me in my exiled life. I cannot place a value upon it, for it is a great and good gift of God to his children, especially to those who are isolated from their brethren. Though I take the wings of the morning and fly to the ends of the earth, God is there. Though I make my bed in hell, God is there.

I feel I will leave this sin-cursed world in debt to our God and to our children and to our fellow-man, for mercy has been my protection from my birth to the present moment.

JOHN W. LAWS.

FAYETTE, Ala., March 6, 1935.

DEAR SISTER CHESTER:—Your letter received and contents carefully noted. I feel a degree of thankfulness to God that some one of his children has been fed by my writing. If there is any good accomplished by anything I do he is entitled to the glory, for all that I am or ever expect to be, that is noteworthy, I owe to him.

You asked me to write on the first three verses of the seventh chapter of Hebrews. First, I will ask you to notice that all three of these verses constitute only one sentence. Read them with this in your mind, and you probably will see a difference. From the nature of the Scripture you ask me to write on, I gather that you would like to have my views on the priesthood of Melchisedec, and, first, I will say that I am persuaded that it was the Melchisedec priesthood that was without beginning of days or end of life, instead of Melchisedec himself. Read

the last verse of the sixth chapter, which tells us that Jesus, our forerunner, was "made an high priest for ever after the order of Melchisedec." Now, it appears to me that if Jesus was made after the order of Melchisedec, that this same order was as old as Jesus Christ, and he was brought up from everlasting, from the beginning, or ever the earth was. This Melchisedec was, no doubt, the most perfect type of the everlasting priesthood of Christ, and, in order to more perfectly represent the unchangeable priesthood of Christ, his Melchisedec ancestry and descendants are not recorded in the Bible. Josephus has a little to say about his ancestors, but it all looks like a guess. In fact, all types as laid down in the Bible, are mere patterns and cannot possibly be just like what they represent, no more than the pattern can be just like the garment. If the pattern was just like the garment it would be the garment itself. I think God no doubt raised him up to do just what he did do, and he met Abraham returning from the first battle he (Abraham) fought after he got to Canaan, and blessed him. In fact, God wanted Abraham to know that there was an everlasting priesthood before the Levitical priesthood was set up, or even thought of by any of his people, and that there was only one Priest over this everlasting priesthood, and that he was both the Offering and the Priest. For this Melchisedec both blessed him (Abraham) and entertained him. He (God) wanted him to know that this Priest was King of righteousness and

of peace. And as an acknowledgment of the fact that Abraham got the lesson he paid tithes of all the spoils, or gave Melchisedec one-tenth, and received the blessing. Thus showing that "the less is blessed of the better." He wanted him to know that this Priest Melchisedec represented was Prophet, Priest and King.

I will now say a few words about "tithes," or paying tithes. Jacob is the first one to follow the example of his grandfather, when he made his vow at Bethel, where he slept and saw the vision, the ladder that reached from earth to heaven, and when he awoke from his sleep he said, How dreadful is this place, surely this is none other than the house of God, and this is the gate of heaven. And Jacob vowed a vow, saying, If God will keep me in this way that I go, and clothe me, and feed me, and bring me home to my father's house in peace, then the Lord shall be my God; and this stone which I have set for my pillar shall be God's house, and of all which thou givest me I will surely give thee the tenth. (Genesis twenty-eighth chapter.)

There are ten commandments, and there is one that Jesus called the first and great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * * And the second is like unto it, Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. xiii. 10. Every child that is born into the family of God, the love of God is shed abroad

in his heart, and, just in proportion, as he loves God he is keeping the ten commandments. And we know that none of us are keeping them. But love does not live alone, we love God because he first loved us. Jesus, being our head and husband, is everything to us that a poor sinner needs. Therefore every child of God is, through Jesus Christ, paying tithes, for he is being kept in the love of God. Moses' hands had to be held up in order for Israel to overcome Amalek, and it took a priest to do it. Moses and the law are synonymous terms. Moses' hands were heavy, but Aaron and Hur were equal to the occasion. Aaron, representing the Levitical priesthood, and Hur of the tribe of Judah representing the Melchisedec priesthood, or the priesthood of Christ. All that we have (religiously) now, or hope to have in a world to come, we owe to Jesus, our great Melchisedec, for not a jot or tittle of this law can ever pass away until all is fulfilled. Moses' hands must be held up.

I am inclosing a letter I received from sister W. T. Chester, of Murray, Kentucky, please publish it with mine.

G. W. BERRY.

MURRAY, Ky., Feb. 20, 1935.

ELDER G. W. BERRY—DEAR BROTHER:—Please pardon this, but since reading the January SIGNS OF THE TIMES, where you replied to Elder A. K. Myrick's request on some Scripture, you made it so plain and relieved my mind on the same. I could never get the meaning about Jacob and Esau until I read your article. I have read

it time and again, and continue to read it. May God be praised for such a wonderful letter. How you, through the mighty power of God, have fed the sheep by writing that article. I am wondering if I would be placing an imposition upon you to request your views on the seventh chapter of Hebrews. Please read the entire chapter, then, please, if it be God's will, take notice of the first, second, third and fourth verses. What is the meaning of the tenth part Abraham gave? The fifth verse also speaks of the commandment of the "tithes." Oh may it be God's will for you to write on these first five verses and make it as plain as you did in the January SIGNS. If you feel to write on this Scripture you may do it through the SIGNS OF THE TIMES, as there are others anxious to know your views on it. Sister Odom wishes to know the meaning of the third verse, in with the others. If God so wills, we are anxiously waiting for your reply.

With hope,

(MRS.) W. T. CHESTER.

RANGER, TEXAS, March 11, 1935.

DEAR EDITORS:—We received the postal card, also the March copy of the SIGNS OF THE TIMES sent by you. I felt so badly I could hardly open and read the paper, for I felt you had failed to understand my letter to you. I only wished to make it plain to you that we really loved and missed the paper, and were not just purposely neglecting our duty. We feel that it is more than

kind of you to again send it to us, that it would be a burden to you. However, we feel to thank you in Jesus' name for the paper. It seems that I wished to have the SIGNS more than anything that existing conditions have caused us to give up, still I could see no way to get it, for I wished to send remittance to cover the amount due you, before again taking the paper. Tears of joy and thankfulness fell from my eyes as I read its pages, especially the letters written by Elder J. T. Barnes and Bessie Wilton. My mind and heart have been exercised in much the same way. We are being refined as by fire, we are being humbled, we must bear crosses as we follow Jesus in the narrow way. It is sad to see those we loved for the truth's sake turn and follow after the doctrines of men. That does not change the truth, or cause us to falter, for Jesus says, Follow thou me. My sheep hear my voice, and they know me. The SIGNS OF THE TIMES and the *Sovereign Grace and Pilgrim* are indeed God-given mediums to carry the voice of the good Shepherd to many isolated lovers of the truth.

Yours in Christ,

(MRS.) ALBA DEAN.

NEW YORK, N. Y., April 12, 1935.

DEAR ELDER DODSON:—It was good of you, in your busy life, to write to me. My church friends are all very good. I wish I were worthy of their continued kindness. I have not been able to write earlier, and now must be brief.

I am, of course, better, but I continue to have much anginal pain and weakness, with shortness of breath. I am hoping I can go to meeting Sunday. I have not been on duty for ten days, and I do not know when Miss McMillan will allow me to do anything. It is necessary that I return to such duties as I have, and it is possible that I will be asked to work Sunday from twelve to one o'clock, then if I am delayed and have to hurry, and get nervous, thinking I am late, all of which happened fifth Sunday, I cannot go, as my heart goes racing upon the slightest provocation. How often, dear brother pastor, I go home from meeting with the feeling that I want to write to you of the things I am too ignorant and too timid to speak of. But you are so infinitely above me in knowledge of the things of the kingdom that I refrain. But is it too much for me to say that I rarely hear you preach that you do not forcefully and beautifully express something that has been on my mind in some sort of vague, intangible way? I could not put it into words, and I am always surprised when I say to myself, Why, I have known that; I have felt that.

In another year I shall have lived the little span allotted to man. The shadows are lengthening on my pathway and the life that knows no time is getting near. If only the little remaining time would find me more full of love to God, less absorbed in worldly cares, less careful for the things that

perish with the using. But I am cumbered with many cares and am slow of heart to believe. I pray for daily bread, and all the time am wanting to see to-morrow's supply before me. Well, my nearly fifty years as a professed christian show only a stunted growth, if any growth at all. When I was young I had hopes that when I had reached old age it would be easy to have faith and hope and trust and all the christian graces, but I am still "afar off."

But I must stop. Thanking you again for your letter, and with love to you and your family, I am, I hope, your sister,

AMY R. BARNESLEY.

LA GRANGE, Kentucky.

DEAR EDITORS:—Inclosed find post office order for two dollars for the SIGN OF THE TIMES. I am behind, but do not know how much, but I thank the good Lord I am able to send this much. I wish it were more, that I might help out in this time of depression. I would be very sorry to be deprived of the SIGNS, for I get much comfort and good from the letters, and I read them over and over again. May it be God's will to send prosperity to those who work so hard to get the paper out, and to the editors who labor so hard for the faith once delivered unto the saints. May we all be kept in these perilous times.

Unworthily,

(MRS.) J. J. VORIES,

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1935.

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ROMANS IX. 6.

"For they are not all Israel, which are of Israel."

We desire to bring before our readers a true Israelite which will require descriptive portration, and to prove beyond doubt his true relationship with God. From the written testimony of the inspiration of God as recorded in the Old Testament we derive who was called Israel, and all his posterity are Israelites according to the flesh, being the descendants of Jacob. The definition of the name Jacob would be well for us to have in mind as we view this important matter. It means "supplanter," and the name Israel means "soldier." Jacob was an elect vessel of mercy, but he was not Israel when he was born of Sarah his mother, save in the wisdom

and purpose of God, and at the appointed time and way Jacob was born of an incorruptible seed by the word of God, and then he was made a servant of God, which made him Israel, or a soldier. As Jacob passed on through life's pilgrimage he had sons born unto him, who were called Israelites, and according to the multiplication became a great multitude and are known as Jews, or Israelites, unto this day. Paul says, "They are not all Israel, which are of Israel." Then taking Jacob as an example, we are made to say an Israelite is one who has been made to suffer for sin, and beheld the Lord standing at the top of the ladder that reached from earth to heaven, and none ascendeth or descendeth only the ministering Spirit of God, from man to the Lord or from the Lord to man. This proves the sinner must have the Spirit in his heart that intercedes for mercy, and the Lord sendeth his messenger to comfort, by which they can say, This is the very gate of heaven, and the Lord was in that place, and it was not as they thought, for they knew it not. This is the way which Jesus declared he was, as well as the life and truth, and every one having such relations are true Israelites. Earthly parentage does not give this sonship. If it could, then flesh and blood could inherit the kingdom of God, and salvation would belong to the Jews only. The promise of God to Abraham, that in Isaac shall thy seed be called, does not give this title to all of Abraham's seed. We get from this that because they are the seed of Jacob they are not soldiers, under the banner

of love, but the promise of God in the covenant with his Son in the election of God's grace embraces every Israelite (or soldier of the cross). Under the reign of grace we are given to realize that those of the seed of Jacob called Israel are not the only ones to whom the Holy Ghost has come, but some of those born of the Gentile blood as well, and when an Israelite and Gentile are brought together by the Spirit they have been brought together as of the same blood and are spiritual Israelites, and the vital life in Christ is the life they live by the faith of the Son of God. It hath pleased God to give eternal life through Jesus Christ to all the elect out of every kindred, tongue and nation, and they are Israelites indeed and followers of Jesus their Shepherd. There is a blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved. We gather here that Israel, having the law and the prophets, with all their precepts and examples, and according to their tradition, could act them out, but they could not give life, hence their blindness in part, as they could not behold salvation in any other way, and the Gentiles had no part, but were cast off. Now for a Gentile to be acceptable he must have a lamb for an offering and the blood and covenant of God. By the power of the Most High the Lamb of God was sent into the world to bear the sins of every Israelite that will sing the praise of God in glory, and in him the Gentiles have a fullness that excels all the law and the prophets, and presents

the Gentile with gospel fellowship to the Israelite that is of the same spirit, which breaks down the middle wall or partition between them, and makes them one in Christ: Israelites of the same seed (the incorruptible by the word of God), and so all Israel shall be saved. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (which made him Israel). For this is my covenant unto them, when I shall take away their sins. (Rom. xi. 25-27.) "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: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. viii. 10-13. In this new covenant the one that receiveth it truly realizes the impossibility to write in the hearts of men, and give life to those who are dead in trespasses and sin, which bears evidence that they are recipients of the new covenant. They delight in the law of the Lord, that which is of the Spirit in Christ Jesus, and they are not making sacrifices once a year, and looking forward to the time, with strict tradition of formality to be seen of men, but with reverence in their hearts they are followers of Jesus, worshiping God in

Spirit and not in the oldness of the letter. Our hope anchors us in the harbor of the love of God, which is a great love wherewith he loved us, even when we were dead in sin, and, realizing this anchor, we are tossed round and round, but there is a continual pointing to the Lamb of God, and we feel a safety and restful relation the world cannot give.

We have often had exercise of mind and feelings relative to the church whose maker and builder is God, and the way she has, going about doing the things concerning the order of the gospel, and we are minded that the church of God has for over three hundred years had articles written stating what her position relative to points of doctrine set forth in the Scriptures, and they serve as a line and plummet to all its members, and all who desire to walk with the church will conform to them, but those who would draw away and teach perverse things often speak and reflect as though they were poison to the welfare of Zion.

Dear reader, take notice of the different opinions we have relative to the same Scripture, and if there were no articles of faith we would be tossed to and fro, and there would not be any settled order in our organizations. So we feel the truth that is pointed out and contended for by our organizations in their articles of faith we should earnestly contend for, and all Hymæus and Philetus doctrine be swept away. It is very easy for the spirit of Jacob to be manifest among the brethren, by which one would supplant the

other, and be an outstanding figure in the church of God, and be acknowledged by men as the greatest preacher in the doctrine, but when the Spirit humbles him and makes him feel he is nothing, and less than nothing, and vanity, we can say, Behold an Israelite indeed. What a wonderful heavenly host is the Israel of our God, and when we behold the beauty of her we want to confess our vileness and be washed clean, and be pure, even as He is pure. To all who are spiritual we will affirm them to be Israelites indeed, not of the flesh, but of the Spirit, and are circumcised in heart, and having 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 (His flesh), and 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. Let us hold fast the profession of our faith without wavering, and let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. (Heb. x. 19-27.)

Our desire and prayer to God is that he will work in us both to will and do

of his good pleasure, that the manifestations in our going forth may prove our sonship, and bear fruit after the incorruptible seed, and not be striving about words to no profit and making our brethren offenders for a word. We realize that our race is well-nigh run, but we desire to continue with patience, looking unto Jesus, who is the author and finisher of our faith.

C. W. V.

THE COMMON SALVATION.

AN inquirer living at El Dorado, Arkansas, has asked us to explain the expression "common salvation," in Jude 3. We have seen these words interpreted to indicate a time salvation conditional on the obedience of the believer; but we have failed to see anything in either these words or their connection to warrant such an opinion. The passage reads, "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 meaning is that Jude intended to write to the brethren upon the subject of their common salvation, but that the Holy Spirit ruled otherwise and led him instead to call attention to the faith once delivered to the saints, which was the more needful for them, especially as certain men had crept in unawares among them denying the only Lord God, and our Lord Jesus Christ. It frequently occurs

with the servants of God that they may have it in mind to preach or to write on a certain subject, and their thoughts will be caught away from that subject and fastened on another subject more needful to the brethren than the premeditated subject would have been. Paul, at a certain time in his ministry, would have gone into Asia, but was forbidden of the Holy Spirit; he then endeavored to go into Bithynia, but the Spirit allowed him not to do so. Instead he was shown in a vision that it was the mind of the Spirit for him to go into Macedonia, and thither he went. (Acts xvi. 6-10.) Paul's mind in the matter was changed, and it is often so in writing, as in this instance of Jude 3. "Common salvation" relates not any more to time salvation than to eternal salvation. Indeed, the terms "time" and "eternal" as divisive of salvation are without basis in Scripture. Salvation is the saving power of God's grace revealed unto and within the children of God by the Holy Spirit on behalf of the perfect satisfaction rendered by the Lord Jesus Christ to divine justice in complete atonement for all the sins of the elect of God. This salvation is made experimentally known to the children of God here in time, and is efficacious throughout the ages of time and unto all eternity. This salvation is without conditions to be performed by man either before or after regeneration. The believer's obedience to the precepts of the gospel is always the effect of grace and salva-

tion, and is not the cause thereof. The working out of our salvation, which is showing it forth to others, is invariably the effect of God's working in us by his Spirit enabling us to will and to do of his good pleasure. (Phil. ii. 12, 13.) The word "common" means that which belongs alike to two or more individuals, and not to one person only. Under the legal covenant pertaining to the old testament sanctuary, the atonement money of the children of Israel was a silver half shekel for each individual, regardless of whether they were poor or rich. The poor could give no less, the rich could give no more. (Exodus xxx. 12-15.) The same amount was common to all. The atonement for the sins of the people of God, which Jesus made in the shedding of his blood, is the one and only sure salvation for all the children of God throughout all ages, regardless of their position or condition in nature. Hence, the salvation secured through Christ for his people is common to all alike. Being God's gift by grace to each and all of them, it is their "common salvation." Paul to Titus says, "Mine own son after the common faith."—Titus i. 4. Here again "common" means the faith which is alike the fruit of the Spirit in each and every subject of grace, not that which is the blessing or privilege of one only. "Common salvation" is from God to his people without respect of persons, except as the salvation itself distinguishes the elect from the rest of mankind.

H. H. L.

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Delaware Association, in session with the Rock Springs Old School Baptist Church, Lancaster County, Pennsylvania, Friday, Saturday and Sunday, May 24th, 25th and 26th, 1935, to the churches composing the same, and to the associations, churches and meetings with which we correspond, sends christian greetings.

DEAR BRETHREN:—The Holy Spirit is the spring of all true christian life. The worship of God is a vital part of living unto God. Such worship, to be genuine, must be in Spirit and in truth. Merely to observe a form of worship or a formal creed, except the heart be really engaged in it, avails nothing Godward. Those who worship God must have been born of God. The unregenerate cannot worship him because they have not the indwelling Holy Spirit who is the divine Enabler unto real worship. In these present days, those who manifest much zeal for the house of God and for its order and worship, are few and scattered. These few, whoever and wherever they are, and by whatever religious label they may be known, are precious in the sight of the Lord. In any time of falling away from the truth, in any time of Laodicean lukewarmness and laxity in sound doctrine and practice, there are always those who sigh and cry on account of the abominations done in the midst of Jerusalem. (Ezekial ix. 4.) Merely to sigh and shake the head and

lament because the "ways of Zion do mourn" does no good. To list our ills and then to ponder them does not remedy them. Is there a true-hearted confession of our sins before the Lord? Is there an honest, faithful seeking to discover the root of our ills, and a sincere prayer before the Lord that we may be graciously enabled to repent thereof? Have we not the unfailing promise from our Advocate at the right hand of God that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9. Is there among us any disposition to confess our sins, or is there instead a tendency to justify ourselves in an unrighteous course? We are not now thinking of immorality or of fleshly lusts particularly, but of departures from the faith once delivered unto the saints which are sins against the integrity of Christ's cause, and of laxity in maintaining the discipline of the church which is a transgression against the order and decency of the house of God.

The Delaware Association, according to Hassell's history, was constituted in 1795. The articles of constitution upon which the churches composing it were founded, embraced the principles of truth as understood and believed by our spiritual predecessors then, and as believed and held by many of us at this present time. These fundamentals embrace the following points:

1. The Scriptures of the Old and New Testaments, being divinely verbally inspired, are the infallible word

of God and are the only rule of faith and practice for the church of God.

2. The absolute sovereignty of God whereby he did freely and unchangeably determine beforehand all things whatsoever come to pass, according to his own eternal will and purpose; yet so as he is not the author of sin nor has he fellowship with any therein.

3. There is but one true and living God, and in this Godhead subsist three Persons: Father, Son and Holy Ghost.

4. Before the foundation of the world, God did according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, choose in Christ unto everlasting glory, out from among mankind, those whom he had predestinated to eternal life.

5. All men are sinners, totally depraved by nature, and made so by Adam's transgression, and continually prove themselves to be such by their own actual sinful acts and propensities; neither can they by any act or obedience of their own escape their death in trespasses and sins.

6. Jesus is the incarnate Son of God, verily God and verily man. In fulfillment of the eternal counsel of the Trinity, he died for the redemption of all those chosen in him before the foundation of the world, as their Surety and living Head. He arose from the dead for their justification. He ascended up on high leading captivity captive and giving gifts unto men, and as the eternal High Priest of our profession he ever lives to make intercession for his people. Constituting in his own Person both Priest and Offering, he

has by his one redemptive act perfected forever all those set apart by the Father unto everlasting life.

7. All those persons thus eternally foreknown of God and predestinated by him unto eternal life and glory, and whom he has redeemed and justified by Jesus Christ unto himself according to the good pleasure of his own will, are experimentally brought to the knowledge of the truth by the quickening, regenerating power of the Holy Spirit who indwells all true believers, guiding and teaching and preserving them unto final glory, to be consummated in their resurrection from the dead at the second coming of Christ.

8. The resurrection at some future time, of both the just and the unjust; of the just unto everlasting life, of the unjust unto everlasting condemnation.

Always, heretofore, among sound Baptists it has been understood that the resurrection of the dead primarily means the resurrection of the body, at the future coming of the Lord from heaven, and not to the Spirit's work in regeneration. Likewise, it has been commonly believed among us that the Scriptures which declare the second coming of Christ do not refer to the present experimental revelation of Christ within the believer by the Holy Spirit, but to the Lord's actual coming himself at that time still future when the church shall be caught up to meet him in the air and so to be forever with him, and then afterward the resurrection of the rest of the dead unto final judgment at the day of perdition of ungodly men to be followed by their

going away with Satan into the lake of fire of the second death.

For these things to be questioned among us at this late day is to bring in some new thing which savors not of more light which is to shine unto the perfect day, but savors of that apostasy or falling away which we are warned shall come in the last days. As to these things being termed "traditions," let it be remembered that they are godly traditions based on the authority of Holy Writ, and not theoretical suppositions of carnal intelligence. Let us heed the word of the Spirit by the apostle Paul, "Therefore, brethren, stand fast, and hold the TRADITIONS which ye have been taught, whether by word, or our epistle."—2 Thess. ii. 15. And again, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. iii. 12. Oh, that we may prayerfully seek unto the Lord to maintain us by his grace in contending, not contentiously but in love, for the faith once delivered unto the saints! These matters of doctrinal belief affect our identity as true apostolic Bible Baptists. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11. At the same time, "Looking diligently * * * lest any root of bitterness springing up trouble you, and thereby many be defiled."—Heb. xii. 15. May we be blest to speak the truth in love! "Let brotherly love continue."—Heb. xiii. 1. The continuation of such affection is obstructed where fundamentals are denied. Likewise, true christian

love and fellowship are not promoted where the basic principles of the covenant of our salvation are evaded and compromised. "But speak thou the things which become sound doctrine. * * * * In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned."—Titus ii. 1-8. "Take heed unto thyself, and to the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16. "Hold fast the form of sound words, which thou hast heard of me," says Paul to Timothy, "in faith and love which is in Christ Jesus." "For we can do nothing against the truth, but for the truth." (2 Cor. xiii. 8.) "But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." "The grace of our Lord Jesus Christ be with you all. Amen."

D. L. TOPPING, Moderator.

JOHN B. MILLER, Clerk

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session with the Rock Springs Church, May 24th, 25th and 26th, 1935, to the several associations with which we correspond, sendeth greetings.

DEAR BROTHERS AND MESSENGERS
IN THE LORD:—Once more we can

truthfully and sincerely say through the mercy, love and blessings of God our Savior, we have met here with our sister church in another associational gathering. We truly believe your ministers and messengers have brought us gospel tidings of great joy in the midst of these perilous times in the world, and we feel through the preaching and the association of the brethren together, all in all it has been a very profitable meeting to all concerned. We feel there remains nothing to be said, but that the doctrine has been preached in its fullness, the doctrine of salvation by grace, and we truly give praise to the Father and Son and Holy Spirit for this most blessed privilege of assembling ourselves together in his name, who saith, As I live, every knee shall bow to me, and every tongue shall confess to God.

It is not definitely decided just where we shall meet next year, but, in due time, notice will be given through the SIGNS OF THE TIMES where and when it will be appointed to be held. Until then, we hope your messengers and ministers, according to the will of God, will be sent to us, still further to proclaim the unsearchable riches of Christ. "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."

D. L. TOPPING, Moderator.

JOHN B. MILLER, Clerk

OBITUARY NOTICES.

JOSEPH HENRY GOOCH, second son of Henry Spraggins and Jane R. Holeman Gooch, was born near Stem, Granville County, North Carolina, on September 14th, 1866, and fell asleep in Jesus on the night of April 6th, 1935, at his home in Stem, aged 68 years, 6 months and 22 days. Death resulted from a sudden heart attack. His only brother, Wayne H. Gooch, died in 1915, and an older sister, Mrs. Emma Clayton, passed away in 1925, leaving as the sole survivor of his father's family, one sister, Mrs. Allie Gooch Reid. On October 4th, 1904, he was married to Miss Sudie Hunt, daughter of Mrs. Susan Hunt, who died November 22nd, 1908, leaving one small daughter, Janie Gold. December 8th, 1910, he was married to Miss Laura A. Reed, only daughter of Anslem and Rebecca Watkins Reed, of Winston-Salem, N. C., who, with the daughter, survives to mourn the loss of a devoted husband and father. In early manhood he was led to love the truth, and on Saturday, June 12th, 1897, united with the church at Camp Creek, and was baptized the following day by Elder Albert Blalock. His mother joined at the water and was baptized at the same time. He was elected clerk of the church November 14th, 1903, and filled that office until December 2nd, 1923, when he was granted a letter of dismission to join in the organization of Memorial Primitive Baptist Church, in Stem. Believing he possessed the qualifications of a Deacon, he was ordained to that office in Camp Creek Church August 9th, 1903, by a presbytery composed of Elders Albert Blalock and J. J. Hall, which office he faithfully and prayerfully filled to the close of his life, being chosen Deacon of Memorial Church when it was organized. August 20th, 1906, the County Line Association, in session with Mt. Zion Church, Halifax County, Virginia, decided on account of the large number of churches composing that body, and the large territory covered by it, to divide it into two associations, named the Upper and Lower County Line. Mr. Gooch was elected clerk of the Lower Line Association at that time, and until his death held that office, retaining through all the changes of time and surrounding disturbances the love and fellowship of the brethren. When his health began failing, several times he asked to be relieved of the office, but the Association refused to consider his resignation, saying they would appoint help for the work, but desired that he remain clerk as long as he lived. He was untiring in his efforts for peace, and in striving for the general welfare of the churches. His greatest joy was in listening to the gospel preached, and in serving his brethren. He loved the truth, and was zealous of the doctrine and order of the Lord's house. He was well established in the principles of predestination, foreknowledge and election of God, saying that was the only doctrine of any comfort to him. He was patient and forbearing with those who did not see as clearly or

deeply on some points of doctrine as others were favored to see, yet there was no compromise when the truth was assailed. In relating his experience, he said he was shown more plainly the beauty of the true church, while listening to a bitter denunciation of it from the pulpit of another order, and he felt then, if enabled to do so, he wanted to join at the first opportunity this "sect everywhere spoken against," for he loved that people, and wanted to live with them and share the reproach and abuse heaped upon them. At the next meeting day at Camp Creek he offered himself to the church and was received. His life proved his abiding love for this people, and that he "served the Lord with gladness." Some years ago he was deeply impressed with the desire for a meeting-house in Stem, more comfortable and convenient than the hall over a store, which he had years before fitted up and furnished for preaching service. Such an impression meant a striving to bring about its accomplishment, and, together with other willing hearts and hands, he wrought earnestly and well until Memorial Church-house was completed, donating the land upon which it was built, and giving untiringly of his time and strength and means. And how he delighted in its services! Only one day is it recalled that he was absent, and that was a grief to him. As long as he was able it was a joy to him to attend to the house and grounds, keeping them neat, clean and orderly. Like Paul, he felt things should be done decently and in order, and it was his desire to keep them so. As has been said of him, he loved his country, his state, his community, his church and his home, and his efforts were unceasingly directed, both by precept and example, to the betterment of each and all. But his chief joy was in his church and home. In business he was prompt, faithful and diligent. Since 1887 (excepting about seven years) he had charge of the Post Office. First as assistant at Tally Ho, and later as Postmaster when that office was moved to Stem. He held that position until his death, in all, a period of over forty years. When the Bank of Stem was organized in 1908, he was elected President, and filled that office until December, 1927, when, on account of his failing health and changing business conditions, it was decided that the bank be voluntarily liquidated. For a number of years he conducted a general merchandise store in the place. The Lord blessed him with a tender and responsive heart to those in need, even when denying himself to minister to their necessities. While greatly favored of the Lord, it was his lot to endure many deep and bitter sorrows, but an unseen strength supported him, and he manifested the spirit expressed by Job when he said, Though he slay me, yet will I trust in him. Patient and submissive through all his sickness and suffering, not a fretful or rebellious murmur escaped his lips. Calmly, and with a thoughtfulness and carefulness that was surprising, he made almost in detail every possible arrangement for the end, and was ready when the summons came.

A short service was held in the home Monday afternoon, April 8th, conducted by Elder D. V. Spangler, after which the remains were conveyed to Memorial Church, where they lay in state until the hour for the funeral, at 2:30 o'clock. The funeral service was conducted in accordance with his request, by Elder A. B. Denson, of Rocky Mount, N. C., Elder E. L. Cobb, of Wilson, and Elder D. V. Spangler, of Cascade, Va. When making the request to each one, he stated it was his wish they preach the gospel, with the ability the Lord gives, indulge in no eulogy, but at the close, if they wished, say that was the doctrine he loved and trusted in. We feel his wishes were complied with. The gospel was preached, and the songs of Zion sweetly sung. "Blessed are the dead which die in the Lord," who "sleep in Jesus, blessed sleep, from which none ever wake to weep."

I WISH to write a short tribute in memory of brother J. H. Gooch, who was a very dear brother in Christ to me. I knew him for fifteen years, and during that time I never knew any one who was more spiritually inclined at all times. I loved him because of the wonderful manifestation of the Spirit of God in him. In all my acquaintance, I never saw any one more Christ-like than dear brother Gooch. I feel thankful that I did try in my weak way to let him know that I loved him, and certainly he let me know in many ways that he loved me, and esteemed me very highly for the truth's sake. He was a devoted lover of the gospel, and I feel his steps were ordered of the Lord. His conversation was mostly on heavenly and divine things. Brother Gooch's advice and counsel was sought by both white and colored, on any number of things or subjects which came up among the people of his acquaintance, and no one came to him in vain for aid in any form. He was a pillar in his Association, having been the competent clerk of the Lower Line Association since it was organized in 1906, and a very useful member of his church since he joined, the second Saturday in June, 1897, that being the same day I united with the church. The knowledge of this seemed to draw us nearer together, if possible, notwithstanding the fact that it was several years afterward that we met, and the churches of our membership were seventy-five miles apart. Since I have known him, and we have been drawn together, he has visited my church, and I am very glad that he was able to be with us just two weeks before the Lord saw fit to call him home. That was the last time brother Gooch heard any preaching, and he was blest to greatly enjoy it. While I feel that he has gone to be with his Savior, he has left a vacancy no one can fill. I have every reason to believe that he felt as Paul said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 6-8. I dearly loved brother Gooch, and he always manifested a great love for me.

A. B. DENSON.

I TRUST in our God for guidance to write in memory of our brother, Joseph H. Gooch, who was a member and faithful Deacon of Memorial Primitive Baptist Church, in Stem, N. C., and who passed away April 6th, 1935, after a very useful life to his fellow-man, as well as to his church. Brother Gooch was a man that to know him was to love him. In all my life I have never met one more favored with the grace of our God to mete out fairness to his brethren. Always desiring peace, but not at the cost of principle or point of doctrine. He was very quiet in his speech, and in controlling matters of importance, and was a great help to the Lower Line Association. This Association has lost a faithful clerk, one who will be missed more than can be expressed, but will be felt. I pray his mantle may fall on his successor, brother J. J. Whitley, of the Durham Church. He was a lover of good, sound preaching of the gospel, and he loved the men that God enabled to preach the gospel. It has been an inspiration in my life to press on and on since learning of his love for me, and the preaching given me of the Lord, and I hope I may be favored in his memory to turn neither to the right or left, but grow deeper in the doctrine that men in their natural state do not love. I have heard him say he did not know where to draw the line, but he was sure all things were in the control of God.

By brother Gooch's request, I took part in his funeral service. There was a large congregation of people, and the most beautiful funeral arrangement I ever witnessed. It will be remembered by those present for years to come. May we bow our heads in humble submission to Him who doeth all things well, believing the dear Lord knows best, and in all his arrangements before the world was, it has, in his life and end, been just as He fixed it; feeling he is too good to err; and too kind to do wrong, and that all he does, or has done, is according to his determinate counsel, and that whatever is, is best.

May our God bless you, sister Gooch, and the daughter, Janie Gold, to be strong, and feel that all is well with your husband and father.

Yours in hope,

E. L. COBB.

WORDS fail to express our loss in the death of brother J. H. Gooch, of Memorial Church, in Stem, N. C. I have served his church as pastor for about eighteen months, and have known him for about twelve years. The longer I have known him the better I loved him. Brother Gooch was established in the doctrine and order of the Primitive Baptist Church: salvation by grace. He was a firm believer in the predestination of all things,

believing it to be a part of the doctrine of election, that "all things work together for good to them that love God." Not only did he believe this doctrine, but he walked it and talked it, to the glory of God, by an orderly walk and godly conversation. The love of God prompted him several years ago, with the help of a few other faithful brethren, sisters and friends, to erect a nice church-house near his home, in the town of Stem, giving liberally of his means towards it. He was chosen a Deacon of this church when it was organized, and since the days of the apostles I feel that none has served their church more faithfully than our brother. This service was a privilege and a pleasure, rather than a duty with him. In serving his brethren he served his God.

He requested the writer some time before his death to take part in his funeral service, and that we not talk of him, but of the doctrine he loved. The Scripture I felt impressed to use on that occasion was 2 Timothy iv. 6, 7: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." It is my desire, together with many others, I feel, to follow the example he has left us, looking forward in that blessed hope of meeting him, and all the redeemed, in that better land, where there is no sickness, sorrow, pain or death.

D. V. SPANGLER.

Mrs. ANNA MCKINNEY, of 433 South Mulberry Street, Ottawa, Kansas, and a well-known resident of Franklin County for thirty-three years, and our dear sister in Christ, died suddenly on Wednesday, April 17th, 1935. She had been in failing health for several years. She made her home with her son-in-law and daughter, Mr. and Mrs. Beryl Ross. They heard her cough during the night, and rushed to her side and did all they could to assist her, but her trouble proved to be a heart attack, and she passed away in about fifteen minutes from the time she was stricken. Sister McKinney was born August 18th, 1864, and at the time of her death was aged 70 years and 8 months, lacking one day. She was the daughter of Thomas and Sarah (Thompson) Turner, born in Pennsylvania, and in infancy moved to Kerneysville, W. Va., where she spent her girlhood. September 9th, 1896, she was married to Charles M. Polk. This union was severed in about two years by the death of her husband, who died October 15th, 1898. A son was born to them just a few hours after the husband was carried to the grave. The little one lived only a few days and then was also taken from her. December 29th, 1899, she was united in marriage to Charles A. McKinney, who departed this life October 15th, 1923. Two daughters were born to them, and both survive her: Mrs. Guy Briscoe and Mrs. Beryl Ross, both of Ottawa, Kansas. She came to Kansas in 1898, and after her marriage settled on a farm about nine miles east of Ottawa, where she lived for

twenty-one years, then moved to Ottawa, where she lived twelve years. Besides her daughters she is survived by three grandchildren: Anna Lucille, Edith Ernestine and Gerald Davis Briscoe, three brothers: David Turner, of Clayville, Pa., James Turner, of Chicago, Ill., and Edward Turner, of Martinsburg, W. Va. Sister McKinney united with the Primitive Baptist Church at the age of sixteen years, and all through the years that followed proved herself most faithful and devoted to the cause she espoused. She was sound in the faith, and was enabled by grace to show her faith by her works. It was our pleasure to receive her into our membership some years ago (I do not remember the date of her uniting with us). To associate with her was pleasant and edifying. She gave every evidence that she was of that number who are risen with Christ, for her affections were most assuredly set on things above, and not on things on the earth. She was a frequent contributor to the columns of the SIGNS OF THE TIMES, and her name has been circulated far and near through that medium. Her last article appeared in the April number, in which she remarked that it would probably be her last. Her words rang true. Her work is finished and she has now entered into that rest which remains to the people of God.

The writer of this was called to speak on the occasion of her funeral, which was held from Lamb's funeral home, in Ottawa, in the presence of a large gathering of relatives and sympathizing friends. We laid her gently to rest in the beautiful cemetery near Ottawa, confidently believing God in his mercy will watch over her sleeping dust, and in the morning of the resurrection of the dead will call it forth in his own likeness. Then shall we be satisfied. May the dear Lord guide, guard and direct us until then.

L. L. SCHENCK.

OUR sister in Christ, SYLVIA BURTIE SMITH, daughter of William and Melvina Stumpf, was born April 9th, 1860, in Cincinnati, Ohio, and died May 17th, 1935, in her seventy-sixth year. In the year 1885 she was united in marriage to Newton J. Smith, of Reily, Ohio, and to that union one son was born: Clarence M. Smith, of Cincinnati, Ohio, who, with the husband and one sister, is left to mourn. Sister Smith in early life was a member of the Missionary Baptists for several years, but became dissatisfied with the work system instead of grace, and do, instead of done, and she, with her husband, was received and baptized into the fellowship of the Old School Baptist Church called Indian Creek, at Reily, Ohio, where she remained until the end of her appointed time on earth. Her home was surely a Baptist home, and her delight was to talk about the beauty of Zion, the perfection of the works of God. Christ, and him crucified, the way, the truth and the life, was her theme in conversation. For several years she suffered much, but bore her suffering patiently.

We believe now her troubles are over and she has entered into the joy of the Lord. For her to live was Christ, but to die is gain. May the good Lord reconcile the lonely husband and son, the sis'er, friends and neighbors, and enable they to say, Thy will, O Lord, be done. Long before our sister died she had made arrangements for her funeral, and had left a request for me to preach the last rites, so, accordingly, at the Miller undertaking parlors, in Cummingsville, May 20th, I tried with the ability that the Lord gave me to speak of the finished salvation our God hath wrought, after which the body was laid to rest in the Spring Grove Cemetery, Cincinnati, Ohio.

GEORGE L. WEAVER.

DEACON G. H. TATUM, our beloved brother in hope of immortality beyond the grave, was born November 26th, 1866, and was taken from earth December 30th, 1934, making his stay here below 68 years, 1 month and 4 days. He was married December 16th, 1886, to Miss Mary E. Money, who preceded him in death just four years and one month. To their union were born eleven children, all of whom survive and were present to witness his passing. They are indeed a noble family of children, all grown, and nine have families of their own. We see in them the fruits of a well balanced adviser. After the departure of sister Tatum brother Tatum broke up housekeeping and made his home with his son-in-law and oldest daughter, brother and sister R. H. Houk, at Duncan, Okla. Brother Tatum was a man of sound judgment in worldly affairs and good counsel for his church, serving as deacon and clerk for many years, and was always ready to carry his part of the burden that fell upon the church. Brother Tatum was not perfect in this life, he had his faults, and with regret was willing to and did acknowledge them, not claiming any worth or merit of his own, but rejoiced in the evidence of a hope of being one of the beneficiaries of the merits and worthiness of the crucified Savior. He was sound in doctrine, not willing to sacrifice truth to gain earthly favors or applause from those who differed with him. He was always faithful to the cause of Christ, and ready to give a reason of his hope. Such faith and steadfastness is encouraging for we poor sinners to reflect upon. Oh how we will miss his presence and sound counsel at our church worship. Brother Tatum was apparently in his usual health until November 22nd, when he had a stroke of paralysis, from which he never recovered. He is gone from earth, but not forgotten. I would say to those who weep after him, Weep not, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Our dear brother is passed from this unfriendly world to the paradise of God. On December 31st, 1934, the writer of this article tried to speak words of comfort to the mourning relatives and a host of friends, after which we laid his body beside that

of his companion, in the Davidson burial-ground, at Davidson, Oklahoma, there to lie until the change comes. Yes, change, precious assurance of the resurrection of our vile bodies. "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: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." May God comfort and bless those who mourn.

Written by one who loved him and deeply mourns his passing.

W. N. GREEN.

GEORGE C. TOWNLEY was born in Calloway County, Kentucky, July 16th, 1842, and died January 31st, 1935, aged 92 years, 6 months and 15 days. His parents died when he was a baby, and he was taken to the State of Missouri, and lived there until the war between the States, in the spring of 1861, when he enlisted in the Confederate Army, Company A, Tenth Missouri Regiment, at Salem, Missouri. He was corporal of his company. December 7th, 1862, he was in the battle of Prairie Grove, Arkansas, and went into winter quarters at Little Rock. He was wounded in the battle of Helena, Arkansas, July 4th, 1863, and was taken prisoner. He spent twenty-one months in the prisons at Alton, Ill., and at Fort Delaware Bay, and was paroled at Meridan, Miss., in the spring of 1865. April 27th, 1865, he came to Buchanan, Tenn., and has been living in this community these seventy years. September 13th, 1866, he was married to Mary E. Chilton, who preceded him to the grave November 20th, 1927. Nine children were born to their union. One boy died in infancy and one died at the age of eleven years. Seven children survive, three sons, Billie, George and Gentry Townley, of Buchanan, and four daughters, Emily, Laura and Annie Townley, of Buchanan, and Mrs. Bettie Oliver, of Hazel, Ky., also three grandsons, Hollie and Preston Oliver, of Hazel, Ky., and Merritt Townley, of Buchanan. His children were at his bedside when death came. He was a strong believer in the Primitive Baptist doctrine and his home was a home for the Old Baptists. The writer cannot remember when the Old Baptists did not visit our home. Last October the Obion Association was at Hephzibah Church. The brethren came to our home, and papa wanted preaching, so we had preaching for two nights, and he said he enjoyed the meeting. The preachers we had with us were Elders Sykes, of Texas, Kerley and Lowery, of Tennessee, Prince, Henson, Whittington and Overly, of Kentucky. We sent for Elder Henson when papa died, and he came and spoke words of comfort to us.

GENTRY C. TOWNLEY.

RESOLUTION

ADOPTED in conference, on May 11th, 1935, by Memorial Primitive Baptist Church, in Stein, N. C.

WHEREAS, it has been the will of our heavenly Father to take into his glorious presence by death, the soul of our beloved brother and Deacon, **JOSEPH H. GOOCH**, and

WHEREAS, in the passing of our brother in Christ Memorial Church has lost as faithful a member as ever lived; one who believed in, walked and talked salvation by grace, and

WHEREAS, our brother has by faithful and devoted service for so many years manifested his deep love for the cause of Christ, and through whose efforts this church-house was erected, therefore be it now

RESOLVED, by a vote unanimously agreed and approved, that the name of Memorial Primitive Baptist Church be changed to James H. Gooch Memorial Primitive Baptist Church, in loving memory of our dear brother, who died as he had lived, remembering his church and those he loved, and further be it

RESOLVED, that we return thanks unto our God for the fellowship of our dear brother, and desire to say in his death, "Thy will be done," feeling he has fought a good fight, and has kept the faith; that he has finished his course, and has gone to be with Him whom he loved and served, and, finally, be it

RESOLVED, that we extend to the beloved family our sympathy; and that a copy of these proceedings be spread upon our Minutes, a copy sent to the bereaved, and a copy sent to "Zion's Landmark" and SIGNS OF THE TIMES for publication.

Unanimously approved and adopted, and ordered annexed to the conference Minutes.

D. V. SPANGLER, Moderator.

LAURA R. GOOCH, Church Clerk.

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

Ora Appley, N. Y., \$1; Sadie T. Nicoll, Md., \$3; Mrs. M. A. Harrit, Okla., \$1; David L. Blackwell, N. J., \$3; Mrs. H. A. Strube, Texas, \$2; Mrs. J. H. Gooch, N. C., \$1.50.

M E E T I N G S .

On the fourth Sunday in each month, until further notice, meeting will be held with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner of Roberts and Cottage Streets, at 2:30 in the afternoon.

R. LESTER DODSON, Pastor.

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

Meetings every Sunday (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

Sulphur Fork Old School Baptist Church meets on the first Sunday of each month, at 2 p. m. S. F. Pyles, Clerk, Campbellsburg, Ky.

Cane Run Old School Baptist Church meets on the third Sunday, and Saturday before, at 10:30 a. m., both days. George R. Turner, Clerk, George Barnett, Assistant Clerk, Turners Station, Ky.

Elk Lick Old School Baptist Church meets the fourth Sunday, and Saturday before, at 10:30 a. m., both days. J. William Mulberry, Clerk, Sadieville, Ky.

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, Shelbyville, Ky.

**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.

Seclusa Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and 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. R. 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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY,

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 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.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

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

J. E. BEEBE & CO.

MIDDLETOWN, N. Y.

I still have on hand some copies of the Autobiography and Later Writings of my father, Elder Silas H. Durand, and I am selling them at the reduced rate of \$1.00. If any of the brethren or friends wish copies they can get them by sending orders to me at 1929 Loraine Place, Ann Arbor, Michigan.

(MRS.) MILDRED D. GORDY.

DROPSY REMEDY.

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

ELDER C. W. ANDERSON,
St. Paul, Arkansas.

see first of this book for July number

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.”

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CORRESPONDENCE.

FAYETTE, Alabama.

DEARLY BELOVED BRETHREN:—I am sending something on my subscription, and thought I would like to say a few things to the dear editors and readers of the SIGNS OF THE TIMES. For these many years it has withstood all the fiery onslaughts of its Babylonish enemies, as well as those coming from the camps of Israel. We do not (as some who were once our brethren do) want to look at that as being the grace of God sustaining all old things or all numerous things, but, taking the holy Scriptures as our guide, when we find the “speckled bird” being hated, boycotted and all the venom of the spirit of darkness hurled at her, then we may rest assured that God is upholding her by his grace, reigning and controlling his subjects.

Brethren, the Baptists (there is but one body of genuine Baptists; the balance are impostors, yet God’s visible kingdom is not known in history by name, but by her walk and doctrine)

have always contended that God was a sovereign Ruler of not only his children by regeneration, but of all the posterity of Adam. Christ taught this glorious doctrine, and all the apostles taught it after him. From the apostolic church we are able to find a few here and there, down through the ages, who rejoiced in the fact that the God they worshiped was omnipotent and omniscient. But should we lose sight of this visible kingdom we are not to despair, believing that God has failed in any of his glorious promises. He is faithful that promised (Heb. x. 23), and inasmuch as he promised to build the church and preserve her so that the gates of hell shall not prevail against her, we may rest assured that to-day he is keeping her as his chosen church. “Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.”—Psalms cxxvii. 1. Here in language that fell from the lips or pen of the sweet Singer of Israel do we find that

the Lord builds the house. All plants not planted or builded by him shall be rooted up. (Matt. xv. 13.) We find in a perusal of Old Testament characters that by an eye of faith they were looking forward to the day when the promised Messiah should come. The law they were under was, to all outward appearances, a conditional law. If ye be willing and obedient ye shall eat of the good of the land. (Isaiah i. 19.) But how did they come out in such a yoke being placed on them? Their nation was trampled under foot and the inhabitants scattered to the four winds of the earth. Now we understand that this law was literal to them, but it had something hidden in it that had a spiritual signification. We are told that the law was a schoolmaster to bring us to Christ. (Gal. iii. 24.) Dear storm-tossed child, how has it been with you? That law that you thought to be unto life you found to be unto death. Indeed, that law was a gruff schoolmaster. Uncompromising and unmerciful. It demanded all and granted nothing. But, try as you could, you could not get life by it. So when your gods were all used up, it brought you to Christ. But now the Messiah comes! The "in that day" period of time has arrived! Righteousness has looked down from heaven and truth has sprung out of the ground. Fear not, Joseph, to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins, (Matt. i. 20, 21.) Take

courage and lift up your drooping faces, for Jesus paid the penalty that was justly due as yours. It was his people who were in debt and he came at the appointed time for their redemption. Ten thousand talents in debt and not a farthing to pay. But he canceled the debt and paid with his blood for all your sins. He took the law and it was nailed to the tree of the cross with him. Before going away he established, set up or founded his church as a visible organization. He had, by his own blood, purchased the church, the bride, the Lamb's wife. His salvation was secure, but being timely creatures they were to be left in the world. They were not of the world, as he was not of the world, so their worship, their conversation, was to be as becometh saints. Now, brethren, this church is a divine institution. Christ is the Head of the church that he alone built. He needed not, nor sought the help of man in building this church. Man could not help when he was crucified. He could not help in any of the work he (Christ) did while here in the world, because all that he did was for the salvation of his people, and vain would be any part man would have in it. In this church he alone gave all the laws and ordinances that she would ever need. Before going away he left them a glorious promise, that when he was gone the Comforter would come. What was that for? When the Spirit of truth is come he 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 show you

things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you. (John xvi. 13, 14.) This kingdom is built by sovereign, reigning power, and in the same measure that human merits are used in the commencement of it, just so is it kept that way. Have you heard that the church is about gone? Have you been told that Old Baptists need to get out of the rut? Have you heard it said that those churches that preach predestination and one salvation are not progressive and are in a cold state? These things are but the working of the Sarah-minded children of the kingdom. "Look now [Abram] toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."—Gen. xv. 5. This promise was from God, and he said it shall be. Yet we find that Sarah doubted at the promise and set up the first "ladies' aid society." But let us remember that God was to set up a kingdom that should not be destroyed. It shall not be left to other people, but it shall break in pieces all these Babylonish kingdoms and shall consume them (I suppose that is why all Arminians call the Old Baptists parasites, living on their converts), and it shall stand forever. (Dan. ii. 44.) By inspiration the curtains of time were raised and Isaiah was given to look down to that distant date and see Jesus. Hear him break forth in singing, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty

God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah ix. 6, 7. O dust of the earth, where do you come in? O man, what a vain creature art thou, to think that by thy flesh you might perpetuate this kingdom. The Lord alone adds to his church daily such as should be saved (Acts ii. 47), and I cannot find a creature salvation in this, although it was in time. But to the Lord belong only eternal things. Time is the allotted days of the world, but it is only part of the eternal things of God, so I am persuaded that the things the Lord saves his people from in time is only that everlasting salvation. We are accused of being the heretics in the new departure, but search history as you may you can find the saints contending that God designs all the afflictions, tribulations and darkness of his people, and that for the trial their faith, which is a time salvation, but wholly of the Lord.

Now let us look at the dear saints of this kingdom. Paul says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. That being true, let us rejoice in a sovereign God, because whom he foreknew them he also did predestinate, etc. Now who is going to distinguish between those things that

are called evil as to what work good? Shall we be guided into all truth by the Spirit of truth, or will designing men make the discrimination? Poor, weak, puny man, by nature, cannot discern the things that are working good for His people. If we are led by the gentle influence of the Spirit it is not ours to say that any one of the many evils in the world works, in itself, good, but that all things work together for good. Does this make or cause God's people to be licentious? God forbid. It does not show the love of Christ for his little children to hide behind the fact that the Bible teaches all events as working to the good of his people. Instead of that, there is much comfort in the thought that in the days of the apostolic church a people accused them of saying, Let us do evil that good may come. The writer calls this a slanderous report, and those with the same spirit are to-day making the same charge. God's people are commanded to do right; nay, it is their duty to do right, and no one can say when he is tempted away that God tempted him. The Spirit alone teaches righteousness. However, let us make it plain that all the wrath of man shall praise him and the remainder he will restrain. This ruling his kingdom belongs to the Lord; if he does not rule it and keep it we are taught that the watchman waketh but in vain. Not only is it necessary that he rule his kingdom, but it is just as necessary that he overrule the other fellow's kingdom. If he did not do that, then we have no assurance that the church

will stand any longer. And I firmly believe that could Satan or his hordes thwart God in the carrying on of the work of his kingdom here in the world, that the same power would be able to keep some of the trophies of his everlasting love out of heaven.

In a sweet hope,

W. D. GRIFFIN.

CASTLEWOOD, Virginia.

DEAR ELDER DODSON:—I have just read your good editorial in the June SIGNS OF THE TIMES and it so raised my poor drooping mind that I felt I must write and let you know how much I enjoyed it. I was feeling so cast down and lonely I thought of faithful Elijah (not that I am faithful) when he said, "I have been very zealous for the Lord God of hosts: for the children of Israel [God's own chosen people] have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away." Then when I read your editorial I felt there was one more at least who saw the faith and doctrine as I hope I see it. Then I felt as I thought how good old Elijah felt when the Lord answered him by saying, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Especially was I tied close to you when you said in this editorial, "We do not believe that Job meant he would see God in the flesh in the next life, for we are told that flesh and blood cannot inherit the kingdom of God." Here, as you say, is where faith is

needed: it shall not be required when the child of God gets to that glory world. Why my mind should be called so much along the following line of thought I am not able to say, unless there is a need for it. I greatly fear there is a falling away from the faith and doctrine of Christ and the apostles and too much zeal placed on what has and is going to be done with flesh and blood. If God's people did not first have eternal standing in Christ their eternal head, and a time standing in Adam, and manifested and developed in Adam, then I am at a loss to understand the Scripture of eternal truth. If it is the first Adam man that is born of the Spirit, and that is all, and nothing else, then might we conform to the holiness doctrine in the flesh? Then if there is nothing eternal about the Adam man until he is thus born of the Spirit, and the Adam sinner could not go to heaven without this birth, would there be anything eternal about the Adam sinner man to go to torment? or at what time would this nonelect Adam sinner be born a satanic birth? If it is the first Adam man that is born again, where is the origin of sin? Is there some tangible something or body besides the soul and body that thus brings forth sin? It is not that good ground and good tree that brings forth sin, or evil fruit, or that which is born from above and of the Spirit that sins. John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin." The Savior says, "A good tree cannot bring forth evil fruit, neither can a cor-

rupt tree bring forth good fruit." Again, James says, "Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." So I conclude if it is the first Adam man that is born again he does not sin, and if it be the soul man that is born of the Spirit it does not sin. But here seems to me to be the warfare between the first man Adam, of flesh and blood, which is at enmity against the Spirit and the second man Adam, or soul, that is born from above and of the Spirit. It is claimed by some good brethren that it is the first man Adam that is born again, yet they say he sins after this birth, which the Bible is as silent on as the chambers of death. As I have written in a previous article that is now in the SIGNS' office, which I suppose will come forth soon, how the people of God become sinners and how the dead are raised up in the resurrection at the last day, as I saw it. Paul says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." As I see it, Paul was not waiting for the atonement of God's people, for he already had that and was not waiting for it, but was waiting for the adoption of our body to be redeemed from the corruption of the grave and raised a spiritual body and fashioned like unto his (Christ's) glorious body.

Brother Dodson, I am getting old and very feeble in body and mind, I cannot get out in rough weather, but I receive good, comforting letters from the brethren and sisters, and love to

hear from them often. I would like to answer them all were I able, but as I am not, I will say to all who have written so consolingly that their letters are held in the highest esteem. I am well along in my seventy-fourth year, and it is nearly thirty-seven years since I first opened my mouth in public address. I know it will not be long before I go hence and try the reality of these things and I want my brethren and sisters all to know where I stand. I hope this is written in love for the truth, and not to be hasty or over zealous in my views. There is a vast difference between rebuke in love for the truth's sake and the good of the cause and the brethren, and quarreling and vain jangling among the brethren. Paul says, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." These were two eminent apostles. Peter loved Paul, in another place calling him "our beloved brother Paul." These things should be done in love, as with Peter and Paul, and not to destroy the brother. While this is true, a brother in duty will not take shelter under this to name and to unduly and uncalled for criticise his brethren, as is sometimes done. It is as a brother said, This is no time for coldness among the brethren.

I hope, dear brother, you may be blessed to write on and on, comforting the household in the pure faith and doctrine, to the confirming of the strong and reviving the weak.

Your little brother in gospel bonds,
W. L. EDWARDS.

ENDICOTT, Va., April 2, 1935.

DEAR BRETHEREN:—Inclosed find renewal for two years. Please excuse my delay. I hope the Lord of lords and King of kings is in the matter and may bless the SIGNS and its readers to believe the truth and contend for the same glorious truth in the future that it has in the past. I love the doctrine of salvation alone by the grace and power of God. The only way this doctrine is secure is in him who is a sovereign, supreme Ruler over all worlds, all times and all events. God either rules or he does not rule. Then if we say he rules, go on further and say God rules by his firm decrees all things, both in heaven and in earth. We cannot compromise by saying he rules in part and leaves other things to fate. This idea robs God of his omnipotence. God made the sun, moon and stars, and placed them in the heavens. He gave them a law: To give light by day and night, as well as for times and seasons. These great (sun) and lesser lights (moon and stars) have not varied a hair's breadth from the purpose of God in the beginning. If God is supremely great and powerful in ruling the heavenly bodies over the earth, he made and hanged it (earth) on nothing, surely he is able to rule man. God hath set the bounds of our habitation; all our times are in his hand; he doeth his will in the army of heaven and among the inhabitants of the earth. How wonderful to this poor sinner is the doctrine of grace when revealed from the great I AM to wretched, fallen man, who is ten thousand talents in

debt and not one farthing to pay with. Jesus paid the purchase price for his bride, the church, and redeemed her from all iniquity and will present the church to his Father in heaven without spot, wrinkle or blemish, in his perfection, which is righteousness, sanctification and redemption.

Overlook all mistakes, and may the Lord, the Giver, bless all to be humble and live at the feet of each other, esteeming each other as better than themselves, ever looking unto Jesus, the author and finisher of our faith.

From one of the least, if one at all, in hope of sovereign mercy, which was treasured up in Christ before the world began.

Your brother, I hope, in the Lord,
J. G. L. HASH.

WOOLWINE, Virginia.

DEAR READERS:—"Now ye are clean through the word that I have spoken to you."—John xv. 3. This quotation sets forth the sanctification of the Spirit. Again, we read that Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12. To know Jesus in the glorious display of the riches of his grace is to have the light of life. To love the people of God and the gospel is evidence of eternal life, and is one of the fruits of the Spirit. They shall not walk in darkness, in sin, for they have been delivered therefrom into the kingdom of God's dear Son. I remember several years ago I

dreamed I saw a beautiful light shining upon the dark earth, and to the right I saw a great road of light whiter than snow. It led out of sight and divided the darkness, which stood in walls. My father then said to me, "To the right." I saw a great road of light, and the farthest view shone with golden brightness and led out of sight. Tongue would fail to tell, pen would fail to write, for it was indescribable. The light of God shining in our hearts reveals many glorious things. It shows us there is nothing good in us by nature. We must be brought down in the depths to behold our sinful condition by reason of sin before we experience pardon through His blood, before we can enjoy the sweetness and power of the word. If no godly sorrow and trials and tribulations, no heavenly joys and happiness, but eternal woe in the sulphurous flames. If no grief because of sin, no heavenly pleasure to meet. If no love for God and his people, no faith to bear us up in our dying hour. If no grief because of sin, no sweet deliverance, no pardon of sin, no redemption and no salvation. If no soft melting feeling, no broken heart to feel the goodness of God. If no being stripped of the robe of self-righteousness, no wearing the robe of spotless righteousness. It is God that blesses us with spiritual desires, and will fulfill our desires to our greatest enjoyment. The people of God are the only ones who can keep the commandment spiritual, for the commandment is life. "Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." It is as impossible for the world to love this way as for them to pull down the natural sun into their possession. Because the commandment is life, Paul said, The commandment I thought to be unto life I found to be unto death, for when the commandment came sin revived, and I died. He died to sin and was made alive to righteousness, for life was communicated to his soul. But the world cannot love the Lord God with all their heart and soul and strength and mind, for Isaiah, the prophet, said, When we see him there is no form nor comeliness that we should desire him; a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him. (Isaiah liii. 2, 3.)

"Now ye are clean through the word which I have spoken unto you."—John xv. 3. Sound in doctrine, this word is applicable to the people of God whose souls are created in righteousness and true holiness. They are sanctified in soul and our bodies will be sanctified in the morn of the resurrection. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This light is the light of grace that enlightens us. "Now ye are clean through the word," which is applicable to every spiritual-born saint. How great the joy in the new birth, for life is communicated to the soul.

Your sister in the living faith, I hope,

MOLLIE SALMONS.

LOUISVILLE, KY., June 5, 1934.

DEAR ELDER DODSON:—I have just received the dear SIGNS OF THE TIMES to-day and have read your editorial and it is good. It was so interesting and of so much comfort to me I felt I must write and tell you about it, but words fail to express how much I enjoyed it. Oh is it not wonderful to read of others living, thousands of miles apart, who have never met nor seen each other's faces, writing and telling our views and feelings better than we can tell them ourselves? It makes me feel and believe we have been to the same school and taught the same lesson, and by the same Teacher, which is Christ, our blessed Savior. Dear brother, your editorial was so good and of so much comfort to me I feel I cannot refrain. I think we should try to encourage and comfort each other in this world of so much distress, sin and sorrow. Many times when I get the SIGNS, which I am always very anxious to receive, and read the many good letters and editorials, I feel I would like to write to each one and tell them how much I enjoyed their writings, but I feel so little and unworthy I just put it off. I have had the impression to write for publication, and have several times. I had not heard a Primitive Baptist sermon since last August, until last Sunday, when I went and heard Elder Chastine. He is an able minister. He spoke on the communion Sunday morning, as it was communion day, and in the afternoon he spoke about the destruction of Sodom and Gomorrah. There is nothing I enjoy more than being with the dear brethren and sisters and hearing

the sweet songs of Zion, and hearing of salvation by grace, giving God all the power, honor and glory, for I know if I am ever saved it will be by the grace of God and not by anything that I have ever done, or I or any one can ever do, for our arms are too short.

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

I understand our salvation was completed on the cross and every one our Savior atoned, suffered and died for will be safely housed in heaven. I, for one, fully believe not one drop of his precious blood was spilt in vain. The inquiry with me is, Am I included in that number? Sometimes the question arises in my mind, If we were not embraced in that number would we be interested in it? If we were not embraced we cannot change it, and I do not want to try, for I know it is all right, for it was fixed by One too good to err.

Dear brother, before I received a hope, when I felt myself to be such a great sinner, my prayer was, Lord, shelter me. Lord, be merciful to me, a sinner, seemed to be the breathing of my poor heart. I would go to different places and try to pray, then I decided I was going to cease praying, for I was too vile a sinner to try to approach such a holy God. But I could not stop saying, Lord, have mercy on me, poor me, for I felt I was forsaken and friendless. I enjoyed hearing people talk of religion, but did not want them to know I was interested. I remember being at a baptizing and oh how I desired to be baptized, if I were a fit subject. I went on in this way for about two years, and one Saturday night I

went to my grandmother's home to spend the night, and oh the burden of sin I was under. She and I went to bed in a room by ourselves and it seemed to be dark in a different way. After a time I went to sleep, but awoke about midnight, I think it must have been, and my great burden was gone. I felt that I loved every one and I was very happy. It seemed so light in the room I believe I could have seen to read, and that good old hymn, "Jesus, lover of my soul, let me to thy bosom fly," came into my mind. I do not know whether I sang aloud or not, but I was so happy I could not lie still. My grandmother awoke, and said, Adah, what is the matter? I told her there was nothing. I felt my troubles were all gone, but oh how badly I was mistaken, for doubts, sorrows and troubles have been with me all along my way. The next Saturday was meeting day at old Tirza Church, where my dear father was a member. I went with him, and after preaching they gave an opportunity for membership, so I (with five others) offered myself and was baptized the next day, which was the first Sunday in November, which was forty-six years ago last November. At that time I was eighteen years of age.

I would be glad to have a letter from you in answer to this.

Dear brother, I have not written as I intended, but have written as my mind led me, so I hope you will cast the mantle of charity over me, a poor sinner saved by grace, if saved at all,

ADAH CHANDLER.

DELAWARE, Ohio, April 10, 1935.

DEAR BRETHERN EDITORS:—After so long a time, I am happy to send you money to be applied upon my subscription to the SIGNS. My son came to see me the other day, and asked me if I had paid up for the SIGNS. I had not, and so informed him, also told him I was in arrears. He immediately wrote me a check, saying: "You may as well pay it now." Needless to say that both of us were happy. He was happy in love to me and his duty, while I was too happy for expression, to be blessed with so noble a son, and to have the blessed privilege of reading such sweet, strengthening thoughts that come to me from the pens of the dear, blest kindred in Zion. The editorials alone in this April number are worth the price of subscription; also the many letters on the same high plane. I am thinking of each one, also of others who write from time to time. Aside from the appreciation of their excellence, there is the hope springing up that I am one of the family of God, since it is written, Blessed are they who know the joyful sound.

Dear publisher, I feel sure that many other prayers ascend with mine, looking to the holy Comforter to sustain you in the loss of your wife. Many of us know the pain and loss of this experience. God is able to bear you up even in this.

Dear Elder Hunt, while I hope that you will not need to go to a poor house, yet may I tell you that God is able to make even that lonely place into a palace with his presence there. For

three and one-half years I have been in, not a county home, but a home for ladies of good character over sixty years of age, and I am the only Old Baptist among them. Often the fire burns within until I can hardly keep silent, and sometimes it just comes out any way, sometimes answered with sneers, but sometimes a kind glance or a tear in reply, and I do feel that the Lord dwells here also, and where he is we may still rejoice in his salvation.

Sister McKinney, may you be spared to send us many more words of cheer. I know you by name, and I trust also in a sure way, since I do seem to understand when you sing the praise of our Redeemer. [Sister McKinney was called from this earth life to dwell with her Redeemer April 17th, 1935, and her obituary was published in the July issue of the SIGNS OF THE TIMES.—ED.]

I would love to write a long letter to all the other writers in this number of the SIGNS. Sometimes I wonder if I should ever write at all, when something I have written looks to me so like myself. But there are no moments in life sweeter than those spent in hearing or reading the blessed truth of the gospel, and nearly as sweet to me when writing, so if the editors continue publishing what I write I fear that you must put up with me, especially as I cannot often converse with those of like precious faith. But do not waste pity in thinking me friendless here. When I have been away awhile sometimes I am literally covered over with the welcome bestowed upon me when return-

ing home. And they also grow more tolerant when I quote Scripture, but I cannot enjoy it as well as talking or writing to the dear Old Baptists, who seem to understand me better.

Since this has turned into a chatty letter, may I tell of the time when I first heard Elder Tatum preach? for I feel sure that he will not object. It occurred soon after I went to Texas to live. Elders Tatum and Slaughter came together to visit the church very near our home, and Elder Tatum was preaching a very convincing discourse relating to the necessity of the quickening by the Spirit, and as a final "clincher" he enacted what I would call a spiritual "movie." He seemed to be standing just at the edge of a deep pit, dangling a rope down into it. We could almost see both the pit and the rope, and he carried on a two part dialogue, about as follows: "Is the man down there dead?" "Oh yes, he is dead, but I will just throw to him this rope," which he proceeded to do (very realistically), saying, "Hey you down there, just grab hold of this rope and I will pull you to safety." "Now just what would you think of a translation like that? I will say that you would think, There is a dead man at the bottom and a fool at the top." He was very earnest, and so convincing I doubt if any Arminian living would have ventured a reply to him. Elder Slaughter and I exchanged smiles, though it was our first meeting together, and when service was over he came directly to me, and we had a very pleasant visit together, and enjoyed

many others afterward. How I would like to take one more trip into Texas, and once more clasp hands with all the dear brethren there but I would not like to again endure such terribly long and exceedingly warm summers. I might need to introduce myself, because I weigh about forty pounds more than I did while living down there, and there are many "silver threads" among the brown, acquired since the death of Mr. Peters, in 1929. I hope that the dust storms and the recent cyclones have passed over or around all the dear brethren down there, and elsewhere. What a cheering thought that the Lord encampeth around about his people, not only in Dixie, but east, west, north and south, so that even if reverses come he overrules it for good.

I am not content to just love those whom I love personally, but love goes out to each one everywhere who loves the Lord, and I long for that day when we all shall gather face to face with each other and with our Lord.

I have thought much of late about forgiveness. Do we really forgive every one his trespasses? Dear Lord, help us so to do. Forgive this poor letter.

JOIE E. WOODS PETERS.

SEASIDE, Ore., July 1, 1935.

DEAR EDITORS:—Father wishes me to write this little note to you, and if you deem it worthy you may publish it, that his dear brethren in Christ who have shown so much love and sympathy for him in his affliction may know of his appreciation of their charity to one so

unworthy. He now is spending the summer with us here at Seaside, Ore., hoping the coast climate may improve his general health. His sight he cannot hope to recover. He has been here five weeks, and says he feels much better than when he came, but being isolated from his brethren makes him appreciate all the more, the good letters from his kindred in Christ.

I am inclosing a letter from brother J. L. Kilgore, of Sweet Springs, Mo., which father would like to share with his brethren, if you deem it worthy of publication in your paper.

Written by Elder J. T. Barnes' daughter,

(MRS.) J. A. WEATHERS.

THE SACRIFICIAL ATONEMENT.

HE was led as a lamb to the slaughter, and as a sheep before her shearer is dumb, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? Solomon, the wisest of men, declared there is nothing new under the sun, and what is has been. The incarnation of our Savior foretold, declared and witnessed by the prophets and in the mouth of two or three witnesses every word is established as being the present. He was made flesh and dwelt among us. We beheld his glory. The time was come for the offering to put away sin to be made. The prophets saw it many years in advance. The record was witnessed in heaven by three witnesses.

It was witnessed on earth by three witnesses. The natural man has no part as a witness. Time is not a part of the plan of salvation, no future nor past, but one eternal now with our God. There were and are some books kept, and another book, which is the book of life, and this book contains the names of all the elect, or saved. The New Testament is the book of the generation of Jesus Christ. The atonement was made in the end of the Mosaic world. It takes in all the years from the creation of the world to the end of time. Here are embraced all the subjects of my Father's kingdom, which has no end. Our God loves them with an everlasting love. The atonement was and is to put away sin. These subjects are the children of God and joint-heirs with Christ, who is the Elder Brother of every one he receiveth. Drawn by the Father, drawn by the Son. (See St. John.) Now it seems that all the children are not shown the deep things of the Spirit. O blessed Holy Ghost, show unto us, as we hunger and thirst after the things of the Father, and thine shall be all the praise and glory. Our Redeemer's generation shall be declared by his ministering spirits. They shall declare the generation of Jesus Christ. How beautiful are their feet, their walks before their Master. When the last saint has lived and passed from time the everlasting kingdom of God's dear Son shall be delivered up to the Father, and the angel shall proclaim that time shall be no more. "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."— 1 John iii. 2. Even so, come, Lord Jesus.

J. L. KILLION.

JUNE 15, 1935.

ELDER J. T. BARNES—MY DEAR BROTHER:—I believe I just feel like sending you this poor letter. I heard from you again through the SIGNS. I cannot expect to hear from you personally as I have in the past. I will say that I am very well in body and in spirit. I am blessed to rejoice at times in God my Savior. I feel like this poor old world has no further charms for me, and that I am waiting for my Father's call, Come home. My treasures and hopes are where my friends are gone, and this labor and sorrow, which are the strength of the years following the three score and ten, shall soon cease with us. So, like the beloved Paul, to live is Christ, to die is gain.

Somehow our meetings are not as well attended nor the brotherly love as cordial as it used to be, yet the fault is mostly in me. I know in the flesh dwells no good thing. These seem to be times of declension, but our Father's will shall be done in the army of heaven and among the inhabitants of the earth. To his name be honor, power and glory for ever.

In much weakness,

J. L. KILLION.

DODGE CITY, Kansas, April 29, 1935.

DEAR BROTHER LEFFERTS:—This morning about four o'clock, as I was awakened by the roaring of the wind and the choking of the dust, this Scripture was at once brought to my mind: "Let favor be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."—Isaiah xxvi. 10. How surely the words of God's inspiration are to be fulfilled. In every age he has raised up witnesses to testify to the truthfulness of his foreknowledge, almighty power and wisdom, and not one jot or tittle can fail. Even the actions of the wicked as they go in the way of Cain, run greedily after the error of Baalim for reward, and perish in the gainsaying of Core, point out the wisdom of God, for he has declared the end from the beginning, and from ancient times the things that are not yet done, so it is being fulfilled before our eyes as the wheels of time move us slowly but surely onward toward the setting sun. Not only in the hearts of men is his mighty hand revealed, but to one who has viewed these vast plains of perhaps two hundred by eight hundred miles in the days when God smiled upon them and made them blossom as a garden of herbs as they turn to view them a wasted mass at His feet, dust covered and tempest-torn, with their millions of people apparently now ready to perish, comes the solemn confession, He is God of both the hills and the valleys. Still in these distressing times the Scripture quoted above seems

to be, from all scriptural measurements, being fulfilled more and more each day as men who seem to have the mark of the beast in their right hand buy and sell for such awful gain, while bells toll in great expensive buildings for mourners, with false prophets crying lo here and lo there, and many running to and fro in search of the word of God, and cannot find it. Surely now we have builded treasure homes to the Pharaohs of the land and as the nightfall approaches and the time of eating our last supper with bitter herbs, my heart asks the question, Who will be sheltered under the blood of the Lamb, be led forth by the servant of God to yon side of the Red Sea to eat the heavenly bread and sing the song of Moses and the Lamb over there? No matter how much we desire to know these things, they cannot be fully revealed; perhaps a glimpse now and then. They belong to the hidden treasures of God, and you and I have no right to or power to examine them only as he is pleased to present them to us by the Holy Spirit, who is his legally authorized guide and interpreter for us, if indeed we should be one of the "us" mentioned in verse twelve of this same chapter: "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." Brother Lefferts, in these two Scriptures I believe we are given a brief outline of the entire human race from the days of Adam on down to the final consummation of time. The wicked will not learn righteousness, and will deal unjustly, neither will he behold

the majesty of the Lord, although he dwell in a land of uprightness, while the others who are blessed by the hand of God, "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," goes on praising God and returning thanks continually in his heart to him because he (God) has ordained peace for him and wrought all his works in him. No individual can ever work out more praises to God than God has already worked in him.

A brother, I hope, in Christ Jesus,
ROBERT L. DAVIS.

RAWLS, Ark., July 2, 1935.

DEAR EDITORS:—I am some late in sending in my subscription, but I hope I feel thankful I am able to renew one more time to that dear paper I love so well. I hope I feel thankful I can pay up and send you one extra dollar to use as you see fit. Please forgive me for being late.

I see in our dear paper that sister Anna McKinney has been called home. She could comfort me with her writing. There is no doubt in my mind that she has gone to a better home. We will miss her writings very much, but we, too, will have to pay our debt; when the dear Lord calls we will go, and I hope to a better home.

I will close. Cast this in the wastebasket.

Yours in love, and in a sweet hope of a better world. Amen. Farewell in the Lord.

(MRS.) J. W. COON.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST, 1935.

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

J. E. BEEBE & CO.,*Middletown, N. Y.***"THE TREE OF THE CROSS."**

WE find in the New Testament the cross of Christ referred to as the TREE at least five times, and one of those references is taken from the Old Testament, which says, "Cursed is every one that hangeth on a tree." Jesus became a curse for us, hanging upon the tree of the cross. Thus the cross meant suffering "a living sacrifice." "See from his head, his hands, his feet, sorrow and love flow mingled down." Jesus, the Lamb of God, offered himself as an offering acceptable unto God, which was his reasonable service. Throughout all the Scripture, Jesus was set forth as the Lamb slain, yet man understood not. The disciples and apostles of Jesus were no better, they would never have known had it not been re-

vealed to them. After Jesus had suffered on the cross, been buried and rose from the dead, "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to SUFFER, and to rise from the dead the third day." Thus the tree of the cross stands out through all time as the place where Jesus took our curse away, becoming a curse for us, took away the handwriting of ordinances which were against us, nailing them to his cross, meaning thereby, that he himself suffered for all our disobedience. He learned obedience by the things which he suffered. So it is truly said, By his death we live, and through his blood, shed at the cross, we are absolved from sin's tremendous curse and shame. The law accuses and condemns, but the apostle tells us "the law was our schoolmaster to bring us unto Christ." Thus the law, by its teaching and its threatenings, drives us to the tree of the cross. How wonderful this is as we consider the word of truth which declares that in the beginning, when man was first created, God said unto man, "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." Our first parent partook of that tree, and through his disobedience to God's command death passed upon him and his offspring. His offspring all died in him, therefore it is written, "For as by one man's [Adam's] disobedience many were

made sinners, so by the obedience of one [Christ] shall many be made righteous."

Partaking of the tree of the knowledge of good and evil meant death, but partaking of the tree of the cross means life and peace with God, through our Lord Jesus Christ. We speak of looking to the cross, when we mean looking to Him who hung upon it, to his suffering and death. They ate of the first tree and died, we eat of this tree and live. Jesus himself said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Thus from the cross, or suffering of Christ, springs the life and health of all God's people. It was there that his body was broken for them, and by virtue of his obedience unto death he of God is made unto us wisdom, righteousness, sanctification and redemption. Thus to eat his body and to drink his blood is to be partakers of the fruit of this tree. From the cross springs peace and righteousness, peace through the blood of the everlasting covenant and righteousness that covers us and hides our shame ever from view. Very different is this robe which Christ hath wrought from that which Adam would fain have covered himself with. It is written, "And the eyes of them both were opened, and they knew that

they were naked: and they sewed fig leaves together, and made themselves aprons." These did not cover them when God spoke, for Adam said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." He could not hide from God, yet God has hid his people in Christ, the cleft of the rock, and it is by the obedience of one (Christ) many are made righteous. It is this righteousness of Christ that exalteth A NATION, so that they are a holy nation, a peculiar people, etc. Now we have been speaking of the cross of Christ, of what he suffered for us, the Just for the unjust, but it was our intention when commencing this article to write of the cross of the Lord's people, for they also are partakers of the sufferings of Christ. Let us first emphasize the fact that though we suffer with him, each bearing a cross, yet our cross is not to expiate sin as his was. He stood alone, trod the wine press alone, and of the people there was none with him, when he made his soul an offering for sin, but there is a fellowship with him in the cross, for only broken-hearted sinners can fellowship a broken-hearted Lord. He learned obedience by the things which he suffered, but we, in the cross laid at our door, learn of Jesus, who is so vitally one with us that he is our obedience. God thus uses afflictions, which are a cross to us, to show us what Christ has wrought on the tree of the cross for us. There is no way we can learn or know of the peaceable fruits of righteousness but by God's way, for such fruits grow on no other tree but

the cross, yet we do well to consider that the cross of itself can do nothing. Many people are hardened when passing through trials and afflictions. Jesus said, "The cup which my Father hath given me, shall I not drink it?" and God, who gives the cup, must sanctify it to us, or there will be no real gain. Here we would say that the same Spirit that was in Christ, spoken of as the eternal Spirit, must be in every member of Christ's mystical body. Many men have sinned the sin David did, and have never been exercised thereby. David, through the indwelling of God's Spirit, was greatly chastened, in which chastisement he mortified the deeds of the body. While he was passing through the trial it was very grievous, yet afterwards it yielded the fruits, the peaceable fruits of righteousness, as he was exercised thereby. There is no way one can learn in God's school but by the cross, and it is well for us when we know whatever cross lies at our door, cometh from the Lord. We have often asked ourselves when we have been supplicating the eternal God to bless us, that we might be a blessing to his dear people, or as we often feel to call them, his poor and afflicted people, Do you know what you are asking for? You are asking a heavier cross, more and perhaps, more bitter trials, a felt absence of the God you love, so that you also shall cry, "If it be possible, let this cup pass from me," to be deserted by your brethren, and God-forsaken too? It is here we

fellowship our Lord, as the Spirit of God stirs up our nest, and it was through such a strange and varied course that the Lord led Jacob, and there was no strange god with him. One says,

"Lord, what is this? I trembling cried,
Wilt thou pursue thy worm to death?
'Tis in this way, the Lord replied:
I answer prayer for grace and faith."

The proud, he is able to abase, but he does it often as a friend, as a father doeth to a son or daughter in whom he delighteth. If it be his holy will to send heavy afflictions, hard for the flesh to understand, yet he is guided by tender mercy, and is full of pity, and often he will take away the affliction when we have learned the lesson well. Whatever be his will, it is best for us, for our affections would be set ever on things of the earth, we seldom would even look up unless we had a cross. Lord, reconcile us to the cross. The things which the flesh found pleasure in are now painful, and through the sanctifying work of the Spirit we glory in the cross of Christ, and esteem the reproaches of Israel better than all the treasures of Egypt. How often we live to bless the Lord for afflictions and trials, for in them we experience the sweetness of a Savior's name, the preciousness of his presence, and have our hearts and affections set upon things above. One does pity poor souls whose portion seems to be fully in this present world, who tread under foot that which is priced above rubies, and are content with the husks which the swine do eat,

who mind earthly things. Yes, one feels to pity such, but they are satisfied, so were we until the Lord experimentally chose us in the furnace of affliction, and now we glory in tribulations, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." When Hezekiah had the sentence of death in himself, it was then he turned his face to the wall and wept sore. When deliverance came, he said, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live."

Thus to-day let us bless the Lord for the tree of the cross, where we learn patience and are made to know a Father's love. A daily cross makes us thankful for small mercies, makes us have more frequent longing for God's "WELL DONE," than for the approval of our fellow-men. A daily cross will cause this world to appear as a bauble when compared with our heavenly home, especially if the Lord has taken our earthly props and comforts away. Trials in body and mind and circumstances, sanctified by the Spirit, will make us long for the consummation of our blessed hope, when we shall see Jesus as he is and be like him for ever and ever.

G. R.

CIRCULAR LETTERS.

(Written by Elder H. C. Ker.)

The Delaware River Old School Baptist Association, in session with the Kingwood Old School Baptist Church, Locktown, New Jersey, May 29th and 30th, 1935, sendeth greeting to the several associations and meetings with which we correspond.

BELOVED BRETHREN:—As our annual Circular Letter is due, the one word "Grace," and the question, What is it? shall be our subject.

Perhaps there is no subject of the Scriptures more important. Perhaps no subject is so little understood by the masses of men. Surely no subject should be emphasized more. After an acquaintance and experience with and in the ministry for many years we have never heard any man tell his audience what "grace" is. This is our one point in this short letter, and we wish that every statement be tried by the holy Scriptures, which are the infallible record of God, by which every thing pertaining to godliness must be tried to see if it be true, just and right. When the Lord put Adam in the garden of Eden to keep it and dress it, he gave him a law by which his life therein should be governed. The law gave him right to all the trees of the garden except one, which was called the tree of the knowledge of good and evil. The law said to him, "In the day that thou eatest thereof thou shalt surely die." That law was the word of God, hence was holy, just and good, and for Adam to transgress it meant death to him and

all his posterity. He did eat of that tree, in violation of the law, and immediately became dead in trespasses and sin, separated from God, driven out of the garden, and the flaming sword was placed at the entrance of the garden to avoid his return. In that sad state and condition the Lord made Adam the promise that the "seed of the woman should bruise the serpent's head," or undo Adam's work in bringing sin, and death by sin, into the world. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So by the obedience of one, Christ, shall many be made righteous. Here is the key to the subject, "grace." If the law of our land holds the transgressor thereof responsible for his disobedience, and the guilty must meet its every demand, how much more so does the law of God hold the guilty accountable. Should man commit wilful murder the law says he shall die. If he were to faithfully promise never to transgress again, and were able to keep that promise, would the law excuse him? Certainly not. If all men have sinned and come short of the glory of God, does God's law excuse the guilty upon the promise to do better? Certainly not. The only hope of a man indicted for crime is to prove that man innocent in the eyes of the law of the crime of which he is charged. This is often done, but every man was guilty in the eyes of God's law, because all had sinned; hence by nature all were under the curse. All being in this condition, "without hope and without God

in the world," the Lord manifested his mercy to men in sending his only begotten Son to die that they might live. Christ met every demand of God's law, suffered all its penalty, the Just for the unjust, that he might bring us to God. Therefore Paul tells us that we are saved by grace through faith, and that not of ourselves, it is the gift of God. Since the sinner therefore could not merit the favor of God, since he could not undo what he had done, salvation is God's free, unmerited gift, which is "grace."

It seems remarkably strange that while all intelligent persons admit the above facts, many still contend that men are saved by their own works of obedience and self-righteousness. The apostle tells Titus plainly that men are not saved by works of righteousness performed by them, neither are they called with an holy calling according to their works, but according to the purpose and grace given them in Christ before the world began. A man condemned to death by the law and in the death-house awaiting the day of execution is no more helpless to work himself into the favor of the law and be excused for his crime than is the man condemned by the law of God for sin. The apostles conceived the idea that they could do some things themselves, and desired, each, to be the greatest in the kingdom, the Savior said, Except ye be converted, and become as little children, ye shall in no wise enter the kingdom of God. Little children are helpless, can do nothing whatever for themselves. This is why, it seems to

us, the Savior said "little children." There must be a realizing sense of this helplessness and a revelation of the power of God before any man can know experimentally that salvation is by grace and in no sense of creature works. If the children of God are the workmanship of God, created in Christ Jesus, what part of the work did they perform and what part in the creation did they take? Such questions put the wisest men to silence, as was the case with Job when the Lord asked him, saying, Where were you when I laid the foundations of the earth? That question reminded Job that he was not in existence when the Lord laid the foundations, hence had no part whatever in the work. The word "create" means to bring into existence that which did not before exist. Hence if the children of God were created of the Father in Christ Jesus, what part of the work did they perform? Absolutely none. Therefore salvation is by grace, to the glory of God the Father, and because of this salvation they are called with an holy calling unto holiness and everlasting life. But salvation by grace is not for eternity only, but for this time state, that the children may be saved now from falling away from the doctrine of Christ; that they may be saved from despair when overtaken with the afflictions of this world; that they may be kept from evil in the day of temptation; that the tongue be bridled that it speak no guile; that the hands be governed that they commit no crime. It is also a light to the pathway of the pilgrim, that the feet be

kept in the way of peace. When we see the mighty works of God in building his spiritual house, the song is grace, grace unto it. Then of grace let us sing, of grace let us preach, of grace let us write. Amen.

H. C. Ker, Moderator.

DAVID M. VOORHEES, Clerk.

(Written by Quincy A. Gladding.)

The Baltimore Old School Baptist Association, to the churches composing the same, in joint session assembled at Black Rock meetinghouse, Saturday and Sunday, June 1st and 2nd, 1935, and to the associations and churches with which we correspond, sends christian greetings.

DEARLY BELOVED BRETHREN:—As has been our past custom, we send you this Letter to assure you of our undying love and affection. We do not see each other as often now in these days of trial and tribulation as we would like to, but, blessed be the God and Father of us all, we still cherish you in our memory and give praise to him for the gift of his dear Son Jesus, and the promise that we shall all meet again in his heavenly home which he has prepared for us, where there will be no more parting, no more sorrow, no more trouble, for God says he will wipe away all tears from our eyes. Oh blessed hope! though very small at times in our vision, we would not give it up for anything in this world. Paul says in Romans eighth chapter, twenty-eighth verse, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The wonderful predestination and calling of God's children is so clearly taught in this chapter that it seems that no one could deny it, yet we are so few in num-

ber that stand for it, and seem to be getting smaller as years go by. In the thirty-first verse he says, "If God be for us, who can be against us?" It is a wonderful God that we trust in, one who is able to do all things after the counsel of his own will. He has given us his blessed promise that he will never leave nor forsake us who put our trust in him and believe in his name.

We are so few in number that we cannot announce our next meeting at this time, but, the Lord willing, if able to have it, notice and date will be published in the SIGNS OF THE TIMES.

J. T. ROWE, Moderator.

QUINCY A. GLADDING, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, assembled with the church at Black Rock, Baltimore County, Maryland, June 1st and 2nd, 1935, sendeth love and fellowship to the associations and meetings of the same faith and order with whom we correspond.

DEAR BRETHREN IN CHRIST OUR SAVIOR:—You are commanded, "Let the word of Christ dwell in you richly in all wisdom." Even so we rejoice to record that your messengers have come to us bearing loving messages from the God of love, proclaiming to the chosen of Adam's race the riches of their inheritance, and their indisputable right to the heirship that cannot be taken away from them, because of its being a joint heirship with their living Head, the great Conqueror of sin and death and hell. May we all endeavor as much as in us lies to keep the unity of the Spirit in the bond of peace, looking unto Him who hath all power in heaven and in earth for strength, exhorting one another, and much the more as we see error, both of the old and the

new devices of men, being promulgated by some calling themselves Baptists. While our ministering brethren have been few, we have had very able preaching, and have proclaimed the same glorious doctrine of salvation by grace alone, to the comfort of every saved sinner who has been privileged to be present to hear.

Our next Association we hope to be able to announce in due time, through the providence of our great and loving Father of us all.

J. T. ROWE, Moderator.

QUINCY A. GLADDING, Clerk.

The Delaware River Old School Baptist Association, in session with the Kingwood Old School Baptist Church, Locktown, Hunterdon County, New Jersey, sendeth greeting to all the household of faith with whom we correspond.

DEAR BRETHREN:—Once more we have been permitted to meet in an associational capacity. We have been favored with a good attendance and love and peace have been manifested in the meeting and the preaching has been in the demonstration of the Spirit. Our visiting ministers have been few, but the doctrine once delivered unto the saints has been contended for.

The next session of the Association is appointed to meet with the First Hopewell Old School Baptist Church, at Hopewell, Mercer County, New Jersey, beginning Wednesday before the first Sunday in June, 1936, and continuing three days, when we again hope to meet in sweet fellowship.

H. C. Ker, Moderator.

DAVID M. VOORHEES, Clerk.

OBITUARY NOTICES.

SAMANTHA L. SEAL was born August 23rd, 1856, in Madison County, Iowa, daughter of James and Margaret Bowles Epperson, and died March 24th, 1935, in Whatcom County, Washington, aged 78 years, 7 months and 1 day. She was united in the holy bonds of matrimony in Madison County, Iowa, to Timothy N. Seal May 14th, 1876, by Elder P. Doty. To that union there were born nine children, five boys and four girls: Mrs. Maud House, on the home place, near Dunning, Wash.; Clarence, living on the same place; Daisy, Olson and Yeisley, of Lind, Wash. These are all of the living children. The dead are James McDonald, born June 17th, 1876, died August 22nd, 1876; Eli, born September 23rd, 1883, died March 26th, 1887; James Arthur, born August 26th, 1886, died March 10th, 1887; Bessie Garland, born April 13th, 1890, died October 26th, 1894; Ollie Fredelia, born August 21st, 1894, died December 15th, 1894. She is also survived by two brothers, Allen Epperson, Port Angeles, Wash., and W. J. Epperson, Missouri Valley, Iowa; seventeen grandchildren, twenty-five great-grandchildren and two great-great-grandchildren.

She joined the Old School Baptist Church at Loveland, Iowa, July 10th, 1910, and was baptized September 11th, 1910, by Elder Moss. She, with her husband and family, lived in Iowa until February, 1901, when they came to Adams County, Washington, and settled on a homestead near Lind, where they lived until 1915, when they came to Whatcom County, Washington, and settled near Dunning, where her husband died in 1932. Then she left the old home and went to live with her daughter Maud, who then lived at Minneapolis, Minnesota. But she could not be satisfied long in one place, and finally came back to her home near Dunning, Wash., where Maud and her husband came to live, and where she passed away. After she and her husband came to live in Whatcom County they lost one son by death, who only lacked fourteen days of being twenty-one years old. This was a great shock to both her and her husband. Timothy Jr. was killed while he was east of the mountains. It was reported that it was accidental, but they were not sure of this. It is one of the mysteries that was never solved, and that makes it harder to bear. But now she has the loving Savior to go to with all her trials, and she said, "He knows all about it," and he never failed to comfort her. Just a short time before she passed away, Daisy had been singing to her, and her bed was lit up with a heavenly glow, and she said, Oh that was grand. All of her living children were with her during her last illness.

I was called to conduct her funeral services, using as a text the one word which means so much to us: "Jesus." She never said much about her experience, for she said others had so much more than she had, but it was enough to give her

a hope which is both sure and steadfast and reaches to that within the veil, whither the fore-runner hath for us entered, even Jesus. Although she had so much sorrow, she was always cheerful. She has gone from us, but we cannot wish her back, for she has had her share of suffering here, and has gone from the evils to come to bask in the smiles of her Savior. Sleep on, dear sister, and take yourself rest, we all must follow you soon.

DAVIS BURCH.

BARTON H. STARR, our brother in Christ, passed away from this earthly life June 26th, 1935, at his home, near Mercersburg, Pennsylvania. He had been afflicted with heart trouble for a long time, and for the past nine months of his life was not able to get any rest except by being propped up in a chair, both day and night. He was born November 18th, 1857, making his stay on earth 77 years, 7 months and 8 days. He was twice married. His second wife, formerly Miss Ella Clevenger, survives him. He has four children living, and there are also twelve grandchildren and two great-grandchildren. He has two brothers living: Joseph C. Starr, near Herndon, Va., and brother Thomas Starr, of Chestertown, Md. Brother Starr was baptized July 29th, 1933, into membership with the Sidling Hill Church, Fulton Co., Pa. He had experienced a precious hope in Christ many years ago, but did not unite with the church until near the end of his pilgrimage. For thirty-two years he had been employed on the campus of the Mercersburg Academy and had been respected and esteemed by all the students and faculty. Doctor Edwards, the Headmaster of the Academy, was present at the funeral and made a few appropriate remarks testifying to the regard in which our brother had been held by all at the school. It is a blessing from the Lord when our people can have a good report of them that are without.

Funeral services were held in the meetinghouse at Sidling Hill, interment in the cemetery there. Our brother was firm in the fundamentals of the christian faith as held by all truth-loving Bible Baptists.

H. H. L.

W. T. BIRDSONG, or "Uncle Bill," as he was familiarly called by his friends, departed this life at the home of his son, Dr. T. C. Birdsong, at Shiloh, Arkansas, June 18th, 1935, after a few hours illness. He was born in Graves County, Kentucky, October 30th, 1850, and came to this, then Vanburen County, with his parents at the age of ten years. In 1873 he was married to Miss Alpha Jackson, a little lass of Kentucky parentage, and out of the wilderness they carved their home. Five children were born to them, four of whom died in early childhood, and his wife preceded him to the "river's other side" by some forty years, since which time he had lived with

his son. He left surviving him one son, three brothers, two sisters and a host of relatives and friends. "Uncle Bill" was a devout Christian and a member of the Primitive Baptist Church. His entire life was a literal exemplification of the oft repeated belief, that God was in his heaven, and all would be right with the world. He hated frauds and hypocrites with all his old-fashioned fellow-men, and his existence should only be justified by giving to the world the best he had. He kept his troubles to himself, and "never burdened the world with his woe." He retained his physical and mental faculties to the last. God was kind to him, even in death, as the end came as he would have wished, suffering only a few moments before the end came.

[THE foregoing obituary is a clipping from a Kentucky paper and sent to us by brother Birdsong's son for publication in the SIGNS.—Ed.]

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

Mrs. Ananias Hastings, Md., \$2; Wm. H. Morris, Mo., \$1; Mrs. Clara Parker, Ore., \$2; Mrs. Earl D. Stevens, N. Y., \$3; Mrs. J. W. Cain, Ark., \$1; Mrs. Orien Mellott, Pa., \$1.

M E E T I N G S .

The Lord willing, the writer will be with the church at North Berwick, Maine, the third Sunday, and Saturday afternoon before, in August, 17th and 18th. A cordial invitation is extended to all lovers of the truth to be with us on that occasion.

R. LESTER DODSON.

The annual all-day meeting of the Brookfield Church is scheduled to be held as usual this year at Slate Hill, N. Y., on Friday, August 23rd. It is expected that Elders Charles W. Vaughn and Arnold H. Bellows will be with us. We cordially invite all who desire and can to come and meet with us.

R. LESTER DODSON.

The Maine Old School Baptist Association will be held, the Lord willing, with the Bowdoinham Church on September 6th, 7th and 8th, 1935. All lovers of the truth are invited to meet with us.

MENERVA F. DUNLAP, Clerk.

The annual meeting of the Lexington-Roxbury Association will be held with the First and Second Old School Baptist Churches of Roxbury, New York, at the Yellow Meetinghouse, below Roxbury village, on Wednesday, Thursday and Friday, September 11th, 12th and 13th, 1935. All brethren, friends and lovers of the truth and ministers

of our faith and order are cordially invited to be present with us. Those coming by bus or train on Tuesday before the Association will stop at Halcottville, where buses and trains will be met. Those coming to Halcottville Wednesday morning may go to the post office, where proper directions will be given for their entertainment.

ARNOLD H. BELLOWS.

Through the mercy of an ever-kind Providence, we are once more permitted to announce that the First Kansas Association of Regular Old School Predestinarian Baptists will meet, if the Lord wills, with the Little Flock Church, in Oklahoma, on Friday before the second Saturday in September and continue three days, the 13th, 14th and 15th of September, 1935. The place of meeting to be near Booker, Texas, which is just across the State line from the place of meeting. Those from a distance who wish to attend should come to Shattuck, Oklahoma, if by bus, they will there take the train for Booker, as there is no bus line to Booker. Should any who have not their own conveyances get to Shattuck too late for the train, then call Willard Garton, who will send conveyance to the place of meeting. For any further information write to Willard Garton (the church clerk), Booker, Texas.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

The Original Mount Zion Association of Regular Predestinarian Baptists will meet in her ninety-fourth annual session, the Lord willing, with Mt. Lebanon Church, Kansas City, Missouri, October 4th, 5th and 6th, 1935. The place of meeting is at the end of the Twenty-seventh Street car line, in the eastern part of the city. We welcome all lovers of his doctrine.

DANIEL A. J. ADAMS, Moderator

Odessa, Missouri.

(Mrs.) J. W. TAYLOR, Clerk,

Pleasant Hill, Missouri.

On the fourth Sunday in each month, until further notice, meeting will be held with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner of Roberts and Cottage Streets, at 2:30 in the afternoon.

R. LESTER DODSON, Pastor.

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

E. B. AULT, Church Clerk.

The 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
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.

Sulphur Fork Old School Baptist Church meets on the first Sunday of each month, at 2 p. m. S. F. Pyles, Clerk, Campbellsburg, Ky.

Cane Run Old School Baptist Church meets on the third Sunday, and Saturday before, at 10:30 a. m., both days. George R. Turner, Clerk, George Barnett, Assistant Clerk, Turners Station, Ky.

Elk Lick Old School Baptist Church meets the fourth Sunday, and Saturday before, at 10:30 a. m., both days. J. William Mulberry, Clerk, Sadieville, Ky.

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, Shelbyville, Ky.

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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and 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.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 103. MIDDLETOWN, N. Y., SEPTEMBER, 1935. NO. 9.

CORRESPONDENCE.

ISAIAH XLV. 15.

“VERILY thou art a God that hidest thyself, O God of Israel, the Savior.”

God is beyond the wisdom of man. Christ crucified is unto the Jews a stumbling-block, and to the Greeks foolishness. Though men may speak of gods many and lords many, yet the world by wisdom knows not God. When “the God of Israel” was manifest in the flesh, he took upon him the seed of Abraham. “He was in the world, and the world was made by him, and the world knew him not.” Yet how precious is the testimony of the apostle: “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—John i. 14. Hidden from the natural sight and wisdom of men, yet by the unspeakable mercy and power of the Holy Ghost revealed to the faith of the elect, so that they endure as seeing him who is invisible. (Heb. xi. 27.) But cannot man, by

diligent study, by concentration of the powers of the natural mind upon the Scriptures, find out God? Never! The thoughts of the wise are vain. When every possible investigation has been made, the natural man can conceive of nothing but an idol, which in his vain imagination he thinks is the only true and living God. (Rom. iii. 11.) In types and shadows, in all “the ordinances of divine service” in which typical Israel worshiped God under the first covenant, how hidden was the way of the Lord. The natural Jew might observe all these things in the letter, and yet utterly fail to know the mercy, the grace and the salvation of God, and even the one who was “a Jew inwardly” how were all the things of the Lord, veiled in types and shadows. The things that are made, the marvelous works of God which men behold. Oh what power, what majesty, what handiwork we see! Our thoughts are lost when we try to think of the infinite greatness of the invisible God. Are there not times when, in our medi-

tations in spirit we exclaim, "Lo, these are parts of his ways; but how little a portion is heard of him; but the thunder of his power who can understand."—Job xxvi. 14.

"Verily thou art a God that hidest thyself, O God of Israel, the Savior." The Scriptures peculiarly belong to the Israel of God, and in the manifestation of them as born of the Spirit how true it is in their experience, that their God, their Savior, hideth himself. When first brought under divine teaching, made alive to their sad and awful condition as vile transgressors of the law, which is holy, just and good, what woe does the poor sinner experience! He feels the holy anger of God revealed in the law to burn against him, condemned and bowed down beneath the burden of his transgressions. From day to day he gropes along with many sighs over his sinful condition. The cry, "God be merciful to me a sinner," is in his heart, but he fears there can be no mercy in store for him. How can there be mercy for me? How can the Lord love such a rebel? How can the Lord show kindness to such an ungrateful worm? He feels the holy God dwells in "thick darkness," and from the thick darkness issues forth condemnation and woe to the transgressor. The demands of the Lord in the law wax louder and louder, and the strength of the poor sinner weaker and weaker. Amidst all the condemnation and sorrow which the elect of God experience when they are made to feel their sinfulness before the Most High how hidden is the mercy, the grace, the

tender love, the marvelous lovingkindness of the Lord their God. The poor, troubled soul little thinks that all the terrible things he is being taught and has to endure is in the everlasting love of Jehovah. At present this is veiled from his sight, though often from his longing soul the inquiry arises, Will the Lord have mercy upon such a poor sinner? Will the Lord in salvation ever break forth from the thick darkness? Will the Sun of Righteousness ever arise and shine upon such a wretched sinner? Taught of God, the sinner finds out, to his sad dismay, that in his flesh there dwells no good thing; that he cannot please God; and by the deeds of the law, all hope in himself of justification in the sight of God perishes. Then how graciously the Holy Ghost works in the heart of the sinner that *feeling after the Lord*. (Acts xvii. 27.) The felt need of the Mediator Jesus Christ is in this inwrought feeling after the Lord, and our soul's desire is, "Oh that I knew where I might find him."—Job xxiii. 3. And when the Comforter, the Holy Ghost, is pleased to testify of Jesus to the soul, that he is the Lord our Righteousness, oh what sacred joy and peace fills the poor sinner's heart while he sings the praises of the Savior.

In matters of divine providence, how often have many of the dear people of God to say, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." In meditation upon the life of Joseph, how instructively, beautifully, this is set forth. Even good old Jacob at one time ex-

claimed, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Gen. xlii. 36. And in the eventful and rugged life of David it is recorded, "David said in his heart, I shall now perish one day by the hand of Saul."—1 Sam. xxvii. 1. And when we are led to contemplate the many incidents in our own pilgrimage, how dark, shut up and mysterious has our way at times appeared. We have thought, How shall I be able to surmount this trouble? What can be the meaning of all these things? And sometimes it has appeared that our way grew darker and darker.

"We see each day new straits attend,
And wonder how the scenes will end."

"Verily thou art a God that hidest thyself." We are ready to inquire, How can there be mercy and goodness to me in these things? How can it be that all these things shall work together for any good? We fear the dark and threatening clouds, and think that in these trying matters our God is against us. Oh what searchings, what earnest, sorrowful cries are forced forth from our troubled souls to the God of our salvation who hideth himself from us. And in a measure we enter into companionship with Job, to say with him, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him."—Job xxiii. 8, 9. But in the midst of all that is so difficult to understand, and

that we judge to be hard and against us, the invisible hand of the gracious Lord our God is still our support, and a little hope at times is felt that the Lord will, in his time, make all things plain. Then we know a little of what it is to be reconciled to God, and we are enabled to endure and to wait for the salvation of the Lord. "Behind a frowning providence he hides a smiling face." Oh have we not proved this, and found that "the Lord is very pitiful, and of tender mercy"?—James v. 11. And on no account would we have one pathway otherwise than it has been.

"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."

"Verily thou art a God that hidest thyself, O God of Israel, the Savior." This is verily experienced by the chosen of God under the chastening hand of their heavenly Father. What can be more painful to the children of God than the hiding of the face of the Lord from them? Have we at any time indulged ourselves in the lusts of the flesh, or has there been any bitterness, wrath, malice and evil speaking in our hearts? It cannot be that we can nurse these things in our bosom, and at the same time delight ourselves in the light of our heavenly Father's face. In the sight of men we may wear a cheerful countenance, but it cannot be so beneath the frown of our God. When we have gone on frowardly in the way of our vile hearts, our God has hidden

himself and was wroth. (Isaiah lvii. 17.) Oh what gloom has overshadowed us, and how depressed and weary we have become. In all our froward ways, desolation, confusion and captivity is our portion from the Lord. That sweet enjoyment of his love, and reviving and consoling tokens of the love and wonderful favor of the Lord all seem to be taken from us.

Ah, when the dear Lord is pleased to open up to us the iniquity of our hearts, to show us our ungrateful wanderings from him, oh what confusion and shame we are in. We then realize we are away off from our God and his delightful land. "The house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them."—Ezek. xxxix. 23, 24. We hear them, therefore, bemoaning themselves, saying, "Our bones are dried, and our hope is lost; we are cut off for our parts."—Ezek. xxxvii. 11. The God of Israel, the Savior, has hidden himself behind the thick cloud of our sins. And when he thus hideth himself, who can behold him? (Job xxxiv. 39.) But our Jesus hath God exalted with his right hand, to be a Prince and a Savior for to give repentance to Israel, and forgiveness of sins, and the language of our chastened souls has been, "I will wait upon the Lord, that hideth his face from the house of Jacob, and

I will look for him."—Isaiah viii. 17. What a precious, holy and soul-melting time we have proved when we have felt with power the gracious word of the Lord in our heart, saying, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer."—Isaiah liv. 8. The Lord has healed our backslidings; he has "blotted out as a thick cloud our transgressions, and as a cloud our sins;" and once more in the light of the countenance of our gracious and loving God we have been made to rejoice. There are many lessons to be learned under the hidings of the face of our Savior. Nothing can compare to the blessedness experienced by the poor sinner when he beholds the face of the dear Redeemer shining with tender mercy, pardoning love upon him. And when at any time the beloved Lord Jesus withdraws his shining, and is veiled out of sight, then we are made to know the terrors and sorrows of the night. Many ravenous beasts creep forth, the adversary is lively in his attempts to fill us with doubts and fears and hard thoughts. Wearisome nights are appointed us. How lonely, weak and disquieted are we when Jesus has withdrawn himself, and is gone. When will the night be gone? We are filled with tossings to and fro unto the dawning of the day. (Job vii. 4.)

"Flowers need night's cool darkness,
The moonlight and the dew;
So Christ, from one who loved it,
His shining oft withdrew.
And then for cause of absence
My troubled soul I scanned;
But glory, shadeless shineth
In Emmanuel's land."

Yes, we are troubled when our God and Savior hideth himself from us. But in the night seasons the Lord does forsake us, for he says, "I will be as the dew unto Israel."—Hosea xiv. 5. Israel's heavens shall drop down dew. (Deut. xxxiii. 28.) There is given unto us an humble and contrite heart, our couch is moistened with tears, and our souls are filled with desires for our Emmanuel to show his face, to chase away the gloom and sorrows of the night, for we have learned, and now see that our precious Jesus is all our light, all our salvation, all our joy. The Lord hideth himself in his teaching. He is pleased to bring us into experimental knowledge of the Scriptures. Here a little and there a little, we receive instruction. Like the two disciples on their way to Emmaus, we journey along communing with our own hearts. Jesus is near, but unrecognized. Our eyes are holden that we should not know him. (Luke xxiv. 16.) But our hearts burn within us while he talks with us by the way, and while he opens up to us the Scriptures. And when our eyes are opened, we see it is Jesus who has been instructing us. While here in the body, in our brightest "visions of God" by faith it may be said, "Verily thou art a God that hidest thyself." "Now we see through a glass, darkly; but then face to face." We shall see him as he is."—1 John iii. 2.

"And when on thy bosom reclined,
Thy face I am strengthened to see;
My fullness of bliss I shall find,
My heaven of heavens in thee."

FREDERICK W. KEENE.

RALEIGH, North Carolina.

RIVERSIDE, California, March 17, 1935.

DEAR EDITORS:—I am sending two dollars to pay our subscription to the dear old SIGNS for another year. We surely feel thankful to be able to spare the price, and do not consider it any sacrifice to do so, even though at the age of seventy-four years I am still dependent upon my daily labor for our living. I have been a reader of its dear pages for fifty-eight years, and would sorely miss its welcome visits. I sometimes read a number through from cover to cover before laying it down. May the Lord prosper you to continue it for years to come. I certainly enjoy all the communications from the dear ones of the Lord everywhere. I have never found anything in the pages of the SIGNS that I could not fully indorse, and I find many experiences of others which coincide with my own, which gives me great comfort and hope and cheers me on my way. I especially enjoyed dear old brother Sawin's letter in the March number, which just came to hand. If all God's ministers would heed his admonition and refrain from all bitterness and controversy, especially in the pulpit, there would be very little dissension among the churches. The pulpit is a most sacred place and should never be used as a place from which to sow the seeds of discord among brethren. We find wonderful advice, admonition and instruction for all professed followers of the meek and lowly Jesus in the Scriptures of divine truth, especially for those who feel called upon to defend the cause from the pulpit and to cheer and comfort

hungry and thirsty souls. I have in mind the words of Ecclesiastes (the preacher), meant to apply, I believe, especially to preachers of the gospel in their ministerial work, rather than to the giving of alms, which, though right and very commendable, is only a small manifestation of true charity, the love of God shed abroad in the heart of every one born of the Spirit. Charity is declared by Paul as the greatest of the three christian graces, so ably and fitly set forth in his epistle to the church at Corinth, first epistle, thirteenth chapter. Let him who enters the pulpit remember charity and be guided by it and there will be far less discord among brethren. Let him then heed the words of "the preacher," Ecclesiastes eleventh chapter, first to seventh verse. "Cast thy bread upon the waters: for thou shalt find it after many days." History tells us the ancient Egyptians sowed their seed grain broadcast from boats on the inundated fields along the river Nile, trusting in Providence that the receding waters would leave it to settle into the earth and bring forth bread. In like manner, then, should God's ministers go forth spreading the true gospel of salvation wherever occasions arise, without fear or favor or question as to results, leaving all that to an all-wise Providence, who alone can "give the increase."

Sixth verse: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knoweth not whether shall prosper, either this or that, or whether they both shall be alike

good." "He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap." I believe this all applies directly to the duties of called ministers of the gospel, to preaching of the word. Being right in line of Paul's advice to Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (teaching), when duty calls, and the occasion arises. We should not "observeth [consider] the winds," (whims or desires of the flesh), or "regardeth the clouds" (the doubts and fears as to our own ability or worthiness), but follow the example of that pattern for ministers, to wit, Paul, who, when called to preach the unsearchable riches of Christ, "immediately conferred not with flesh and blood," but "shunned not to declare the whole counsel of God."

Now to sum up the whole of what is gone before: When one preaches to a mixed congregation, many of whom may be strangers in the flesh, or even unbelievers, he is the sower who goes forth sowing the good seed, the word of truth, broadcast, as set forth in that wonderfully instructive parable of the sower, Luke viii. 5-10. He cannot know, and need not question, where the seed may fall, or "whether shall prosper, either this or that," etc. After the seed falls, whatever the condition of the place or environment, the results depend upon an all-wise Providence to give heat and moisture to nourish and promote growth and bring forth fruit. Many characters unconcerned and only

dimly understanding at the time, but remembering in days to come, draw hope and comfort from it when God opens the eyes of understanding, and then, like a seed that lies dormant in the ground, it springs forth in response to the application of heat and moisture from heaven and bears fruit, "some an hundredfold, and some sixtyfold."

I feel to apologize for writing so much. You may judge this as you see fit, as to its worth of a place in the SIGNS, and it will be satisfactory with one who feels most unworthy of all,

J. W. HAYNES.

RANGER, Texas, Jan. 22, 1935.

DEAR BRETHREN:—In attempting to write on the great and important subject of "discipline," which is to rule and govern this chosen people of the Most High, and realizing as I think I do my ignorance and imperfection, and thinking of this people to whom it is addressed, it certainly makes me fear and tremble, knowing that many of this number are far more able to perform the task than I am, but if it is the Lord's will he can make it serve a good purpose; he can make his power and glory known as well through or by the pen of one of his little ones as by the pen of the ablest writer, for where there is but little, there is but little required. How often we are fed and comforted by the little preacher as much as by the big ones, for it is the Spirit which God puts in the matter that sweetens and makes it palatable, and nourishing to our hungry souls.

I used to think that the gift of dis-

cipline was given to the preacher, and now I believe that is giving us much trouble to-day. The members are, to my mind, too ready to give ear to the preacher, or pastor, whether he knows anything about discipline or not. It is a big mistake to have any man's person in admiration. Paul says, Is there not one among you that is able to judge between his brethren? The true answer often is, No. They just wait for the preacher to give vent to his feelings, whether he is in the flesh or in the Spirit, and I believe it is quite generally admitted by our good ministers and brethren that a majority of our troubles are caused, or brought about, by the preachers. Then, brethren, that being the case, should we not give the more earnest heed along this line? Brethren, I would that I could deeply impress that very thing upon your minds, that we may reduce our troubles, which seem to be on the increase. If we know where the line is that needs the closer guarding, why not give heed to these things, instead of letting them creep in and then have to war against them and have our peace broken up? But I say some of our best disciplinarians are found among our ministers. I have not found in all the volume of the Book where there is a general code of rules that will clearly apply to all cases that we are encountered with, and yet the very spirit of the whole matter is written, here a little and there a little. In some cases we can find written in one short sentence that which will furnish the key to a big problem. I could recite a number of cases where breth-

ren or church got mixed up in trouble, individuals, or the collective body, and continued in trouble for a considerable time, and when at last the mystery, or the hidden secret was revealed by some little one, or by some sister who was very timid about calling attention to the key to the whole matter. Another mistake that is, perhaps, too often made, is having too strong a desire for peace. Brethren, we cannot have permanent peace at the expense of justice and order. While I hope I do have profound respect, love and sympathy for the true order-loving ministers, yet I have a great desire that the members do not esteem any man more than they should. Some ministers need much encouragement from their members, while others need holding back. I think some are spoiled by the church being too hasty in their ordination. Paul rejects a novice, lest being lifted up with pride he fall into the condemnation of the devil. I think they should learn thoroughly the difference between dignity and humility, but it seems that it is hard for all our brethren to learn the importance of this short lesson. Oh that there be no hateful, dignified spirit in an Old Baptist stand. Paul is correct, they are hard to teach order. It seems they would rather slay an opposing brother than to have their dignity humiliated. They seem to think that it would forever ruin their standing among the brethren, forgetting that God resisteth the proud and gives grace to the humble. Now this is one of the things I would love to strongly impress upon your minds, for it seems

so seriously hurtful, not only to the church, but to the individuals, so let us have no man's person in admiration. When trouble arises among us, let us look for its source, its cause, and fairly remove the cause, regardless of whether it is the right eye, or any other member. Even our own companion should not be spared.

Here is another thing I wish to speak of: If a church is constituted in disorder, it can never be recognized by orderly churches. I suppose that this view is most generally considered among the churches.

Another thing that is found nowhere but in the evil, fleshly nature, is talking among the brethren. Often it happens that one brother will say or write something about another that is rather offensive, then the other makes some unkind remarks in reply to him, even in a private way. Then he tells the brethren how he made his brother retreat. His purpose being to elevate himself in the estimation of his brethren by lowering the other. This trait is also found in preacher jealousy. These things come only of the flesh, and not of the Spirit of Christ. He that exalteth himself shall be abased. So we had better take heed, for the higher one exalts himself the harder he will fall. Let us remember that which was written afore time was written for our learning, so let us turn to the book of Esther and learn the story of Haman and Mordecai, from which we may learn a wonderful lesson.

The next I wish to call attention to is our ministers. While in the stand

it is common with some when they have no food for the sheep to employ their time in slurring false religion, to the embarrassment of their own members. I think this only arises from the carnal mind, and should be reprov'd. That which is not of faith is sin. Faith works by love and purifies the heart. Sin is prompted by the flesh and Satan and corrupts the mind. Are we not willing to bear hardness and suffer persecution without reviling again and calling men liars? God judgeth them without. The command to Peter was, "Feed my sheep," and you cannot feed them on husks, brethren, so preach the word. Do all things decently and in order. Do good to all men, especially to the household of faith.

Brethren, this is a difficult subject for me to write upon and make myself plain. Perhaps it is because I know so little about it, so I feel to urge good writers to take up the subject of the keeping of the Lord's house, that I may learn much more about it, for it certainly is a subject well worth our consideration.

Before closing my imperfect remarks, I wish to call attention to an article by the beloved Elder H. B. Jones published in *The Lone Pilgrim*, I think in the October, 1930, issue, on the subject. I think it is well worth your attention.

I do not desire to have anything unsound or worthless come out over my name, so I urgently request that the dear editor examine this, and act according to its deserts.

R. P. BYNUM.

LADELLE, Ark., May 12, 1934.

DEAR EDITORS:—I am sending in my subscription, which is past due, and must beg your pardon for my seeming neglect, and hope you will forgive me this once. I thank you for sending on the paper, and feel it is more than I deserve. I cannot tell you how much I enjoy reading the dear old SIGNS; it is a feast to my hungry soul. I surely do enjoy the editorials and all the other letters. I wish I could write as you all write, but it is not the will of the Master or I could. I must say to the dear editors, Write on, cry aloud and spare not, stand for the truth as it is in Christ our Lord, who bids his servants to declare the whole counsel of God, and to shun not to declare the whole truth. I only hope that I am one of God's little children, but my fear is that I may be deceived and am deceiving others, but I know that I love the Old Primitive Baptists better than any people on earth. I have never offered myself to the church, for when I am made to look within I can see my sinfulness and nothingness. As Paul said, there is no good thing in the flesh. If I am saved it by the grace of God and not for anything I have done. No, no, a thousand times no, for I am only a poor sinner in the sight of the merciful Savior. I feel that the grand old doctrine of salvation by grace is the only doctrine that will comfort God's dear children while passing through this unfriendly world, for I realize that this is a day of great sorrow and trouble, and that nothing but the mighty hand of God can keep and sus-

tain us while making our earthly pilgrimage through this world.

We surely do have some good preaching once a month. Brother Henry Phillips is our pastor, and the first Sunday of this month he preached one of the grandest sermons I ever heard. Colossians i. 5: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Philip-
pians ii. 3: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

May the Lord bless and keep us all from the wiles of this world, and save us in his kingdom, where we will continue to praise him through Christ our great Redeemer in that world without end. The grace of our Lord Jesus Christ be with you all.

Yours in hope,

ANNIE FOX.

FAYETTE, Ala., July 5, 1935.

ELDER H. H. LEFFERTS—DEAR BROTHER:—What a glorious appellation for me to use in addressing his chosen and afflicted people! Yet my little hope is based on the same wonderful things that you have been telling the SIGNS' readers for these many years, and if each of our experiences, trials and exercises are wrought in us by the working of the Holy Spirit, then indeed are we brethren in a higher sense than any fraternal or modern

religious organization can ever comprehend. As you so wonderfully set forth in the current issue of the SIGNS, we are each, together with all the elect body, partakers of the common salvation. While it seems at times that my little hope is so little maybe I do not have any, yet I am very glad that God's dear people are all brought through trials and afflictions, groans, yearnings, doubts and fears, so that a tie exists between them that is so secretive that it cannot be bought nor sold. This tie is so strong that they are brethren, bound together by no human oath, but by the gentle influence of the Spirit, which leads the called out (or as some say, the very elect) to be found esteeming each other better than self. What could be more like the brotherhood of Jesus Christ?

My object in writing you at this particular time is because I recently came across one of your editorials in the SIGNS (May 15th, 1917) while looking through some old copies. I want to tell you that while you thought you were departing from the usual custom in writing on "Reflections," yet I hope I found some comfort and enjoyment from reading it. It is a consolation to this poor worm of the dust to find that even brethren who are held in high esteem by the Baptist family get in the "slough of despond" and must depend wholly on the Spirit for utterance in telling of the riches of his glory.

At one time I was so vain as to think that I would learn better in the future how to address his people, but, behold, man at his best is altogether vanity,

and I have since learned that it is His to deliver in that hour. It has been that when I thought I was destitute of anything to say, that, as I am given to hope, at that time Jesus came to my low estate and talking was easy, because it is then natural man is hid by a more glorious power, that power by which the sheep of the fall are fed.

Let me say to you, that I enjoy your writing, and often have a time of rejoicing in looking through the old SIGNS. Go on writing and preaching as the Spirit may give you speech, for you have no way of knowing how many of his scattered sheep are being comforted by the good things that come from your pen. May the strength of Israel, that cannot lie, be your sole staff to lean upon in all times, whether adversity or prosperity.

I am your poor little brother,
W. D. GRIFFIN.

COOPER, TEXAS, Dec. 10, 1934.

DEAR BRETHERN EDITORS:—I will write you a word to let you know how thankful I am to you for sending me the SIGNS. I get much comfort from it when I cannot get out. If it becomes a burden stop it. Please change my address from R. 1, Enloe, Texas, to R. 3, Cooper, Texas, as our delivery from Enloe has been discontinued.

We read in Romans viii. 16, 17, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Then these children will be at home

and share that sweet home equally with Christ, if they be joint-heirs with him. Children? Yes, children. How do they become children? By being born. Who ever heard of a child that was not born a child? What can any one do to be born? He has no life, no power, no will, no thought, no desire to do anything before birth. But Christ said to the ruler of the Jews, "Except a man be born again, he cannot see the kingdom of God." He said, "How can a man be born when he is old?" Jesus answered, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John iii. 3-7. This work was not by man, neither by the works of righteousness which we have done, but according to His mercy he saved us. (Titus iii. 5.) "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. And again, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Peter i. 23. Yes, every one that is born of God is born alive. Yes, a live child. What kind of life? Eternal life. Oh how wonderful it is to be born of God a child of God! Man, that is born of a woman, is of few days, and full of trouble. Oh what a contrast between the first birth and the second birth! One a short life; the other eternal life.

With great love to you all I will close. I am nearly eighty-five years old, and have been trying to tell of his love for sixty years. The good brethren and sisters carry me around to our meetings when I am able to go, which I enjoy, and feel thankful for.

Your old brother in love,

W. H. TATUM.

EL DORADO, Arkansas.

DEAR EDITORS:—You will find inclosed one dollar, to pay for the dear old SIGNS up to date, I think, and if I should live will try and send another dollar the first of next month. I think the editorial of this month was worth the price of the paper. I wish it were so I could send as much as ten dollars, but oh I am so poor in this world's goods. My dear companion had to leave me and my two little girls to provide for, and oh such a miserable life this is. I believe it is just like Elder Lefferts told it. I feel like we are living in the late eveningtime, but as I look at the world and all around me they seem very happy and care free, while I feel like my burdens are gone over my head. I hope my Lord will keep me. I know he has brought me through many dark places, and his mercy has followed me all the days of my unprofitable life. If he sees fit he will lift my burdens again. I seldom hear any preaching but time salvation. I would give anything in this world to live in the church with my dear husband, but I do not want to deceive any one. I hope it is my longing desire to

be buried in baptism. I feel that if I had some more evidence I would be happy. Pray for me that I may have faith and strength to hold out to the end.

Yours truly,

(MRS.) E. M. CAMERON.

EDDOUCHI, Texas, July 17, 1935.

DEAR EDITORS:—I wish, if not asking too much, that you would please insert in the next issue of the SIGNS the following: A month ago, while in San Antonio, Texas, I had my car stolen. It had in it all my clothes, my Bible case and books, and a forty thousand word article blocked out for a booklet, a lot of valuable papers and other material, together with seventy-five pounds of honey brother Ault sent me to sell for him. It left me stranded and unable to get any place. The next day the police found the body of the car, stripped of everything worth taking. The brethren of my home church helped me some in procuring another cheap car to use in going to meetings, and enroute home a drunken driver of a large truck sideswiped my new car and nearly ruined it, besides plunging me into a ditch. It seemed to be a providential interference that wife, daughter and I were not killed. Now I am in a great strait, not being able to work, and have to leave this low altitude soon.

In love and fellowship of the saints of the great God,

J. B. BOWDEN.

FAYETTEVILLE, TENN., June 23, 1935.

DEAR EDITORS:—It is through a well directed chain of God's providence that I, a poor unworthy girl, am spared to enjoy the blessings that come each day. I often find myself complaining about things that seem hard to us, yet I realize that the good Lord has been merciful to me all the days of my life. We still enjoy reading the dear paper which has stood, lo these many years, for the truth that comforts God's humble poor. I still feel thankful to you for sending me the paper. I look forward each month for its coming, as we seldom get to hear preaching. The many good letters it contains are as good news from a far country. It is only a few years since we went to meetings often and heard the truth which is food to poor hungry souls. Sometimes I now think back over those days and it brings the tears to my eyes, for everything is so different. Now our days are lonely and sad. God's will be done. He does not send more on us than we are able to bear, and we have the assurance that his grace is sufficient for us, so why, oh why cannot we be content with whatever our lot may be? My whole heart's desire is to be submissive to his most holy will, for he doeth all things well. His people are poor and afflicted, yet they trust in the Lord, for he watches over the little flock it was the Father's good pleasure to give him, and his banner over them is love, and what wondrous love it is. Oh how I long to hear those sweet songs

that give praise to God. It seems a long time since I have heard them.

I must not write much. I only wanted to say a word to tell you I am still enjoying the paper, and I want to thank the dear friend who was so kind as to remember me enough to pay for the paper for me, the poorest of the poor. I feel unworthy of such a blessing, yet no poor girl could have been any more thankful than I hope I have been, and am. It has been on my mind for some time to write, but because of my unworthiness I thought no one would care about my poor writing, for I feel so cast down I think I have deceived the dearest people on earth. I am so filled with doubts I want to know, come tell me, is it thus with you? Sometimes my hope is so little I think I will throw it by; again, it seems sufficient were I called to die. When I am thus blessed I feel that I could write or talk as long as I live.

I must now stop. I ask that when you are at the throne of grace and have remembered all others will you think of us? Mother is now nearly seventy-three, and her health is failing fast. May God bless the editors, together with the writers, that you may at all times declare the whole truth, then when this life ends may you be carried to that home not made with hands. Oh happy place!

Pray for a poor unworthy girl, saved by grace if saved at all,

WILLIE SISCO.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1935.

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J. E. BEEBE & CO.,*Middletown, N. Y.***LUKE XV.**

A BROTHER in Houston, Texas, asks us to give our views on the above Scripture, particularly the seventeenth to the twenty-fourth verses.

It is well for us to note that there are three parables in this fifteenth chapter of Luke, and all three are linked together in a remarkable manner. The first is the parable of the lost sheep, the second is the parable of the lost piece of money, the third is the parable of the lost son, improperly called the "prodigal" son. The word "prodigal" means wasteful. This son was worse than wasteful of the goods divided unto him, he was "lost" and in effect "dead." Verse twenty-four gives the real kernel of the parable: "This my son was dead, and is alive again; he was lost, and is

found." So let us call it the parable of the "lost" son," not of the "prodigal" son, as it is generally headed in most of our Bibles. What is a parable? It is a placing of natural things alongside of spiritual things to effectively point a truth. Jesus employed this figure of speech many times in addressing the unbelieving multitudes, as for instance see Matthew xiii. in verification of Psalm lxxviii. 2, and Isaiah vi. 9, 10. Verses one and two of Luke fifteen give the situation which gave direct occasion for Jesus to declare these parables. Going back into Luke fourteen, we see from verse three, Jesus had been addressing the lawyers and Pharisees, and also in verse twenty-five he had been addressing the multitudes. The effect of these discourses of Jesus on his hearers is shown in verses one and two of Luke fifteen. The publicans and sinners drew near for to hear him, but the Pharisees and scribes murmured at what he said and found fault because he received sinners and ate with them. Thus, Jesus' preaching was, as ever, discriminating, and separated between those who hungrily hung upon his words because it was just what their souls needed, and those who self-righteous and self-satisfied needed not a savior and knew not that they were sinners. Keeping this fact in mind: the two kinds of people in this congregation confronting Jesus, the one wanting to hear him and the others hating and not believing his sayings, we can easily see the primary application of these three parables. Let us glance at each a moment before taking

up more especially the one of the lost son.

The parable of the lost sheep sets forth the work of God the Son in redemption. The ninety and nine are left in the wilderness, while the sheep that is lost is sought for and found by the Shepherd. The ninety and nine are not left safe in the fold, they are left in the wilderness. These ninety-nine do not represent at all those who are saved. The ninety-nine were in the wilderness and were left there. Hence they signify the Pharisees and scribes who objected to Jesus' teachings. These, satisfied with themselves as they were, were in the wilderness of unbelief and unregeneracy. The lost sheep, when found, was not brought back to the ninety-nine in the wilderness. The parable does not so state. The lost one, found, was carried on the shoulder of the shepherd and brought "home," where friends and neighbors were who could join in the glad rejoicing at the successful issue of the shepherd's search. This "lost" one is, in figure, the needy souls who drew near to Jesus to hear him, as declared in verse one. The Son of God was manifested in the flesh to seek and to save his lost sheep. He labored in this search, he was burdened, he was in agony, he hanged bleeding upon the cross, he laid down his life for the lost sheep. But he arose from the dead bringing up with him from the captivity of sin and from under the power of death, those whom the Father had in eternity committed to his care—the "lost" ones. When he arose triumphant leading captivity

captive and ascended into heaven to give gifts unto men, there was indeed more joy, yea vastly more, rejoicing in heaven over the victorious outcome of the Son's journey to earth, than there was over the ninety-nine self-justified persons left in the wilderness not needing any repentance, for there was not at all any rejoicing whatsoever over these latter.

The parable of the lost piece of money. The woman, it seems to us, in her search for the lost piece of money does not go outside her house, but searches diligently everywhere within the house. In her search, she uses a candle. Does she not represent the work of the Holy Spirit? If the first parable sets forth the work of God the Son in redemption, the woman in her search for the lost money shows the work of the Holy Spirit. The lamp used by the woman is significant of the holy Scriptures, because the Spirit uses the word in his work of searching the hearts of those within the house. The house is not merely the visible kingdom, but the whole house of God: those manifested publicly as "found" by the Spirit and also those who may not be visibly connected with the kingdom but those whose souls are searched by the "lamp" of the word made applicable to them by the work of the Holy Spirit. Psalm cxix. 105, would seem to indicate this. The lost piece of money is without value while it is lost. No matter what the monetary value stamped upon it, it cannot be used for any purpose for which money is used, while it is lost. It cannot be used to

pay a debt, nor to purchase anything, nor for any other financial end, while it is lost. It needs to be found and restored to circulation before it is of any value. Yet, all the time it is lost it bears the stamp of the government to which it belongs, even though it is in a useless state. Saul of Tarsus was the property of God even before he was regenerated. All unknown to Saul, he was a chosen vessel of God, and had been so from eternity, but he did not know it until he was "found," nor was he any good to the church until he was "found." Jesus died to save his people from their sins. Having done so, the Holy Spirit sends the word with power experimentally into the hearts of the elect of God to bring them to the knowledge of the truth and to unite them vitally to their divine Head so they can bring forth fruit unto God. But there is no fruit-bearing until vitally united experimentally to Christ, just as the money while lost is without value no matter what may be stamped upon it. Apart from Christ, God's people have no value. Joined with Christ, they are good for something; without him, they are good for nothing. Right here, please note these zeros. 000,000,000. What is their value? Nothing. But, now, let us put 1 in front of them. Thus: 1,000,000,000. The 1 gives value to the zeros, but without the 1 the zeros have no value no matter how many they may be. The 1 is Christ. He, the Head, makes us nothings leap into significance.

And now we come to the parable of the lost son. "A certain man had two

sons." Not just any man, but a "certain" man. This man, we think, was Abraham, because Jesus here is addressing none but Jews. The Jews were the descendants of Abraham. Isaac had two sons: Ishmael and Isaac. He had others afterward by Keturah, but we are not thinking of those now. Ishmael, the child of his flesh; Isaac, the child of promise. Two great lines of Jews sprang from Abraham: the natural Jew, the spiritual Jew. These scribes and Pharisees who murmured at Jesus because he received sinners and ate with them, were Jews naturally. As Ishmael mocked Isaac, so did these mock Jesus and those who truly believed him. Those who drew near to Jesus for to hear him because their hearts had been opened to receive him, might well have been Jews in heart, spiritually so because their circumcision may doubtless have been in the heart by the Holy Spirit and not merely outward in the flesh. How else would they have been drawn near to him to hear him, while others drew away from him? These two classes are the two sons of the "certain man." The Pharisees, in their self-righteousness, were the stay-at-home good son, good in their own estimation. These professed to have deserved well of their father because they had not at any time transgressed the commandments. The younger son demanded of his father the portion of goods belonging to him. According to the Jewish custom, the oldest son always had priority over the younger. This was seen in Jacob and Esau. Esau the elder was displaced by

the younger, Jacob found favor while Esau was rejected. The same is the case here in the parable. That which is natural is first in evidence, but afterward comes the spiritual and takes precedence over the natural: thus the elder serves the younger. The father, being asked by the younger for his portion, also gives unto the elder his portion: as it is written, "He divided unto *them* his living." These blessings thus divided between the two, could have been only natural blessings. Because had they been spiritual blessings, the younger could not have wasted them and lost them. The spiritual blessings with which God has blest his people in Christ before the foundation of the world, are such as cannot be wasted nor mortgaged nor sold. Nor equally so, could the portion divided to the elder son have been spiritual blessings because to the self-confident are not given spiritual blessings, but only to the poor in spirit, for it is the meek who shall inherit the earth, not the self-exalted. As to these blessings which did pertain to the Jews, we have not far to seek. In Romans ix. we have the list: "To whom [Israelites] 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." The younger son, receiving his portion, departed "not many days after." How rapidly did Israel decline. This was exhibited at Sinai while Moses was away from them in

the mount. They made a golden calf and ascribed to it the deliverance from Egypt, the glory whereof was rightly the Lord's. "Not many days after" coming out of Egypt, we find them idolatrous. "Not many days after" coming into the land of Canaan under Joshua's leadership, we find them defeated at Ai because of the golden wedge hidden among them, obtained in disobedience from the accursed ruins of Jericho. How quickly did the fine gold become dim! Having wasted his substance in riotous living, having spent it all, and the famine coming where he was, the younger son finds himself reduced to beggary, hunger and want. All this was verified in Israel's history. Again and again did the nation go in the way of the Gentiles and heaped to themselves refuges of lies, which availed them not. Yet when they turned unto the Lord, he heard them and sent them deliverance. How very great is his mercy toward those with whom he is in covenant-relation! His compassion is very wonderful. This younger son finally "came to himself." He was awakened to see his true condition. How very well he represents those who, circumcised in heart, are made to rejoice in Christ Jesus and have no confidence in the flesh! "He came to himself." Who can do this, except they be convicted of sin by the Spirit of Truth? The sinner cannot see himself as he truly is, in the sight of the just and holy God, but by the entering into him of the commandment so that he finds the law to be unto death, killing him to the love of sin and

to any expectation of escape therefrom save by the might of Jesus Christ. "He came to himself" is explained by verse twenty, in which it states he "came to his father." There can be no coming unto salvation save as the sinner is awakened to the true knowledge of himself. Coming to the true knowledge of one's sinful condition by nature is the first step in coming "home." In verses eighteen and nineteen he makes to himself the confession which he expects to make when he shall meet his father. He resolves to ask his father to receive him back on the basis of a hired servant. But this can never be! Never on the basis of "law" can a son be restored to the "home." To be received back as a hireling would be restoration on a legal footing, and not on the ground of grace. Impossible! And the son comes to know later that there can be no such status for him at "home," no matter how unworthy he may feel. While the son was yet a great way off, the father saw him and had compassion, and ran, and fell on his neck and kissed him. Before ever he could make his confession, the father gathered him to himself. Thus the covenant of God's mercy in Christ gathers the wanderer in unconditionally, not on the basis of any confession or otherwise. Whatever confession is to fall from the recreant lips must come as the after effect of love and compassion, and is not the cause thereof. Then, after the revelation to him of the love of his father, pours from the heart of the "found" one his confession of unworthiness and the acknowledgment

that his sin has been primarily against heaven, that his sin is against God far more than man. But not a word does the son say to his father about being restored on the basis of a hireling. He had thought to do this previously, but such a rush of love as comes from his father quenches all such false fancies as are based on legal expectations. Not one word of blame or condemnation comes from the rejoicing parent's lips. All is love and forgiveness. In answer to the plea of the son that he is no more worthy to be called his son, the father commands the best robe to be brought and put upon the son. This best robe is the imputed righteousness of Christ. This is all the worthiness the sinner needs to fully restore him to his rightful heritage in the covenant of the father, and without this imputed righteousness of Christ nothing else will avail to obtain favor with the father. Christ's righteousness is the answer to our unworthiness. In addition, the ring is put on the son's finger, thus are the saved sinner's works linked up with the covenant of grace. Good works are the fruit of faith, and are not the cause thereof. Acceptable works follow justification, never do they precede the latter. New shoes are put on the feet. Just so, there can be no walking in obedience to the precepts of the covenant of grace except as the effect of justification through the imputed righteousness and obedience of Christ. As the hand represents works, and the feet represent the walk, so do the works and the walk

of the child of God spring from justification by faith in the shed blood of the Lord Jesus Christ. Rings and shoes were not put on slaves, but on free men. How wonderfully do these ornaments show the son to be, not a slave as he once felt he was willing to be, but a freeborn son! (Rom. viii. 2.) "Bring hither the fatted calf, and kill it; and let us eat, and be merry." Here is a sacrificial feast. The Jews of old had a custom which they called the "feast of the threshold." Whenever a son would run away from home and come back after an interval of time, one of the first things done by the father on the return of the scapegrace son would be to kill a sacrifice at the door of the house before allowing the "found" to enter. This sacrifice was supposed to atone for any transgressions the boy may have committed away from home. These being "covered" by the blood, the boy was free to enter again the home he had left. You will not find this sacrifice enumerated in the law of Moses among the others there set down. It was simply a custom which grew up out of Jewish tradition, but it is a very comely one. The killing of the fatted calf and then the eating thereof, presents the truth of sacrifice and then of feasting. Only on the ground of the shed blood of the Lord Jesus Christ can the lost sinner be found and restored wholly reconciled to the Father. And from this sacrifice of the Lamb of God comes not only our peace with God, but the living food which feeds the souls of the lost when found. Except we eat his flesh

and drink his blood, there is no life in us. The sacrifice of himself becomes the feast of his church. So beautifully, therefore, does the ordinance of the Lord's supper set forth the food and drink of the Lord's people, at the same time that it memorializes his death until he comes again.

After all this gladsome reception of the younger son, we find in the parable the description of the anger of the elder son because of his jealousy at the rejoicing made over his erring brother's restoration. Verse two of this chapter fifteen shows very plainly who this elder son is. Comparing verse twenty-seven with verse thirty-two, we see a great light. The son had been received "safe and sound," says verse twenty-seven; and in the thirty-second verse, we have it that the dead is alive again and the lost is found. Putting these two verses together, and letting them explain each other, what have we? To be "safe" is to be "alive from the dead," and "soundness" is to be "found" of God's grace and restored to the "home" predestined for us. In the thirtieth verse, the angry elder son refuses to acknowledge the restored one as his brother. He says, "As soon as this thy son was come." "Thy son," not "my brother." How awfully do these words as they fall from the lips of anger and jealousy rightfully judge the one who utters them! In very truth, the lost one found is not the brother really of the self-righteous Pharisee. No, there is a great gulf between them, brothers in the flesh though they be. This elder son chides

his father with never having given him a kid that he might make merry with his friends. Notice this! He wanted to make merry only with his own associates, no desire whatever to rejoice with his father. True it had been, that the errant younger son had wasted his living on harlots, but never did the father give him a feast to make merry with evil associates: yet the elder son wanted a feast only that he might make merry with his friends, not at all that he might rejoice with his father. What a picture is this of false religion, that religion of the natural man which knows no conviction of sin and repentance, but wants the favor of God only that it may continue in the paths of its own choice, to make merry with its own friends.

H. H. L.

OBITUARY NOTICES.

ELDER WILLIAM M. ROSE was born in the State of Iowa June 8th, 1846, and died in the Lebanon General Hospital, Lebanon, Oregon, April 22nd, 1935, aged 88 years, 10 months and 14 days. He moved, with his family, to the State of Oregon in 1920, settling in Lebanon, where he became a member of Bethel Church, and was elected assistant pastor, serving as such until the death of their pastor, Elder Amos Horner, when he was elected pastor, serving until age and infirmities forbid his acting as such, when he resigned and Elder S. B. Moffitt was elected in his stead. Elder Rose was ordained to the work of the gospel ministry in the State of Iowa (date unknown to the writer) and was chosen pastor of Little Flock Church of Primitive Baptists, in Marion County, and served as such for a number of years. He was married to Mrs. Elizabeth Smith, of Pleasantville, Iowa, July, 1910. He leaves a daughter of a former wife, Mrs. Nellie Hough, of De Sota, Iowa, one granddaughter, an adopted daughter, also two step-children, Guy Smith, of Chicago, Ill., and Miss Zona Smith, of Buenos Ayres, South America. Elder Rose was raised by Methodist parents, but while still a young man he advocated the doctrine of the Primitive Baptists, before he knew there were such people as Primitive Baptists. After the death of

his last wife, sister Rose, he made his home with brother and sister J. D. Gainer, of Lebanon, Ore., until the day of his death. He was taken to the hospital, where he underwent an operation for rupture and died a few hours later, as above stated, and was buried in the I. O. O. F. Cemetery, there to await the resurrection morning.

The writer was called to conduct the funeral services, but was unable to go, and a minister of another denomination, George Simons by name, was called. May the Lord comfort them that mourn.

Written by request.
NEWBERG, Oregon.

S. B. MOFFITT.

WILLIAM THOMAS WEBB, one of the most highly respected and dearly beloved citizens of Oak Grove, Missouri, or in the entire community, has completed his labors here and been gently lowered to rest beneath a bower of flowers in the Oak Grove Cemetery, near his late home, until the Lord shall raise up his body from the dust, in the likeness of his Savior, to be with him in never-ending glory. W. T. Webb, or "Tommy," as he was familiarly called by those who knew him well, was born August 26th, 1852, the son of Curren and Lucinda Webb, who were pioneer settlers of the Webb family in eastern Jackson County. Curren Webb was one to fall in the noted battle between the States at Lone Jack, and left his wife and their six little children. The mother passed away four years later, Tommy being at that time fifteen years old. He prepared himself for teaching school, and taught several terms in the schools of Oak Grove, and other places. In his early life he was active in business relations, in milling, farming, and later in the merchantile business at Grain Valley, and was at the time of his death one of the directors and secretary of the bank of Grain Valley. He was also secretary of the Oak Grove Cemetery Association, and in all of his associations with business men he had their utmost confidence in his honesty and fidelity. In December, 1878, he was married to Miss Georgia Williamson, which union lasted for thirty-two years. She passed away, leaving him a lonely man, without children, but of a kind and loving disposition he made friends with and was a favorite of the children of his neighborhood. He united with the Oak Grove Church of Primitive Baptists March 1st, 1890, and was a highly esteemed member, beloved by the entire brotherhood of his acquaintance. He served the church as clerk from the time of his joining until his death. He also was elected moderator of Mt. Zion Association October, 1916, and served acceptably until 1927, when failing health prevented him from attending the sessions any more. Brother Webb loved his church, was faithful in attending his meetings and was a safe counselor in all matters of church discipline and order. His home was an open door to the Baptists and he delighted to have them with him. He was a good conversationalist and

was well informed in the doctrine of the Bible. December 20th, 1911, he and Miss Alice Hughes were united in marriage, and they were wonderfully companionate, she indeed being a helpmeet for him in every way, and their home was a pleasant one to be in. It has been my blessed privilege to be much in the company of brother Webb the past twenty-five years, and I never saw an intimation of his wavering in his faith of the hope that the good Lord had given him through the saving grace of Jesus Christ our Savior. It was also my privilege to spend a night with him about one week before he passed away, and oh how my heart and very soul was stirred within me when he said, "Brother Hall, I cannot say that I want to die to-night, but I am not afraid to die, when my Master comes for me I am ready to go with him." He had been feeling no worse than usual, and on the morning of June 11th, 1935, he arose and went to the kitchen, his wife told him breakfast would be ready in a few minutes. He returned to his bed and sank down and attracted the attention of his wife, who was soon at his side, but he passed on before help could be summoned. He leaves, besides his devoted wife, one brother, J. A. Webb, of Oak Grove, and a host of relatives and friends to mourn his departure.

The funeral services were held from the home, conducted by the writer, and attended by a large concourse of relatives, friends and neighbors. His spirit has gone to God who gave it, and we consigned his body to the dust from which it was taken and must return, but his hope was, and ours is, that it shall be raised in the likeness of Jesus, taken where Jesus is, to praise him in that eternal world forever and forever.

W. L. HALL.

WILLIAM S. MARVEL, Sr., died at his home in Delmar, Delaware, May 25th, 1935, after a long decline, aged 90 years, 4 months and 10 days. Until two years before his death he was most remarkable in body and mind for one of his age. No special disease overtook him, but just a wearing out. In early life he was married to Miss Sallie Hearn, of Laurel, Delaware, and to them was born a large family of children, all but one growing to manhood and womanhood. Six daughters and one son survive him, together with a number of grandchildren and several great-grandchildren. He was a member of the Little Creek Old School Baptist Church, of near Delmar, Delaware, more than sixty years. Sound in the doctrine, upright in life, manifested he had learned of Jesus. I have never known any one of better understanding of the Scriptures and who loved sound preaching more. Needless to say, he was respected by all who knew him, regardless of denomination or creed. He was the first father-in-law of the writer, and a very strong tie existed between us. His words of commendation and approval will always live with me.

The funeral service was held in the meeting-

house in Delmar, conducted by the writer, and was largely attended. Interment in the family lot in the Delmar Cemetery.

His son-in-law and pastor,

H. C. KER.

ALSO,

MARY E. ROSS, our beloved sister in Christ, departed this life May 10th, 1935, aged 89 years. She was the daughter of Isaiah and Nancy Fall Johnson. In 1867 she was married to Bradley Ross, who died many years ago in Danvers, Mass. She is survived by one son, Leland Ross, at whose home she died, in Danvers, Mass. Two grandchildren also survive her. She united with the North Berwick Old School Baptist Church, of Maine, about the year 1864, being baptized by the late Elder William Quint. She joined the Woburn Church, of Woburn, Mass., by letter, October 4th, 1896, and lived and died a beloved member. In her young days she was a teacher and a musician of note. She had a beautiful alto voice and was a great help in our meetings, which she attended as long as her health permitted. She loved the doctrine of God in its purity.

The funeral was held in the home of her son, Mr. Leland Ross, on Sunday, May 12th, conducted by one of Danvers' ministers, whose name I do not know. I was called by Mr. Ross for the service, but was unable to serve on Sunday, which I regretted much, as she had always been a true and faithful friend. There were fifty floral pieces presented, which showed the high esteem in which she was held.

The interment took place in the family plot in Danvers, Mass., I suppose.

Written by her pastor for almost thirty years.

H. C. KER.

ALSO,

LAURA R. ROUNDS was born January 31st, 1870, and died May 11th, 1935. She was the daughter of Francis A. and Mary Jane Briddell, and she was born in Princess Anne, Maryland. She was married to Mr. Dewitt Rounds July 6th, 1891, and was baptized in the fellowship of the Salisbury Church, by Elder Silas H. Durand, April 30th, 1906. Her greatest pleasure in this life was attending the meetings. She was a devoted mother and a faithful wife. She leaves her husband, one son, Theodore, and two daughters, Mrs. Frank E. White and Mrs. George Shockley.

Funeral services were held Monday afternoon, May 13th, at her late home, conducted by Elder Claude Ker, in the absence of her pastor, Elder G. E. Coulbourn, due to illness.

HER CHILDREN.

In addition to the above will say, I had known sister Rounds many years as a faithful woman in all the walks of life. She was highly respected and much beloved by all who knew her. Brother Rounds and the children have sustained a great loss and the church one of its most faithful members. "As thy day, so shall thy strength be."

H. C. KER.

GERTRUDE R. WHITMAN, young daughter of Mr. and Mrs. W. O. Whitman, passed away from earth July 23rd, 1935, at a hospital in Washington, D. C., after an illness of about two months. She was about fourteen years old, and is survived by four sisters and one brother: Frances, Eleanor, Naomi, W. O., Jr., and Ruth. Funeral services were held at her parents' home, near Airmont, Loudoun County, Virginia, burial in the cemetery at Ebenezer. Some time last year, she said to her mother she hoped somebody would present her with a Bible for Christmas, that she wanted one more than anything else. So at Christmas she got her Bible. She read it every day thereafter. No matter how busy she might be with her school-lessons or other things, that Bible had to be read every night before retiring. And always, no matter what other portion of Scripture she might be reading, she would turn to the twenty-third Psalm before finishing her reading. This was the usual custom with her. More than once she told her mother that she loved this twenty-third Psalm. It seemed to have an especial drawing power for her. It was read at her funeral, also the fourth chapter of 1 John. It seems fitting that this should be left on record concerning her. We feel that she was being drawn very near to the Lord these past few months, and more so through her illness as the end drew near. She never murmured or complained and felt the Lord's way with her was a perfectly right and just way. We thank the Lord for permitting Gertrude to leave behind her a saving testimony which so much comforts her parents and the others of the family. This child was a granddaughter of the late brother Frank Robey, of the Ebenezer Church, a great-niece of sister Sarah Bradshaw, of Salisbury, Maryland. We write this notice at sister Bradshaw's request. The Lord has graciously taken Gertrude away from the evil to come. It is he who gave her, it is he who has taken her: blessed be his holy name.

H. H. L.

WINNEFRED FRANCES BRODIE THOMASON was born February 24th, 1841, in Franklin County, Virginia, and her spirit took its flight October 1st, 1934, at the home of the writer, Bassett, Va., making her stay on earth 93 years, 7 months and 7 days. She lived to see five generations. She was married to Michael Thomason in September, 1859, and to this union nine children were born. Six survive her. Two died in infancy. In 1926 her youngest daughter was called from time. Mother fell, August, 1932, and never regained her activity, and about the middle of September, 1934, she contracted a cold which proved fatal. Her husband preceded her to the grave twenty-five years. She never united with the church, but was a firm believer in salvation by grace. Predestination and election were her delight, and she read the SIGNS OF THE TIMES as long as she could see to read; afterwards I would

read to her, and she would say, That piece alone is worth the subscription price. He brother-in-law, Greenville P. T. Cooper, of Franklin, Va., took the SIGNS when it was newspaper form, eighty years ago. She remembered once seeing Elder Gilbert Beebe at her nearest church, Snow Creek (Franklin County, Virginia), attending an association there. She was a kind, good mother and neighbor. In all her dealings her word was her bond. She was a woman of fine intellect, and retained her mind to the last. Three Primitive Baptist ministers conducted her burial service. Her remains were laid to rest in Oakwood Cemetery, Martinsville, Va., to await the resurrection, the fulfillment of her hope. I miss her continually, but I trust our loss is her eternal gain.

In loving remembrance, her daughter,

(MRS.) G. T. FRANKLIN.

SARAH VEECH CURRY was born November 12th, 1846, near Shelbyville, Kentucky, and died at Canon City, Colorado, June 19th, 1935. She was married to John W. Curry June 8th, 1886, and to this union one daughter was born: Mrs. Ruth Dilley, in whose home she lived and died. She was the daughter of John B. and Cynthia A. Veech, one of a family of four sisters and one brother, all of whom preceded her in death. She is survived by her daughter, two grandsons and a number of nieces and nephews. Her parents were devoted members of the Primitive Baptist Church, and she united with the Bethel Church, at Lamar, Colo., a number of years ago. Because of her physical condition she was unable to attend services for more than nine years, but during all that time she was in correspondence with her church, and was a faithful member. She died strong in the faith and full of years. Her body rests in Lakeside Cemetery, waiting the resurrection morn.

RUTH C. DILLEY.

ONE year ago to-day, July 16th, the soul of a noble, devoted christian wife and mother took its flight to its heavenly home to be with her Savior and redeemed kindred and friends throughout ceaseless ages of eternity. **MRS. ANN L. TILSON** was born November 25th, 1849, in Washington County, Virginia, the daughter of George W. and Lydia Anderson. She professed a hope and faith in Christ when about fourteen years of age. One Sunday morning while under deep conviction she visited the grave of her devoted mother, and while standing at the foot of her grave found herself rejoicing in a Savior's love. She was baptized by Elder N. C. Baldwin, one of the ablest Baptist preachers of his day. She was a firm believer in the fundamental principles and doctrine of the Old Baptist Church, and had been a subscriber and reader of the SIGNS OF THE TIMES for over forty years. She was married to Thomas J. Tilson December 27th, 1870. She moved with her husband to Hunt County, Texas, in 1873, and in

1902 moved to the Western Plains of Texas, where she lived until July 16th, 1934. It can truthfully be said that she died in the triumph of a living faith. A short while before her demise she called my father to her bedside and asked him if he cared for her going. She said she was tired of this wicked, troublesome world, and said, You do not mind, do you? My father left the room and she turned to me and said, I am already in heaven. About four years ago she was stricken with paralysis, from which she never entirely recovered.

Her daughter,

VIRGINIA M. TERRELL.

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

Mrs. Ida M. Elmendorf, N. Y., \$1; Sarah Leedom, Pa., \$2; G. W. Berry, Ala., \$1; Milford Hall, Sr., Ky., \$3; Ruth C. Dilley, Colo., \$2.

MEETINGS.

The Maine Old School Baptist Association will be held, the Lord willing, with the Bowdoinham Church on September 6th, 7th and 8th, 1935. All lovers of the truth are invited to meet with us.
MINERVA F. DUNLAP, Clerk.

The annual meeting of the Lexington-Roxbury Association will be held with the First and Second Old School Baptist Churches of Roxbury, New York, at the Yellow Meetinghouse, below Roxbury village, on Wednesday, Thursday and Friday, September 11th, 12th and 13th, 1935. All brethren, friends and lovers of the truth and ministers of our faith and order are cordially invited to be present with us. Those coming by bus or train on Tuesday before the Association will stop at Halcottville, where buses and trains will be met. Those coming to Halcottville Wednesday morning may go to the post office, where proper directions will be given for their entertainment.

ARNOLD H. BELLOWS.

Through the mercy of an ever-kind Providence, we are once more permitted to announce that the First Kansas Association of Regular Old School Predestinarian Baptists will meet, if the Lord wills, with the Little Flock Church, in Oklahoma, on Friday before the second Saturday in September and continue three days, the 13th, 14th and 15th of September, 1935. The place of meeting to be near Booker, Texas, which is just across the State line from the place of meeting. Those from a distance who wish to attend should come to Shattuck, Oklahoma, if by bus, they will there

take the train for Booker, as there is no bus line to Booker. Should any who have not their own conveyances get to Shattuck too late for the train, then call Willard Garton, who will send conveyance to the place of meeting. For any further information write to Willard Garton (the church clerk), Booker, Texas.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

The Original South Arkansas Primitive Baptist Association is appointed to meet in her ninety-fourth session with Chapel Hill Church, three miles east of Ouachita Station, on C. R. I. & P. Ry., on Friday, Saturday and Sunday, September 20th, 21st and 22nd, 1935. At our last session this meeting was appointed to be held with Macedonia Church, but for convenience was changed to Chapel Hill, where you are invited to meet. Those coming by automobile will come over Highways Nine and Seven, which are reached from Malvern, Arkansas, from north to Dalville over Sixty-seven; from Camden over Seventy-nine to Eagle Mills to Nine, then Seven over to church.

As there has been some confusion about our Association because of a conditional association of the same name, we wish to make clear that we are those who believe in a sovereign God, one who rules all things, and works all things for good to them who love him; saw the end from the beginning and from ancient times the things not yet done, and that all things come just as he saw it, with no chance in it. You who believe in this kind of a God, and love and fellowship this class of poor pilgrims are invited to meet with us at this time and place.

V. R. HARRIS, Moderator,
FORDYCE, Arkansas.

W. C. HORTON, Clerk,
ELLISVILLE, Arkansas.

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 (29th). All are welcome.

E. M. FORD.

The Original Mount Zion Association of Regular Predestinarian Baptists will meet in her ninety-fourth annual session, the Lord willing, with Mt. Lebanon Church, Kansas City, Missouri, October 4th, 5th and 6th, 1935. The place of meeting is at the end of the Twenty-seventh Street car line, in the eastern part of the city. We welcome all lovers of his doctrine.

DANIAL A. J. ADAMS, Moderator
Odessa, Missouri.

(Mrs.) J. W. TAYLOR, Clerk,
Pleasant Hill, Missouri.

**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.

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.

On the fourth Sunday in each month, until further notice, meeting will be held with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner of Roberts and Cottage Streets, at 2:30 in the afternoon.

R. LESTER DODSON, Pastor.

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

E. B. AULT, Church Clerk.

The 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.

Sulphur Fork Old School Baptist Church meets on the first Sunday of each month, at 2 p. m. S. F. Pyles, Clerk, Campbellsburg, Ky.

Cane Run Old School Baptist Church meets on the third Sunday, and Saturday before, at 10:30 a. m., both days. George R. Turner, Clerk, George Barnett, Assistant Clerk, Turners Station, Ky.

Elk Lick Old School Baptist Church meets the fourth Sunday, and Saturday before, at 10:30 a. m., both days. J. William Mulberry, Clerk, Sadieville, Ky.

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, Shelbyville, Ky.

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.

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. 103. MIDDLETOWN, N. Y., OCTOBER, 1935. NO. 10.

POETRY.

ST. JOSEPH, Missouri.

DEAR BROTHER LEFFERTS:—I am inclosing two poems for use in the SIGNS OF THE TIMES, if they meet your approval. While one is rather long, yet, because of its experimental nature, you may be able to use it. It was some years after I wrote the poem “The Awakening” that I actually experienced it as a truth. I was not ordained; in fact I did not even consider preaching the gospel until many years after writing it. Later I was ordained, entered politics and experienced in a way just what I had written. Use your judgment as to the inclosed.

Yours in hope,

MORTE H. CRAIG.

THE AWAKENING.

Two weary peasants met one day
Beside the dusty road;
The head of one was tinged with gray;
He stooped beneath his load.

The younger cursed his life of toil,
And cursed the sun, and swore
He'd till no more the fruitful soil
Around his humble door.

The older praised the wayside flowers,
And blessed his life of care;
Thanked God for all the sunny hours
That came to be his share.

And then he told how in his youth
Into his soul there flew,
A vision that revealed the truth—
I'll tell the dream to you.

“Dreamt I saw a beckoning hand,
And followed where it led;
I reached a barren, desert land,”
The peasant slowly said,

“The moon rose silent and serene
Above the waste of sand,
Like some majestic fairy queen,
With stars at her command.

“No blade of grass did greet my eye,
No sign of life was there;
That desert stretched to bending sky
About me everywhere.

“Then unknown voices called to me,
In accents sweet and clear,
Like sirens of the mighty sea
That sailors used to hear.

“But soon a terror seized my heart—
'Twas not exactly fear,
And yet it did to me impart
A thought of danger near.

“I sought to find the path that led
Me to that fatal land,
But sought in vain. I found instead,
Upon the desert sand

“The bones of thousands who before
Had wandered there in pride,
To find some castle's gilded door
With fortune just inside.

“They, too, had trod the desert wild,
Had seen the hand of fate;
They, too, had been like me beguiled,
Until it was too late.

“The miser in his greed for gold
Had left his bones to bleach;
The statesman and the warrior bold,
Were all within my reach,

"The prince and pauper, each consigned
To death, there lowly laid;
While strong and weak, alike resigned,
The awful price had paid.

'Again the voices filled the air,
And streams of rapture rolled;
With wild delight, then mad despair,
My heart beat uncontrolled.

"As from the gaping mouth of hell
I turned and fled in haste,
Far from the siren's deadly spell,
Across the mighty waste.

"I saw no more the fatal hand
That led my soul astray,
But fell exhausted on the sand,
Helpless as potter's clay.

"I cried aloud in my affright,
And then, I know not why,
But suddenly my dream took flight—
Perhaps God heard my cry."

Beneath the heaven's vaulted dome,
Studded with stars so bright,
The weary peasants wandered home,
Guided by God's clear light.

A tear stood in the eye of one,
Now freed from every hate;
He cursed no more the noonday sun,
But blessed his low estate.

MORTE H. CRAIG.

"SUN, STAND THOU STILL."

(JOSHUA X. 12.)

When darkness approaches, O Lord, let thy light
Stand still in our hearts till we finish the fight;
Till Satan is vanquished, no longer to reign,
And all of his legions defeated and slain.

The sword of thy truth will soon conquer the foes
That hold us in bondage and lengthen our woes;
Though weak in the flesh, with thy Spirit our
shield,
We'll fight till we master each foe in the field.

The trumpet has sounded! the battle is on!
Inspire us with courage to fight till it's won;
And as night approaches, O Lord, let thy light
Stand still in our hearts till we finish the fight.

MORTE H. CRAIG.

CORRESPONDENCE.

EXCOMMUNICATION.

(EXPULSION FROM COMMUNION.)

THE Jewish custom of excommunication was three-fold for which it was inflicted for various ranges and in heinous form, such as the offense of keeping a fierce dog, to that of taking God's name in vain. The offended was first cited to appear in court, and if he refused to appear and make amends his sentence was pronounced. The term of his punishment was thirty days, and was extended to a second and a third thirty days when necessary. On the second offense severe penalties were attached. The sentence was delivered by a court of ten. The third excommunication was an entire cutting off from the congregation. Under the Jewish custom this gave the church right of self-protection. In the New Testament Jewish excommunication is brought prominently before us in the case of the man that was born blind (John ix.), but we find by careful reading that Christ in all cases justifieth his doctrine. Neither the man sinned, nor his parents, but that the works of God should be made manifest in him. "If the Son therefore shall make you free, ye shall be free indeed." Excommunication does not bar one from heaven and eternal glory with the Father. Christian excommunication, as exercised by the true church, was instituted by our Lord. Matthew xviii. 15: "Moreover, if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone;

if he shall hear thee, thou hast gained thy brother." Then in verse 18: "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Matthew xvi. 18: "And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." Hence Christ is the rock under consideration. Verse 19: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." The word "keys" in Bible terms is the emblem of authority, and this God-given authority gives the church authority to deal with all ungodly conduct that might exist in the church, such as would bring reproach on the church, but should be dealt with in brotherly love. A church without order, good morals and godly discipline is like a ship at sea without a rudder, it will soon land on the quicksand of destruction, and that light which once shined forth in its beauty will be the den of bats and owls and all unclean birds.

The meaning of the word in question in Jewry, is temporary suspension; further temporary suspension; finally cutting off, for christian practice. Christian excommunication as exercised by the church was instituted by our Lord in Matthew xviii. 15, 16, Matthew xvi. 19, and it was practiced and commanded by St. Paul, 1 Cor. v. 11: "But now I have written unto you not to keep com-

pany, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." This fifth chapter of first Corinthians should be studied carefully and prayerfully by all God-fearing men and women, and if all christian people would heed its teaching there would be less confusion in the church, Titus iii. 10: "A man that is an heretic, after the first and second admonition reject."

We find St. Paul frequently claiming the right of the church to exercise discipline over her members, which all true loving followers of Christ should indorse. Then we come on down to Paul's dealing with the church. In 2 Cor. i. 10, 13, 23, we find that it is a spiritual penalty, involving no temporal punishment, and that it consists in separation from the communion of the church, and that its object is the good of the sufferer. 1 Cor. v. 5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." All of this is for the protection of the sound members in the church. If such conditions be looked upon as just a small offense, what will be the final end? Decency in the church will be past history. If we ignore the Scriptures which are given by inspiration, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, how then can we profess to be men of God? Shall we close our eyes to the teaching and deny the fact that they are a thorough furnisher

unto all good works? (2 Tim. iii. 17.) Its subjects are those who are guilty of heresy. In 1 Cor. v. 1, we find Paul dealing with gross immorality; that is, inflicted by the authority of the church at large: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." Matthew xviii. 18 is wielded by the highest authority. 1 Cor. v. 3: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed." All such offenders should be dealt with by the church to which the offender belongs. 1 Cor. v. 4, 5: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus." Paul stands firm, without fear of any opposition on the part of a minority. Paul says we should confirm our love toward such an one; hatred and envy should not find lodging in the church. All forgiveness should be in the person of Christ, both in spirit and brotherly love, when the offender's penitence is of godly sorrow. Penitence is the only condition on which restoration of communion is granted. The sentence should be publicly reversed, as it was publicly promulgated. 2 Cor. ii. 9: "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things." Jesus

told the woman that was taken in adultery to sin no more; so to say, Cease your ungodly deeds. It might be well for us all to take heed to ourselves. 1 Cor. v. 2: "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." We should always be mindful that a little leaven leaveneth the whole lump. We should at all times be mindful of exhortation to humility, love and unity recommended, which is indeed commendable in God's people. Philippians ii. 1, 2: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." We should at all times avoid strife and vainglory, for such is deadly poison if permitted among brethren, and means only destruction to brethren, and sometimes to churches. Where God is there is unity and love, for God is love. Ninety per cent. of the trouble among brethren is due to lack of understanding of the inspired word which God has blessed us with, and that for our teaching, and being slack in letting our conversation be as becometh the gospel of Christ. We so often make excuses, but if we will just carefully pick our excuses to pieces we will find they are mostly built on falsehoods and will not stand when put to the test of the Scriptures. This I speak from sad experience. I so often make excuses with no foundation. God's people should be found at all times standing

in the way inquiring for the old paths, being mindful that we have an advocate with the Father.

Just a thought in regard to the fierce dog referred to in the beginning of this article. Dogs are animals mentioned in Scripture, which were used as watch dogs for their houses. In Isaiah lvi. 10, they are spoken of as watchmen, blind and ignorant, dumb dogs, they cannot bark, sleeping, lying down, loving to slumber, greedy, never can have enough. They are also likened to shepherds that do not understand, looking only for gain. They are sometimes used to guard flocks. Troups of hungry and semiwild dogs used to wander about the fields and the streets of the cities devouring dead bodies and other offal. 1 Kings xiv. 11; xxi. 19; xxii. 38. In this Scripture we find Jezebel by subtlety procured Naboth's death, and Ahab is seduced by false prophets, and the dogs licked up the blood of Naboth, but the same punishment was the sentence of Ahab and Jezebel. The dog under consideration was savage and fierce, and fierce, cruel enemies are poetically styled as dogs. (Psalms xxii. 16-20.) He is again spoken of in Isaiah lxvi. 3, and it is here the severe judgment of God is against the wicked; not the wickedness of the world, it is God's people who are admonished to all good works. Good works are not for the putting away of sin, but for the answer of a good conscience toward God, and the evidence of faith in God. Good works are the evidence of faith, which is the fruit of

the Spirit. The tree is known by its fruit.

There is room for repentance. God set before the church at Philadelphia an open door, that no man could shut and no man can open. Except ye repent, "I will come unto thee quickly, and will remove thy candlestick." The church at Thyatira suffered Jezebel, who claimed to be a prophetess, to teach and seduce God's servants, and caused them to commit fornication unto idols. God gave her room to repent of her fornication, and she repented not. (Rev. ii. 20, 21.) All Primitive Baptists might profit by a careful reading of John's message to the seven churches in Asia. But keep in mind this is Christ's message to the churches in question. If we believe the Primitive Baptist Church is the apostolic church, then we should be governed according to Christ's teachings, and let all things be done decently and in order. Rev. i. 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Just one more thought that is good for Baptists to keep in mind. Prov. i. 8: "My son, hear the instruction of thy father, and forsake not the law of thy mother." This language is the exhortation of God to his children to be obedient to the teaching of the Scriptures. God has said they shall be as ornaments of grace unto thy head; turn thou at my reproof.

I wish to say in conclusion, the Scriptures are of divine authority, and should be considered as such. I have

endeavored to use quotations as a foundation of this article, trusting that my brethren will look on my errors with much charity.

Submitted in brotherly love, and for the good of our cause.

J. O. SYMMONDS.

DALLAS CITY, Illinois.

BRUNSWICK, Maine, June 28, 1935.

ELDER R. LESTER DODSON—DEAR BROTHER:—I have been thinking of writing to you for several days, and this morning your letter came, full of fellowship and love, not only for me, but for all of us in the two churches. I feel the Lord has given you a pastoral care for us, and sent you to us in our time of trouble, and made you faithful in the cause of truth. "Bear one another's burdens," is the Scripture that comes into my mind and expresses what a help you were better than any words I could write. Last Sunday we had a meeting here at my home, and it was good and pleasant to "behold" the unity we were dwelling in. It was the first time for a year (perhaps longer than that) that all had been to a meeting. We were glad to see one another and speak of the things of the kingdom of our God, talk of his power, wisdom, mercy, lovingkindness, and how he had gathered us together. In my other letter to you I tried to tell you how pleasant a time I had during the winter evenings sitting here alone and singing the hymns, and how the Scripture came into my mind with power and I rejoiced. We had a meeting the fourth Sunday in May, the second and fourth Sundays in June, and I have

been trying to tell the loved ones of my experiences, and at this last meeting some of the precious truths came into my mind, so I could speak of them easily and with assurance. It came to me after awhile that I was talking and none of the others had a chance to speak, so I stopped, and asked some of the others to tell of the way the Lord had led them. Now you may smile when I say they all said, We are enjoying what you say, and want you to go right on. After the meeting was over sister Palmer said, "I have thought of you often this winter, sitting here alone and singing, but did not know the Lord was preparing you to give us the food we have had to-day." His word shall not return unto him void, but shall accomplish that which he please, and shall prosper in the thing whereunto he sent it. Nothing is impossible with our God. His praise cannot be given to graven images, nor his glory to another. "All thy works shall praise thee, O Lord; and thy saints shall bless thee." "Lord, thou hast been our dwellingplace 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." There is no way possible for any mistake in God's works. He speaks, and it is done. He commands, and it stands fast. He knows no change, not even a shadow of turning. I do feel to rejoice that he had full control of sin, and had the fountain opened in the house of David for sin and uncleanness so we have sung the song of redeeming love.

The hymn comes into my mind, "There is a fountain filled with blood." I must not stop to write the whole hymn, but must write one verse:

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And will be till I die."

Yes, brother, I can never sing any other song than redeeming love. He has put the new song into my mouth, even praise unto God.

Another verse of a hymn has come into my mind, and I am going to write it, for I feel sure no one but you will ever read it and be able to understand how I wander around. "Wait, O my soul, thy Maker's will," is the first line of the hymn that has come into my mind.

"In heaven, and earth, and air, and seas,
He executes his wise decrees;
And by his saints it stands confest,
That what he does is ever best."

I am sorry to hear of Elder Coulbourn's illness. Hope he will not have a long time of suffering.

"Wait then, my soul, submissive wait,
Prostrate before his awful seat;
And, 'midst the terrors of his rod,
Trust in a wise and gracious God."

I hope it will be the Lord's will for you to come to the Association. We have only four members in the Whitefield Church, and six in the Bowdoinham Church, but we surely have found "The Lord is my shepherd; I shall not want." There have been times when it looked dark to us, but "He safely leads my soul along, his lovingkindness oh how strong," and we lacked for nothing,

"He, near my soul has always stood,
His lovingkindness, oh how good."

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

I do not know how long I would keep on writing if there were no end to this sheet of paper.

I hope to see you at North Berwick. With love and fellowship, your sister,

ATTIE A. CURTIS.

[WORDS cannot express our gratitude to God for such evidences of christian love as are set forth in the foregoing letter. Few, if any there are, at the advanced age of our sister would undertake to live alone in a large house, doing all of her work, including looking after fires, etc., as she does, but after all she is not alone, for the Lord appears to walk and talk with her, and then enables her to tell others of her blessed seasons. Though this little flock is without an undershepherd, yet the Lord gathers them together by his Spirit and they are greatly blest in their faithful walk in not forsaking the assembling of themselves together as is the manner of some. We commend them for their faithfulness and pray God's blessings upon them.—R. L. D.]

COOPERSTOWN, New York.

DEAR ELDER DODSON:—I have often thought of you and all the folks at meeting, and I trust you enjoyed your vacation and had a much needed rest. I would have written before, but my mind seems to be a blank and my spirit in a dry and barren place where no water is, and this is how I felt when I lay me down last night, but then the

thought came to me, How do you know it is a dry and barren place? Surely it must be because we thirst and have known in other times of having been made to lie down in green pastures, and, as the Scriptures say, the remembrance of a feast increaseth hunger in a hungry man. It is the mountains round about which make the valleys. I have been in much darkness of late, but then it is said that while the earth stands there shall be day and night and the seasons shall follow each other, but with me it seems the winter is severe and the nights long. Yes, it is a darkness that can be felt; but then I feel to hope that where once the Sun has shone it will shine again and again. We may sit in darkness for a time, but having been delivered from the power of darkness it will not continue. These seasons perhaps work for our good, for we see ourselves as we are by nature, and that in us, that is, in the flesh, there dwells no good thing, and, like Jeremiah of old, we hear the command, "Arise, and go down to the potter's house," and there we see the vessel marred in the hands of the potter and the potter forming another vessel of honor fit for the Master's use. So many times we must "Arise, and go down to the potter's house." It is comforting to notice, however, that this vessel never left the potter's hands. It was marred *in his hands*, but he did not cast it away, but formed it into another vessel. So we were chosen in Christ Jesus before the world was formed, and having loved us with an everlasting love, therefore with lovingkindness has

he called us, but we were never out of his hands, nor can we ever stray beyond the cords of his love. This recalls to my mind a passage you read before I left: "Thus said the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, for I have called thee by thy name; thou art mine." So was Jacob created, but Israel formed. Saul of Tarsus was created, but Paul was formed. So were we all marred in the hands of the potter while yet in the loins of the first man Adam, but are made new creatures in the second Adam, even Christ Jesus our Lord.

I did not set out to write this long scrawl, but merely to let you know that physically I am in the land of the living, but where I am spiritually I know not. Remember me to your family and all the folks at meeting.

You will be in Maine next Sunday, so having taking up much of your time in reading this I will not infringe further on your time by expecting a reply. I expect to be home some time the first week in September, but as you will be away the second Sunday, it will be the third Sunday before I see you, if the Lord wills. Remember me when at the throne of grace.

With much love, your friend,

SAMUEL W. SHIPWAY.

[WE deeply appreciate such letters from our friends whom we esteem so highly for the truth's sake as we do Mr. Shipway, who is faithful in attending our meetings in New York City,—
R. L. D.]

PATERSON, N. J., May 27, 1935.

DEAR SISTER MINNIE:—I imagine you will be surprised at my writing you so soon, but I just did not have nearly enough visit with you, and I thought you would like to hear about our meeting at Middletown. I wish you all could have been there. Sister Robinson was there and asked where you were, also sister Brink. I told them you sent your love, and would have been there could you have had a way. Elder Dodson read from Philippians fourth chapter, eighth to nineteenth verses, inclusive, and spoke from it, particularly the nineteenth verse. The hymns were 499, 713 and 804. It was our communion time, and Elder spoke beautifully in prayer. Hymn 518 was sung after. I am sure you were with us in thought. What a glorious long-to-be-remembered day! How can I be thankful enough for such blessed privileges? The ride up was lovely. We sang hymns most of the way, and enjoyed the beauties of nature, the marvelous work of our Creator. Elder's sermon was so good to me, and I was made to rejoice at another manifestation of our Father's love and tender watchcare over us, in enabling one of his dear children to come home to his friends and tell of the wonderful things God had done for him. Oh how much can be taught in just a few words! The love for the church, the desire for a home with them, and to follow in the footsteps of our blessed Jesus in the ordinance of baptism, the unworthiness and inability of self all so beautifully expressed. How beautiful the ordi-

nance of baptism; it seems to fill one with sacred reverence. It was on the fourth Sunday in May, 1903, that mother and I were baptized at Middletown. I cannot explain in words the joy and sweet peace that filled my heart. The faces of those dear ones standing by the water were most beautiful to me. I can never forget the tender, loving words of fellowship for one so unworthy, so weak and sinful. Many years have passed since then, and I feel my walk and conversation have fallen far short of what I hoped them to be. I realize that of myself I cannot even think a good thought. My hope at times has seemed but small, yet I would not exchange it for all the world, and the love and fellowship of the brethren are the dearest things on earth to me. At times the words, "We know that we have passed from death unto life, because we love the brethren," have been of great comfort to me. I hope our dear brother may feel the sweet presence of Jesus very near unto him, comforting and sustaining him as he journeys along the way. What a joy to his brothers and sisters in the flesh to be doubly united. I am sure you all will have a wonderful visit together. You are richly blessed in being where you can associate with those who "speak the same language."

I wish brother Isaac would bring you all down to spend the day with me. He has plenty of time now.

My love to all the dear ones, and a large share for yourself.

Your little sister, in christian love,
FLORA TITUS.

BELLINGHAM, Wash., Aug. 30, 1935.

DEAR EDITORS AND PUBLISHERS:—Will you please correct the name of Samantha L. Deal, which reads Seal, instead of Deal, as it should, and she was married to Timothy N. Deal, instead of Timothy N. Seal. Also, where it reads Daisy, Olson and Yeisley, it should read Daisy Olson Yeisley; and the name of the town Deming reads Dunning wherever it occurs. I know it was not intentional on your part, but as the children and brothers trusted me to write this correctly I am responsible for it.

I am not as well as when I sent the obituary, but am up most of the time and enjoy the SIGNS, which comes regularly to me. I hope you will not be offended with me for writing to you about the mistakes in the obituary.

DAVIS BURCH.

[THE mistakes referred to in the foregoing letter occur in the obituary notice of Samantha L. Deal, on page 190 of our August issue. Of course we are never offended with any one for calling our attention to mistakes in the SIGNS, especially when done in as kind a spirit as the foregoing, but very often the publisher should not be blamed for mistakes, especially in proper names, for it may be the writer has been careless in his writing and the publisher cannot decipher it, and has to guess as to what is meant, and very often his guess is wrong, so we most earnestly request our correspondents when sending us anything for publication to please be sure and write distinctly, especially proper names. A good plan is to print them.—PUBLISHER.]

SAN BENITO, Texas.

DEAR EDITORS:—Please mention in the SIGNS OF THE TIMES that I have changed my address from Edcouch, Texas, to San Benito, Texas, and wish all my friends to address me at the latter place. I am now so far from my churches that I feel very lonesome, and all who feel to write me of the dealings of the Lord with them will do a kind favor for one very lonely and without the company of Israel. I am so imperfect I feel my writings might not be comforting to others.

As ever, your brother in bonds,

J. B. BOWDEN.

BURDEN, Kansas, Sept. 5, 1935.

DEAR EDITORS:—I see it is time to renew for the dear old SIGNS again. I cannot make up my mind to do without it, for it is full of the precious gospel of the Son of God. Some of the good writers are passing on. One of my favorite writers has gone to his reward, Elder I. R. Greathouse, but God is able to raise another to fill his place, as he did when Elder Chick was called home. I was very anxious about the SIGNS, as Elder Ker wrote the editorials alone, but when Elder Lefferts' article came out one could see where the mantle had fallen. There are many good writers and some are getting feeble, but oh He is abundantly able to raise up more, and He will as long as He has use for the SIGNS. May grace, mercy and peace attend all who are contending for the truth as it is in Jesus.

Unworthily a sister, I hope,

(MRS.) V. A. EDWARDS.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1935.

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Middletown, N. Y.

PARABLE OF THE TALENTS.

IT being our turn to furnish an editorial for the SIGNS OF THE TIMES, we have decided to republish two editorials by Elder Gilbert Beebe, the founder of the paper, written now nearly one hundred years ago. Our own views are so thoroughly expressed and we have been so wonderfully refreshed in perusing these articles, that we hope others will be equally comforted and edified.

R. L. D.

PLEASANT, HILL, Ga., Nov. 7, 1839

BROTHER BEEBE:—In consequence of attending our associations, etc., this fall, I have not read all of the numbers of the SIGNS OF THE TIMES, and I do not know whether you have yet given your views upon the talents, according to my request. I feel anxious to see them in the SIGNS OF THE TIMES, and

hope the Lord will direct your mind, for the satisfaction of his Zion. The Urate Association met on Saturday last, and there were twenty-five churches represented, and several votes taken; but through the transaction of all the business there was not a no, and yes; but union of heart seemed to prevail, brotherly love to fill each heart, and the preaching was all of one kind, viz: Salvation by grace; and I think I can say, the Lord was in the place.

Yours, as ever,

JOHN W. TURNER.

REPLY.

ALEXANDRIA, D. C., Dec. 2, 1839.

By the above extract of a letter from brother Turner, our readers will perceive that he has repeated his request that we publish our views on the parable of the talents, Matthew xxv. 14-30. We have thus far delayed a compliance with the request of our brother, not so much for want of views to express, as from the conviction that our views will be considered somewhat novel, and perhaps speculative, by many of our readers whom we love and respect; yet, being a second time called on for them, such as we have are at the service of our brethren, subject to such animadversions as they may feel themselves warranted by the Scriptures of truth, to make through our columns. It is the opinion of many of our readers that, taking into consideration the comparatively destitute condition of our churches of the stated preaching of the word, the devotion of a greater share of our papers to the expounding, illustrating and comparing of views on the Scriptures, might better subserve the cause of truth and righteousness.

In their opinion we fully concur, with the provision, that in all our discussions, a spirit of tenderness towards each other, where difference of opinion may be found, and a singleness of heart for declarative glory of God, and the general edification of the saints, shall govern in those who write, and in those who read.

But to the parable. There is, in our opinion, an evident connection between the twenty-fourth and this twenty-fifth chapter; and the several parables are employed by our Lord to enforce the solemn admonitions given to the disciples in the former chapter, concerning the judgments which were soon to be experienced by the Jews, when God should execute his indignation, in a temporal point of view, on Jerusalem. Hence we believe the whole discourse of our Lord in the two chapters was founded on the text "Tell us, when shall these things be? [to wit, the destruction of Jerusalem] and what shall be the sign of thy coming [to execute these things], and of the end of the world?" That is, the passing away of the old heaven and the old earth, etc. In these two chapters Christ informed his disciples that all these judgments would surely take place; that for the special benefit of his elect they should be preceded by such signs as should be a sufficient warning to his disciples to retire to the mountains; that the precise time of the execution of these things, although they should take place before some among them should see death, was not then a matter of revelation, but was only known to God. The

solemn admonitions expressed in this connection, and enforced by these well adapted parables, with sufficient clearness, taught the disciples that there was danger of being involved in the temporal calamities which should at that day burst upon the Jews; and hence the necessity of their watching the accomplishment of those signs, which should signify to them that the time was at hand. There should be false christs, and false prophets, and heresies, wars, earthquakes, etc., but when they should see the abomination of desolation, spoken of by Daniel, standing in the holy place, they should then have but barely time to flee to the mountains, for then the coming of the Son of Man, in the revelation of power and great glory, revealed in the flaming fire, and taking vengeance on them that knew him not, should not be as when he came in incarnation to bear the sins of his people; and consequently was not then revealed in that power; but in this revelation, he would come without sin, to receive his kingdom, and destroy those in Israel who would not that he should reign over them. This coming should be with the velocity of lightning; and, therefore, let him that readeth understand. And after making these statements to his disciples our Lord repeated the admonition (xxiv. 42) "Watch, therefore, for ye know not what hour your Lord doth come." That is, watch those signs which should be given to them. From this forty-second verse to the end of the subject the relation of lord and servant takes the place of teacher and disciple, show-

ing that in this visitation on Israel he was to be revealed as the Lord and King; his humiliation would then be past, and he revealed in his reigning power and glory. From verse forty-five to fifty-one inclusive, of chapter twenty-five, is found the key of the parable to the talents. "Who then [at the time of his coming] is a faithful and wise servant, whom his lord hath made ruler over his household, to give them their meat in due season? Blessed is that servant whom his lord, when he cometh, shall find him so doing. Verily I say unto you, that he shall make him ruler over all his goods." But we will revert to this again, presently.

Here the connection seems broken, by the division which our translators have made in the chapters, but every one must necessarily see that the same subject is continued in chapter twenty-five. The twenty-fourth chapter closes with a declaration of what the Lord will do with his servants at his coming, as above spoken of, which have, and those which have not obeyed him; the former should be made rulers of all his goods, and the disobedient should be companions with hypocrites, in the temporal judgments which were to be executed on the Jews. The next chapter commences, "Then," which certainly signifies, *at that very time*. But what shall then be developed? Then shall the kingdom of heaven, the nominal church of Christ, be likened unto ten virgins; agreeing with the circumstances connected with the first coming of Christ, for the parable is evidently

based upon the event of, and circumstances attending his first appearing in the flesh and among the Jews. In that instance when it was announced by John the Baptist that Christ, as the long waited for Bridegroom, was come, there went out to meet him as such, Jerusalem and Judea, and all the regions round about Jordan; but alas! their lamps were gone out. Their having Abraham to their father could no longer serve them; they were sent away to buy oil, and fruits meet for repentance, and have not yet returned to their place among the virgins, but from late accounts they are still trading in oil; their prospect is as cheerless as is theirs who expect salvation by the deeds of the law, or from the modern anxious-bench system. Now we say, such had been the case of Israel in the days of John the Baptist, and at *that* day when Christ should be revealed in the destruction of Jerusalem, it should be in like manner with the kingdom of heaven; at that time the division of his nominal disciples should as completely answer to the figurative import of the parable, as the parable answered to the former events. As national Israel traveled down through all the generations appointed them, to meet the advent of Christ, and were looking for his coming, were expecting to meet him, and be recognized as his bride, and as very many of them were not able to stand when he appeared (Mal. iii. 2), so the kingdom of Christ, after his ascension to glory, should look for his return. He had frequently taught them that he would in their day return to

them again, that he was only going into a far country to receive a kingdom, and would shortly come to preside over them; also, that at his return all the handwriting of ordinances should be blotted out, Jerusalem that then was, and which was in bondage with her children, should be destroyed, and the elect among the Gentiles be gathered in. At that time his professed disciples should experience such a division and final separation, as should correspond with the type, as set forth in the parable of the virgins.

The two sexes, male and female, implied in these solemn warnings, as men in the field, women grinding at the mill, men servants and maid servants, servants and virgins, appear to have been designed to enforce these words, "What I say unto you, I say unto all, Watch." In justification of this application of the parable of the virgins, our Lord introduced the parable of the talents. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." To our mind, nothing can be more clear than that this parable is given as a further illustration of the parable and warnings before expressed in the connection of the subject. *Then* shall the kingdom of heaven be likened; but why shall it be thus compared? *For* the kingdom, etc., is as a man traveling into a far country. Having as briefly as the nature of the case would admit, shown to what particular period this cluster of parables related, we will endeavor to show the analogy this parable

bears to the subject to which we believe it was applied by our Master.

By the kingdom of heaven, we understand the church of our Redeemer, in her connection with him, as her Head and King. Our brother will observe that this parable does not commence like the preceding one. *Then shall*; but the present tense is used; and therefore embraces all that period of time from the date of these instructions until the time when this kingdom should be likened to ten virgins, or to what is implied in that of the sheep and the goats. Christ was himself the man traveling into a far country; he was at that very moment making his arrangements to go to the Father, by calling unto him his own servants, these disciples, which he was addressing, some of whom were not to see death until *all* these things were fulfilled. In John xiv. his intention to perform this journey was announced, and the nature and object of it was explained to his disconsolate saints, and the promise of his return, and the final establishment of his kingdom, together with the promise of the Holy Ghost, to preside over them during so much of his absence as extended from the day of pentecost, until his return. Also in John xvi. and xvii. this subject is more fully expounded. His Father had appointed unto him a kingdom, he therefore goes into this *far* country, to receive a kingdom, to prepare a place, etc. And if I go away, he says, I will come again. It is needful for you that I go away. The necessity of his going away is fully set forth in these remarkable words:

“Whom the heavens must receive.” And again, that by his own blood he should enter, not into the holy place made with hands, as did the sons of Aaron, but into heaven itself; ceasing from his own works, or legal service under the law; observing its precepts and bearing its penalty, thereby expiating the guilt of his people, as God did the rest from the works of creation, on the seventh day, having obtained eternal redemption for us.

“Who called his own servants, and delivered unto them his goods.” Here we are to inquire, Who were his own servants, and what were the goods delivered unto them? We cannot believe with the Arminians, that these servants included all mankind, for some portion of the human family were at that time suffering the vengeance of eternal fire, and therefore were not at that time called together; nor can we believe with others, that the Jews, as such, were intended, for they were not recognized in any sense as the servants of Christ; nor were the Jewish rituals, formerly delivered to them, any part of the goods of Christ, as the Mediator or the King. But, by his own servants, we understand those very disciples unto whom he was at that time administering these instructions. The Lord, the servants, the journey, the goods, or talents, with the use made of the latter, were all necessary to describe the then present state of the kingdom of heaven.

As we promised to revert to the close of the twenty-fourth chapter, as a key to the parable; a little attention will convince the reader that the service of

those persons called “his own servants” was to rule over his household, by giving them meat in due season; and consequently none were in this sense his own servants but such as stood in this connection with his household. The goods which were delivered unto them, we think, had reference to the gifts bestowed for the edification, succor and support of those who are of the household of faith. When he ascended up on high, he led captivity captive, and gave gifts unto men. (Eph. iv. 8, 11-14.) “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,” etc. Those who are distinguished as Christ’s own servants are frequently brought to view, as in the parable of the talents before us, as being stewards of the Lord’s goods. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man, evil things, etc., for of the abundance of the heart the mouth speaketh. (Luke vi. 45.) And again, we are taught that the preparation of the heart and the answer of the tongue are of the Lord—they are his goods.

The next expression of the parable claiming our attention is the manner of distributing these gifts. The distribution, we are informed, was made with reference to the several abilities of the

servants left in charge with their Lord's goods. And so it has ever been in the churches; the Lord has not given equal abilities, and therefore has not committed the same amount of his goods to all his servants. There are a diversity of gifts now, and there was then, but all by the same Spirit, and those who have but inferior gifts are as inexcusable for neglecting to improve them as are those who have the five talents. But in the immediate sense of this parable, we understand our Lord had left in charge with his servants those admonitions in regard to the great and terrible day which was then at hand; these signs, admonitions, parables, etc., were his goods, delivered to them according to their several capacity. Some of these servants were apostles, and consequently had a capacity for a greater degree of usefulness than those who could only make advantageous use of two talents; and some of them were ordinary ministers of the word, and hence were in advance of those, for general usefulness, which were not called to stand in that responsible relation to the household; others, again, were disciples of Christ, who, though they were not called publicly to preach, yet having these admonitions, were in possession of at least one talent of their Lord's goods, and such were solemnly obligated to exhort one another, and so much the more as they should see the day approaching.

Now, then, with this distribution of gifts, for stirring up the minds of the saints in regard to the tokens which should indicate the near approach of

the promised return of their Lord, and the day of reckoning, which he had informed them of, he straightway took his journey. God went up with a shout, the Lord with the sound of a trumpet, leaving the impressive charge, "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." Who then is that wise servant whom his Lord hath made ruler, or, to whom he hath committed talents, viz: to give meat, or instruction to his household seasonably, in relation to his return, and of those fearful judgments then to be realized? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily he shall make him ruler over all his goods. But, and if that servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. Can there be any difficulty in perceiving that the above quotation is in substance the very subject, more fully illustrated in the parable of the talents?

These views are sustained by the faithful record made in the Acts of the Apostles, and in the epistles, particularly in those written by James, Peter, John and Jude, to those Jewish disciples, in stirring up their minds to a remembrance of these things, and in giving us a historical account of these servants or disciples, how they con-

ducted themselves during that space of time from the ascension of Christ until the epistles were written.

The actual event of Christ's coming, in the destruction of Jerusalem, is not, of course, given in the New Testament, for the canon of Scripture was completed before this event occurred; but the certainty that he did come, and that some of his disciples who heard his admonitions, as stated in Matthew xxiv., did live to witness that event, is founded on the infallible truth of Christ himself. The testimony that Christ's words, in regard to his visitation, were literally fulfilled, is first found in detail in the history written by Josephus, and corroborated by the fact that not one stone can be found on the top of another, of all that magnificent temple, or of the buildings therewith connected.

(SECOND INSTALLMENT.)

ALEXANDRIA, D. C., Dec. 16, 1838.

THAT, at the time of his coming, Christ found some of his professed servants to whom talents, according to the view we have taken of them, were committed, answering the description of the *evil servants*, foolish virgins, and the servant with the one talent, we have not the smallest doubt. The consequence to them of their being thus found may with certainty be calculated from the declarations of Christ. They were cut asunder, that is, from those who were mindful of his admonitions, and had their portion literally with the hypocrites, and those unbelieving Jews in the temporal calamities which befell

them at that time. We are inclined to the opinion that some of the disciples or servants answering to the character of the servant with one talent, like very many disciples at this day, so construed the Lord's words as to lead them to say in their hearts, "My Lord delayeth his coming," by supposing that all that he had said on that subject had reference to the end of this material world, and the general resurrection of the dead, and under the infatuation of this delusion began to beat the men servants and maid servants, instead of giving them meat in due season, and to eat and drink with the drunken (those who were intoxicated with the strong delusions which prevailed among the carnal Jews). But how were they surprised when, in an hour unthought of, they found themselves cut asunder from the faithful saints, and without the possibility of escaping the dreadful sufferings of the Jews. But how different the case of the *faithful and wise* servant (xxiv. 45), those *wise virgins* (xxv. 4), and those *good* and *faithful* servants in our parable! In the first example it is said, "He shall make him ruler over all his goods;" (We understand the terms "all his goods," and "many things" to have reference to the gospel with all its fullness of doctrine, ordinances and consolations with those who endured unto the end of those days of tribulation, and entered with their Lord into his joys; in the New Jerusalem, which then came down, adorned as a bride for her husband, enjoyed. That is, after the tribulation of those days, when Jewish rites were fully

abolished, and the middle wall of partition between Jews and Gentiles was thrown down, and the Gentile saints brought in, these faithful servants had an enlarged sphere of action, were rulers of all the goods, were to teach with all, or with full authority to both Jew and Greek, the unsearchable riches of the gospel of Christ.) in the second, they were admitted into the marriage, and the door was shut; and in the parable before us, those good and faithful servants were found faithful in a few things, and were made ruler over many things, and entered into the joy of their Lord. The very talent of the slothful servant who perished, is taken from and given to him that had the ten. By which we understand that although such of the disciples as have made an unprofitable use of these solemn admonitions (their Lord's money) now had to share the temporal judgment of hypocrites, and thus be filled with their own ways, yet those very admonitions which they had neglected are added to the instruction of those who profit by the record of the Lord's dealings with his own unfaithful servants; and for the profit of all the saints, in all subsequent ages, these things are left on record. We will, therefore, endeavor to draw from the whole subject such wholesome instruction and admonition as it is calculated to furnish.

IMPROVEMENT. As the talent was taken from the slothful servant and given to the other, we infer that the manner of God's dealings with those who in that instance, having been often reproved, hardened their necks and

were destroyed with those in whose company and revelings they had connected themselves, the giving this talent to the others shows that the very example of their chastisements adds one talent to him who had ten.

As in the case above treated on, in regard to the destruction of Jerusalem, and the admonitions, chastisements, etc., of those who were found disobedient to the Savior's special charge, the words of Christ stood more prominently than did the pillars of that heaven and earth mentioned in verse thirty-five, chapter twenty-four, so we should learn that all the admonitions given to the people of God in regard to the development to the man of sin, the son of perdition, are also faithful and true, and none of the righteous judgments of God provided in his word for the chastisement of his disobedient children shall in any wise fail. The same disobedient and uneasy disposition which marked the character of the evil and unfaithful servants in the foregoing subject is also to be found among those of the present day, and the same propensity to treat with indifference the most solemn admonitions of our blessed Lord. Now the Spirit speaketh *expressly* that in the last days shall come perilous times; many shall depart from the faith, giving heed to seducing spirits and doctrines of devils, etc., and *many* shall follow their pernicious ways. Again, even of your own selves shall many rise up drawing away disciples after them. Indeed, nearly all the things which were aforetime predicted concerning the destruction of

Jerusalem, and saying to God's children, "Save yourselves from this untoward generation," etc., are now said of the approaching destruction of Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth; and very similiar admonitions are given to the Lord's people. "Come out of her, my people." (But why? Certainly not to secure the eternal salvation of their souls, for this was secure in Christ from everlasting.) "That ye be not partakers of her sins, and that ye receive not of her plagues." As the veracity of him that speaketh from heaven was given in regard to the certain destruction of Jerusalem, so is the truth of Jehovah now pledged that Babylon shall sink like a millstone, and be found no more at all; and as many signs were given to the saints by which they could as easily understand the near approach of that divine visitation, so are equally prominent signs given to teach us of the near approach of the downfall of the antichrist beast. How stands the case now? Who are improving the talents or warnings Christ has given us? and who are now answering to the description given of evil servants, of foolish virgins and of wicked and slothful servants? There are at this day some who are watching the signs of the times, and marking with the utmost attention the progress of the man of sin; such are improving the talents given them, by giving seasonable warning to the household of Christ, and such of them as shall endure the scorn, ridicule and reproach of gainsayers unto

the end of those things shall be saved from the calamities or plagues which are written against Babylon. But, alas, how many are they who among the nominal people of God are saying, Since the fathers have fallen asleep all things remain as they were, and where is the promise of his coming? or, My Lord delayeth his coming; we must usher in the latter day glory ourselves, and we must hasten the coming of the Lord by our own efforts or he will never come; for he delayeth his coming; henceforth they begin to eat and to drink with the drunken. That very class of Baptists to whom these expressions apply are now mingled with the infatuated, drunken Babylonians, or antichristian denominations around about them, uniting in all their modern systems of what they call effort, etc., and they are at this very moment smiting the menservants (ministers and other servants who are improving their Lord's money by warning the saints), and the maidservants, gospel churches which adhere to the Old School Baptist principles in faith and practice. They also, like the foolish virgins, have their lamps, but nothing in them which can enlighten the people of God, or give seasonable warning to the saints; no oil: they are only Baptists now by name; having submitted to the external ordinance of baptism, but the sound doctrine once held in these professions is now gone out; nothing of it now remains. They think and talk of purchasing some light of those Theological institutions which profess to keep it for sale; but they will be too late, for they

are, and ever will be, ever learning and never able to come to the knowledge of the truth.

Again, they answer the description given of the slothful servant. They say in substance, Lord, we know thee, thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and we were afraid, and went and hid thy talent in the earth; or in other words, We knew thee, that thou didst require of thy servants to go out and preach, and warn the people, and that thou didst not allow them to take their purse or script, nor even to make previous arrangements with a Missionary Board, to pay them for their labor; that thou didst require of them to blow the trumpet, and sound the alarm, and give the trumpet a certain sound; and didst not make provision for them to get a classical education, by providing colleges and schools where they might qualify themselves for usefulness; and hence to require usefulness of them and not allow them the means to make themselves useful, is to reap where thou hast not sown. And furthermore, for us to go and preach and beg money to live upon, and for thee to claim the glory of the salvation of all that are saved by our efforts, is to gather where thou hast not strewed. We have, on the whole, thought it best to bury thy talent (doctrine, admonitions and instructions) in the earth (that is, cover it up and conceal it under our own earthly, humanly invented schemes, etc.) and go upon our own footing. We have fallen on plans which in our judgment will make

us a better living, entitle us to greater respect and less persecution, and will also, we think, secure the salvation of many more precious souls than such an hard man as thou art had made provision for saving. We have therefore set thee and thy Old School followers down as a set of antibenevolent people, and modestly claim for ourselves the right to monopolize all the benevolence in the world. Here is thy talent, the doctrine which we have suppressed, because we found it unprofitable to preach it, *take that is thine*. But how will the insolence of these characters be surprised when they shall find the Lord has kept a different reckoning from their own, and that out of their own mouths they shall be judged. According to their own showing, they should have put this talent to the exchangers, and then at my coming I should have received mine own with usury. If they had no disposition to profit by the solemn warning of Christ themselves, as honest men they should have confessed the truth, acknowledged that such warnings were given, that others might have profitted by it. Or perhaps this part of the subject may more appropriately describe the men who have stood as thousands do now stand in the relations of pastor to the flock. If they were not satisfied to preach the doctrine of Christ, and trust in him to sustain it and them, they should have withdrawn from the place they occupied and made room for others who, like Paul, would not shun to declare the whole counsel of God. The punishment of such wretches is that they shall

be stripped of the livery of the ministers of Christ, and as they have been partakers of the sins of Babylon, so they shall receive of her plagues. Such, by the declaration of Christ, the righteous Judge, shall be cast into outer darkness: there shall be weeping and gnashing of teeth.

MARRIAGES.

By Elder H. H. Lefferts, September 1st, 1935, at the home of the bride, Leesburg, Va., David Farnie, of East Orange, N. J., and Mabel Thomas Shryock.

By the same, June 8th, 1935, at Leesburg, Va., George Sidney Budd and Lucille Downs, both of Middleburg, Va.

By the same, July 19th, 1935, at Leesburg, Va., Robert H. Jewell and Hallie Stevens, both of Leesburg, Va.

By the same, August 21st, 1935, at Leesburg, Va., Charles Henry Renner, Jr., and Genevieve Sacks, both of Washington, D. C.

OBITUARY NOTICES.

JOHN F. OLIVER, our brother in Christ, departed this earthly life at his home, Herndon, Fairfax County, Virginia, August 24th, 1935. He had been in feeble health for some time due to heart trouble and some other complications. He was born December 28th, 1848, near Kenmore, Fairfax County, Virginia. His parents were James and Nancy Oliver. He was the last surviving member of a large family. His first wife was Mary Thompson, with whom he lived eighteen years, and who died in 1892. To them were born five children, none of whom are now living. The only direct descendants which brother Oliver has are two grandchildren living in Philadelphia, Miss Mildred Kephart and her brother, A. Jerome Kephart. His present wife, who survives him, was Miss Margaret Silcott, to whom brother Oliver was married in 1893. At an early age, his parents emigrated to Missouri when it was a territory, taking young Oliver with them. His mother died in Missouri, and his father and three brothers were in the Northern Army during the Civil War. Some time after the war, he came back into Vir-

ginia to his grandfather's. Brother Oliver was baptized by the late Elder E. V. White into the membership of the Frying Pan Old School Baptist Church May 11th, 1884. He has been a Trustee of this church for many years, and was made Deacon of the church July 12th, 1924. In every capacity brother Oliver served faithfully and well. Love and humility characterized his walk and conversation. He was a Bible reader and was gifted with a spiritual mind, able to readily quote the Scriptures from memory because the Holy Spirit had wrought in him an experimental knowledge of the truth, causing him to love with all his soul the glorious principles of doctrine taught in Holy Writ. He was not ashamed of the gospel of Christ and was not afraid to contend earnestly for the faith whenever occasion presented itself to do so. The people of the community where he lived respected him for his honesty and sincere stand for what he believed, whether they agreed with him or not. This fact was amply proved by the unusual kindness manifested by his neighbors toward him and sister Oliver during the many weeks of his last feebleness. Sister Oliver, in spite of her advanced years, was able to devotedly wait upon him to the last, for which ability she feels to be very grateful to the Lord. For thirty-one years I have known him personally, and for twenty-five years of that time have tried to serve him as pastor. I cannot command language to express what his love and fellowship in the truth have meant to me. I considered him sound in the doctrine, in every principle of it, and a discernor of true gospel preaching. His judgment on church order and in doctrine have been a great help to me. I shall miss his wise counsel, his encouraging attitude, his loving help and his constant faithfulness to the church and to me personally. Such brethren among us are scarce and becoming scarcer. Only the Lord can supply our need.

The funeral services were held in Herndon, August 27th, burial in the cemetery there.

Brother Oliver believed in the resurrection of the body at the future coming of the Lord from heaven. He often talked about this to me, and wondered how any true Old School Baptist could avoid believing this principle of divine truth. A few days before he died he repeated from memory the ninth chapter of Romans. So I read a part of this chapter at the funeral and commented upon it. While his mind was failing him regarding temporal things, never once did he seem at a loss to quote any passage of Scripture he wanted to. May the Holy Spirit abide within the heart and soul of dear sister Oliver and grant her sustaining grace at this time, and give her feelingly to realize the peace that passes all finite comprehension. And may the Lord continue to uphold in the faith the church at Frying Pan, that we may not deviate from the old paths, and be blessed to contend for the faith once delivered to the saints.

H. H. L.

On January 24th, 1934, sister **ELIZA MANN** died suddenly at the Primitive Baptist Home, in Maryland, where she had a few months before become a resident. It is fitting and proper that the passing away of this esteemed siser receive proper mention in the SIGNS, which she loved so well, and whose columns had for many years afforded her much spiritual consolation when she was providentially hindered from meeting for worship with the brethren of Old School Baptist faith. The subject of this article was born July 18th, 1858, at Halcott Center, Greene County, New York, and was the daughter of George and Melvina Streeter Griffin. When she was about fourteen years of age she moved with her parents to Union Grove, N. Y., where many years of her life were spent, and where in 1877 she married Stephen Mann. Here was a happy married life, and in 1927, they celebrated their golden wedding anniversary. Mr. Mann died November 11th, 1933. They had four children, three of whom survive. One son, Charles Mann, was killed about twenty-five years ago, while working on a railroad. The three surviving children are George Mann and Mrs. Dewitt Milks, of Binghamton, and Mrs. Nellie Young, of Sidney. Two brothers survive: John W. and James A., of Roxbury, N. Y., the only survivors of a family of ten children. The funeral services were held at Sidney, N. Y., January 29th, where the interment was made. Sister Mann when quite young united with the Old School Baptist Church at Union Grove and was always one of its faithful and dearly loved members. Her winning personality, her generosity, her willingness to help in any neighborly or sisterly way, were but a few of the reflections of that strong character that she possessed that won her many lasting friends among all with whom she associated. The writer officiated at the funeral services.

ALSO,

THE death of sister **ORPHA R. WHITCOMB**, at the home of her son Theodore, in Newburgh, in August of the present year, is a keen loss to the Middleburg Old School Baptist Church, of which she had been a member for nearly sixty years. She was born in Broome, Schoharie County, New York, August 3th, 1852, and spent much of her early life in that vicinity. She was married when about twenty-six years of age to Chester E. Whitcomb, who died several years ago. For some time previous to her death she had been in poor health, but the infirmities of age or the inroads of physical troubles did not in any way affect her interest in her church, in the welfare of the brethren or in her love of the truth as it is in Jesus Christ. All her long and useful life she attended the meetings of the church of her faith and order whenever it was physically possible for her to do so, and in her walk in life she manifested the fruits of the Spirit, the works that proceed from that faith, which is accounted unto the children of God for righteousness, and which cannot in any sense produce that faith. In all those worthy qualities that make for a neighbor, citizen friend

and follower of Christ in its best sense she possessed.

Her funeral services were conducted by the writer at Potter Hollow, N. Y., where the interment was made. **ARNOLD H. BELLOWS.**

FANNIE JOE LLOYD NORRIS, daughter of Benjamin Lloyd and Naomi Cox Lloyd, departed this life July 18th, 1935, at the home of her daughter, Mrs. G. W. Smith, at Columbus, Ga. She was born in the year 1854, near Wetumpka, Ala., but was reared at the old Lloyd homestead, near Greenville, Ala. However, for the last thirty years or more she made her home in and near Columbus, Ga. She was at the time of her passing 80 years, 11 months and 4 days of age. She was married to Y. C. Norris in 1871, who preceded her to the grave twenty-one years. To their union were born eleven children. One died in infancy, and one son, Benjamin Lloyd Norris, passed from earth February, 1934. The children surviving her are Mrs. H. P. Rodgers, Mrs. G. W. Smith, Mrs. J. A. Mayberry and Mrs. C. M. Thetford, of Columbus, Ga., Mrs. N. C. Alston, of Atlanta, Ga., Mrs. T. H. Hoey, of Fort Pierce, Fla., Mrs. Clayton Dean, of Manchester, Ga., and two sons, Y. C. Norris, of Amity, Ark., and Zacheous Norris, of Glenwood, Ark. Mama united with the Old School Baptist Church at Monroe, Ga., about thirteen years ago. I have forgotten the exact date. She was baptized by Elder J. M. Adams, of Monroe Church, who is now deceased also. As long as she was physically able she visited among the Baptists everywhere and enjoyed it very much. For many years there was nothing else that gave her as much joy and pleasure as her annual visits with the associations and other meetings with the Baptists. She had many friends and correspondents among the Primitive Baptists, which was a pleasure to her and a great part of her life. She had been very feeble for several years, but she lived to a ripe old age, as does the full bloom flower of the field. Her children, friends and relatives will surely miss her from our lives as we journey on, yet we are greatly comforted as we know our loss is her eternal gain. Our faith makes us know that she has passed from this world of sorrow, pain and trials into the glory and rest of her Lord. She has gone from us, but not forgotten. We must not weep as those who have no hope, for to her death is swallowed up in victory. We feel sure she has realized the wonderful and glorious testimony of the apostle: "O death, where is thy sting? O grave, where is thy victory?" She has passed from this unfriendly world, leaving all sorrow, sin and corruption behind her, and is now in the paradise of God her Savior.

The funeral services were held at the grave, and were spoken and conducted by Elder H. O. Nash, of Atlanta Ga. after which her earthly remains were laid to rest in the family plot at Chalybeate, Georgia.

Her daughter, (MRS.) C. M. THETFORD.

PHILIP JONES died suddenly, of a heart attack, at his home, in Decatur, Texas, August 8th, 1935, at the age of 58 years, 2 months and 3 days. Surviving are his wife, one son, Austin Jones, Ardmore, Okla.; two daughters, Mrs. Ruby Kennedy, Oklahoma City, Okla.; Mrs. Mabel Corley, Decatur, Texas. He was a faithful believer in the Old Primitive Baptist doctrine, the son of M. B. F. Jones, who was also a loyal member of the Old School Baptist Church, who was called home July 7th, 1920. The SIGNS OF THE TIMES has been in our home ever since I can remember. My grandfather took it, and after his death it was sent to my father, so he wrote and asked me (his daughter Ruby) to have it discontinued when he passed on. He received much comfort in reading the SIGNS, for there were no Primitive Baptists near where he lived.

Written by his daughter,
(MRS.) RUBY KENNEDY.

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

Isaac L. Kipp, N. J., \$1; "A friend," N. Y., \$1; "H," Md., \$2; Mrs. Kate Lunsford, Ky., \$1; A. F. Jones, Ga., \$1; "A friend," Pa., \$1; Joseph A. Johnson, Tenn., \$1; Mrs. Mary A. Drew, N. Y., \$2.

M E E T I N G S .

I was at Mt. Lebanon Church, in Kansas City yesterday, and they, having had sickness, decided to let Oak Grove Church, Oak Grove, Mo., thirty miles east of Kansas City, on Highway No. 40, hold the Association this year, and they would help financially all they could. If this reaches you in time will you please publish it, and withdraw the notice that was in the August and September SIGNS? They were oath to do this, but felt it best at this time. The time is October 4th, 5th and 6th, 1935, as published.

(MRS.) J. W. TAYLOR, Clerk.

An all-day meeting is appointed to be held with the New Vernon Church, New Vernon, N. Y., on Saturday, October 12th, 1935. All lovers of the truth are cordially invited to meet with us.

R. LESTER DODSON.

The Virginia Corresponding Meeting is appointed to be held with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 16th, 17th and 18th, 1935. We invite to meet with us ministers and brethren of our faith and order, and all lovers of the truth as it is in our Lord Jesus Christ. Those coming by train will be met Tuesday evening and Wednesday morning at Herndon, which point is reached by electric trains from Rosslyn at the

Virginia end of Key Bridge. Take cars marked "Rosslyn" on Pennsylvania Avenue in Washington, D. C. Those coming by auto will come out from Washington over Lee Highway to Route 50, thence over Route 50 to Woodruff's Corner, thence right three miles to meetinghouse.

G. C. SPINDLE, Church Clerk,
914 Ninth St., N. E., Washington, D. C.

The Yearly Meeting of the Welsh Tract Church is appointed to be held at the old meetinghouse, near Newark, Delaware (one day), on the third Sunday in October (20th), 1935, commencing at 10 a. m. Ministering brethren and all of our faith and order are cordially invited to attend, especially those coming to and from the Virginia Corresponding Meeting to be held October 16th, 17th and 18th, and who desire to continue south to the Salisbury Association, to be held with Salisbury Church, Salisbury, Md., October 23rd, 24th and 25th, 1935.

JOHN B. MILLER, Church Clerk.

The Salisbury Old School Baptist Association will be held, the Lord willing, at Salisbury, Maryland, October 23rd, 24th and 25th, 1935. All brethren, lovers of the truth, friends and ministers of our faith and order are cordially invited to meet with us.

(MRS.) I. T. LAWS, Assistant 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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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.

LJUELLA STEVENS, Church Clerk.

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

IN

N E W Y O R K C I T Y

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

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

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

**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.

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.

On the fourth Sunday in each month, until further notice, meeting will be held with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner of Roberts and Cottage Streets, at 2:30 in the afternoon.

R. LESTER DODSON, Pastor.

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

E. B. AULT, Church Clerk.

The 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.

Sulphur Fork Old School Baptist Church meets on the first Sunday of each month, at 2 p. m. S. F. Pyles, Clerk, Campbellsburg, Ky.

Cane Run Old School Baptist Church meets on the third Sunday, and Saturday before, at 10:30 a. m., both days. George R. Turner, Clerk, George Barnett, Assistant Clerk, Turners Station, Ky.

Elk Lick Old School Baptist Church meets the fourth Sunday, and Saturday before, at 10:30 a. m., both days. J. William Mulberry, Clerk, Sadleville, Ky.

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, Shelbyville, Ky.

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.

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. 103. MIDDLETOWN, N. Y., NOVEMBER, 1935. NO. 11.

CORRESPONDENCE.

EAST ORANGE, N. J., Sept. 4, 1935.

ELDER R. LESTER DODSON—DEAR BROTHER:—I cannot express in words my joy in having you call to see me and how happy our talk made me feel. It was very comforting to me, who seem to be in a wilderness, for up to now I have failed to find a neighbor who understands my language, although all are great “church-goers.” Neither can I relish their language, so I guess we can quit even.

I wish that I were able to comply with your request to write of my spiritual travels, but I do not feel equal to that task, for I feel to be too much of a naturalist, so that it would overshadow anything I might say, but as the Comforter leads me I will declare. One thing that I rejoice in is that my dear mother, three sisters, four brothers and five sisters-in-law were all Old School Baptists ahead of me, and being the youngest of fourteen children, I consider a dear mother’s hope fulfilled,

as well as being in very select company, I being the last and the least of them all. I cannot just mention the time of my becoming interested in church as a member, but I always was a lover of the truth, for telling a lie was a horrible thing to do, I thought, but as I look back now I cannot truthfully say that my record is clean. Very early in life I learned to love the Old School Baptists, having listened to many of the old Elders, including Beebe, Jenkins, Purrington, Durand, Vail, Eubanks, and a host of the later ones, I having attended the New York, Middletown, Warwick, Justice and South River churches. At the age of twenty-one I was impressed, and now I claim imposed upon, to join one of those modern churches in Newark, N. J., but I guess it did not take, for I was no sooner in than I was out again, for I found that to be no home for me. They were “gooder” than I found I could ever be. Even then my old Adamic nature troubled me much, and ever since I have been striving and wondering how I could be good and ap-

parently all the while getting worse. I have given up in despair many times, but never could get relief from the desire to be better, and in any escapade I might be I was brought up swiftly, I know not how, and a severe remorse of conscience was my lot, followed by a shame so severe that I hated to appear in public. As I told brother Daniel, I believed brick walls were made for two purposes: one was to hold up a structure, and the other for poor sinners to butt their heads against, and my arrogance in the past has kept my head apparently a tit-a-tat on that wall, which has prevented this old head of mine from enjoying a very soft and downy pillow. Thus it continued for years, but I always felt relieved and comforted after attending an Old School Baptist meeting, whereas if I attended services in these modern churches I would go away mad and disgusted. After becoming incapacitated, or house confined, life took on a different aspect for me. I began to realize how much the grace of God meant to me, but why I could not say, for I felt I merited nothing and deserved less. Why should God bother with me? But my escape from those thoughts was closed and I still remained troubled within, although material blessings never ceased. I talked a great deal to brother Isaac and Daniel, who seemed to sympathize and tolerate me, but the more I talked the greater hypocrite I seemed to be getting, until one day while writing to brother Isaac, sister Blanche and brother Daniel I bared the secret of

my heart, that I wanted to follow my Savior in baptism, so on May 26th the church received me, and you baptized me. After I mailed that letter doubts appeared in my mind, for I feared my vanity overcame me, but I prayed to my God not to let such a thing take place if it was not according to his will. Well, it did take place, and now I feel it was by the grace and will of a loving God. I am powerless to thank him enough, or even to be grateful enough. My experience never seemed to be dynamic or romantic, as some that I have read of, but seemed to me to wear on me gradually, nevertheless I hope it is true and sincere, for I wish to offend no one, least of all the brethren. My hope is that God so restrains me that my walk will bring no reproach on any one, or the church that was kind enough to receive my plea. I have experienced a bond of friendship since that I could not believe existed before. It is my hope to merit a little of it, but without the grace of God I am lost.

I do not think, dear Elder, you will consider this much of an experience, but I am at least expressing my feelings, in the hope that I have glorified my Savior and Creator, and not myself. If he has granted unto me salvation there is hope for others, for I feel to be the greatest of sinners.

This letter when it reaches you, Elder, is your property, handle it as you choose, but do not let it crowd out of your mind material much better.

Yours in brotherly love,

IRA T. DOLSON.

[THIS brother is literally lame on

both feet, having had to use crutches for several years. To our knowledge during the past fifteen years he has been attending Old School Baptist meetings when he had opportunity, and recently he was impressed to ask for a home with the Warwick Church. Having learned at the April meeting of some letters which had passed between him and two of his brothers we made it a point to visit him in East Orange, N. J., and upon entering his room and being recognized by him, he almost sprang to his feet and grabbed hold of us with both hands, so delighted was he to see us. In relating the dealings of the Lord with him he stated that he was present at our ordination and realized then and there that there was a relationship existing between Elder John McConnell and ourself that was not of an earthly nature. After that he was led to think more and more upon spiritual things and to search as for hidden treasure for the way of life as it is in Christ Jesus. The Lord granted him the desire of his heart and showed him the true church, and then he was made to feel that he was a hypocrite in professing to love the Lord Jesus and not following him in baptism. Having had a feast of fat things ourself, we stated that if he could find a way of getting to the meeting in Warwick, N. Y., on the fourth Sunday in May he would have an opportunity of telling the brethren what the Lord had done for him and, if satisfactory, he could be received and baptized that day, in view of the difficulty of his getting to meeting. His brother Isaac went for him on Satur-

day before the meeting, at which he was gladly received, and the ordinance of baptism was administered. It was a time of rejoicing with those present.—
R. L. D.]

CLOVIS, New Mexico, Feb. 12, 1934.

ELDER H. C. KER—DEAR BROTHER:—Brother through a precious hope of life eternal, through the love, mercy and grace of Christ Jesus. If you will allow a vile sin-polluted being like me to address you in this manner. I have had a mind for some time to attempt to write some for your consideration, for the dear old SIGNS and household of faith, if the good Lord will direct my thoughts and give me a field of thought to draw on.

Some time ago, after visiting some Baptists who live in the irrigation district of the Peace Valley, and while humming over the old song, "Come, thou Fount of every blessing," my mind seemed to grasp some thoughts in an impressive way that led my mind out to meditate upon God as an eternal fountain, and the lay of this particular section of the country seemed to me somewhat as an example by which I might be able to express some thoughts as to the way God's children receive blessing from this eternal Fountain (God).

I will first give a description of the surroundings of that section, and then attempt to give some of the thoughts which I have dwelt upon for some time. Looking west from the town of Roswell, New Mexico, one can view the Captain Mountains far in the back-

ground, something like sixty miles away. Those mountains are snow-capped the greater portion, if not all the year round, and this melting snow becomes water and winds its way down the mountain slopes, through the canyons and into the the Peacas River, and follows its natural water course on through a high land semiarid section of country, which is little more than a desert, and suited only in its state of nature for grazing land. In the heart of this section and along the water course of this river is found an irrigation district which is bountifully supplied with water from flowing artesian wells, and not drawn from the river channel, as one might suppose. While in conversation with a gentleman there and he was telling me about being one day at a certain place on this river and finding no water at all in the bottom of the river bed, only dry sand was there. The next day he came to the same place in the river and the water had risen above the sand and was flowing in a stream there. First, we understand that no stream can rise higher than its fountainhead, so when we draw a mental picture of the fountain which is formed there in those mountains by the melting of the snow on those mountain-tops and canyons, which is probably hundreds of feet higher than the section of country where the artesian wells are found, it gives the thought of the pressure from this fountain which causes the water to flow upward from those artesian wells with such great force. It is, to my mind, an example of this God, this eternal Fountain, who

inhabited eternity before this time world was ever spoken into existence. This God of power, this God of knowledge, or wisdom, who was wise enough and who possessed power enough to declare the end from the beginning, the things of ancient times, and the things on down through all ages of the future which are not yet done, this God from whom all good and perfect gifts come; this God whose thoughts are as much higher than man's thoughts as the heavens are above the earth, and whose ways are as much higher than man's ways as the heavens are above the earth, in my mind (as man views things in weakness) is as the fountain of water which comes from those mountains that supplies those artesian wells to irrigate this garden spot of the plains. This dry, sandy place in the river bed at times, and at other times where an abundance of water flows, does not, to my mind, indicate in those dry days and times a weakness or a running dry of this fountain, but to me it carries a thought of the cold, indifferent stages of life which come in the experience of God's dear ones. When God with his all-seeing eye has seen fit to withdraw his presence from us for a little season. These periods of time when God sees fit to withdraw his sweet communing Spirit from us, and all seems sunken beneath the sand of time, comes to us often after we feel we have felt the almighty hand of God dealing with us, after we feel that we have heard the call from God as it comes to us, as it did to Saul of Tarsus on his way to Damascus, which spake,

Saul, Saul, why persecutest thou me? and he answered, Lord, who art thou? Showing he felt it was the Lord dealing with him. Yet when he arose he saw no man, for he was without sight three days and nights, a time when the spiritual waters had sunken beneath the sand. Saul felt that the Lord had dealt with him, yet quickly had hidden his presence from him. And the Lord sent a servant (Ananias) that he might lay his hands upon him (Saul) that he might receive his sight. When Ananias had come in unto Saul and put his hands upon him, and said, Brother Saul, the Lord Jesus, who spake to thee on thy way, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost, and immediately there fell from his eyes, as it had been scales, and he received his sight forthwith, arose and was baptized, and when he had received meat he was strengthened. This was the rising of the spiritual water above the sand. Dear brother, I hope by the eye of faith I have a period in my experience (if I have one) that I experienced this time of being without sight, after I had reached the full extent of all my power and been led to the place where I had lost all hope and confidence in my own flesh, and in that of every one else, and had come to the point where I had to say, All I can do is just to wait upon the good Lord, if he sees fit to pardon my sins, but if my soul be sent to hell his righteous law approves it well, and the time came when this burden which had been causing me so much grief and mourning, and causing the tears to roll

from my eyes in streams that I could not hold back, was gone, and I knew not where nor why, yet immediately after realizing it was gone I felt I had been dealt with by the hand of the Lord. However, I could not feel that sweet rejoicing I had hoped to when I felt the Lord had dealt with me. I had heard people talk of some one who had striven with the Spirit of God until he had sinned away the day of grace. Had I done that? Why could not I feel happy with the Lord's dealings with me? When I felt sure he was dealing with me, for that burden was gone and I could not bring it back, not a tear could I shed. Had God turned his face forever from me and hardened my heart so I could not any longer mourn about my condition? Saul was blind until his eyes were opened, and when his eyes were opened he realized the deliverance, just as did poor old Jonah when the Lord rescued him from the belly of the whale, and he said, I have vowed salvation is of the Lord. This opening of the spiritual eye and our realizing our deliverance is the rising of the water above the sand, and is an example of the deliverance of Saul, and every child of God when he passes through those cold, indifferent stages of time, when we would so much love to take the Bible and read it with understanding, but all seems shut in to us then. But after it is opened unto us again and we are delivered from this cold state we are allowed to read and meditate, to feast upon spiritual things.

Then when we follow on down to the irrigation district, where I viewed the

flowing well of artesian water as it gushed up from beneath the surface of the earth through its great casing, which was possibly fifteen inches in diameter and stood there continually throwing out a great stream of water day and night, which was carried out over each of the respective farms and watered them with such an abundance of water that all vegetation thereon grew so rapidly that it was called the garden spot of the plains. This conveys the thought to my mind of how this continual stream of God's love, mercy and blessings goes out from this eternal Fountain (God) to the individual heart of each of his little ones, and feeds it, waters it and causes it to grow in grace and thrive just as it so pleases God to have it do, until we feel in our minds to express praise with the poet,

"Streams of mercy, never ending,
Call for songs of loudest praise."

Dear child of God, it is true that when we are allowed to drink of the water of life which Jesus spoke of when talking to the woman of Samaria we experience the truth of Jesus' words, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." We do not feel that with all our songs and words of praise to Christ Jesus we can ever express the praise due him for what he has done for his chosen people.

This highly favored golden spot of the plains is an example of God's highly favored few, as it lies there in the heart of this semiarid desert land

receiving daily an abundance of water, until the fields stand thick with tall corn, and great, tall, large-trunked trees stand in their splendor and beauty, the alfalfa fields are beautiful and green, and cotton produces over a bale to the acre. This irrigation district is surrounded by semiarid grazing land, which is very poor even for grazing, as one can tell from the condition of the herds of cattle and horses that feed thereon. This highly favored garden spot is an example of God's chosen people, those who are the called according to his purpose, and we are reminded of the parable of the clay in the potter's hand: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" "Shall the thing formed say to him who formed it, Why hast thou made me thus?" Can the desert land say to God who created it, Why did you not make me a fertile valley with artesian wells and abundance of water, that I, too, might be beautiful and produce an abundance of beautiful vegetation?

On the other hand, Adam was the first man, created and formed of the dust of the earth. We people of this day and time are only Adam multiplied, and when God placed Adam in the Garden of Eden he gave him a law to keep, therefore the law entered that the offense might abound. The offense, the breaking of God's law to Adam, brought sin into the world. Where sin abounded grace did much more abound. Not for the entire Adam race, but for those highly favored few only does this

grace abound. Christ says, I pray not for the world, but for those that thou hast given me out of the world, and as many as thou hast given me I will raise them up at the last day, except the son of perdition, who was chosen for a devil. Also we read that Christ has power to give eternal life to as many as the Father has given him, and that no man is able to pluck them out of his hand, neither can any man pluck them out of the Father's hand. My sheep hear my voice and they know me, and they follow me, and a stranger they will not follow. For by grace are ye saved through faith, and that faith not of yourselves, it is the gift of God, not of works, lest any man should boast. Here is another stream from that eternal fountain of God. That gift of grace, combined with that faith which is sufficient to save the soul of each and every one of God's chosen ones, is treasured up there in this fountain that has stood ready to be measured out to each one of them at God's appointed time, from the very beginning of time on down through all ages that ever have or ever will come, and that measure which is used by the Lord Jesus Christ is not only sufficient to pay the debt for his people, but it pays it double.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem [which is the true, invisible church of God], and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." We see by this that he,

and he alone, has paid the debt for this highly favored few.

Take up the narrative of Jacob and Esau, we find that the Lord says, "Jacob have I loved, but Esau have I hated." The children being not yet born, neither having done good nor evil, that the doctrine of election might stand. Therefore we find that this God purposes all things and works all things, both good and evil, after the pleasure of his own will, and none can stay his hand, or question him as to why he does things in this manner. He is the most high Power, and does all things according to his own purpose, Neither does he counsel with or consult any one or any thing as to whether they are willing to do his bidding, but he speaks and it is done, commands and it stands fast.

Dear brother, I must bring this to a close, as it is already too long. Do with it as you think best and all will be well with me. If you have a feeling to do so, please pray God that he may pardon my sins and give me strength and understanding, and I hope I may always be found ready to bow at the feet of my dear brethren.

Just a sinner saved by the grace of God, if saved at all,

S. O. TATUM.

REDBUSH, Ky., July 17, 1935.

DEAR BRETHREN:—I am trying to feel thankful for the many privileges and opportunities given me, and am asking you in the name of Jesus to pardon my long delay and neglect in writing and thanking you for past favors in sending mother and me the SIGNS.

The Bible and the SIGNS were all mother ever read while she lived here, and I do know that I had a true mother in Israel, striving to live her religion to the end of the race. She was born November 25th, 1865, and quietly passed to her reward February 3rd, 1934, at the age of sixty-five years, while asleep. She was plainly warned in a dream, and told father and all nine of us children (five boys and four girls) all of whom are now living and married. Father passed away March 2nd, 1934, at the age of seventy-two years. Mother never had an opportunity to go to school, and did not even learn to read until she was thirty-two years old. At this age Christ manifested himself to her, giving her, seemingly, a great gift of faith, and a desire to study these things which she ever coveted. In a very short time she was enabled to read and understand these things far better than I could, although I was a rural school teacher for years, with a first class certificate. She, Mandy (Bailey) McKenzie, attended the Old Baptist meetings far and near when health and opportunity would permit, always admitting her own weaknesses and infirmities of the flesh, and exalting the name of Christ and his power to save and keep his chosen ones. She had no desire to criticize any one, yet was very firm and stern in defense of the doctrine. I am sorry to say that I tried, yet I am glad and rejoice in the consolation now, that I myself, her own son, could not even confuse her in the least. She always held to Christ first, last and all the time, and never seemed to get

befogged in the least in doctrine. She trusted in Christ under all conditions, regardless of circumstances, seeking the Blessor in preference to the blessing. Many times she told me she could not enjoy hearing people talk "about" Christ, but always feasted on hearing Christ preached to the sinner, not the sinner to Christ. She always cherished the memory of one sermon she heard at an association while in an infant stage of grace. A very old minister came around hobbling on his cane, and said, There are many different denominations, all claiming Christ. I tell you all now in his name, All who have him have a sufficiency, for that is all there ever was or ever will be for us. As I sit here alone with God (which being alone with him seems to be a privilege he himself has ordained and arranged), facing my mother's picture, it seems to me that after so many years of hard work, toil, struggle and sacrifice, which is required of us all, and meted out to us by a kind and loving Father, there never was before such a sacred hallow thrown over me, which no language can express. There does not seem to be a single discord, not even the shadow of a doubt, but the laws of nature and God's divine law are in perfect harmony now, but just how long the veil will stay back and let me view the cross no one but God can tell, for I am sure I never know just how long these seasons of peace and joy will last. In the past the clouds of darkness soon obscured the view and my way was eclipsed, so I am compelled to walk by faith alone with God, without even fel-

lowship, yet I know now that there is much difference between fellowship and sonship, and that the latter is far more important.

I am thinking of how my mother, and many others, could glory in tribulation, endure the cross and bear the shame, ever pressing forward with patience, kindness and christian fortitude, never murmuring nor deviating from the path of daily duty. How she struggled, prayed, moaned and groaned under the cross in the heat of the day in the rearing and training of all nine of us children, without even a whimper, but always kissing the rod of reproof and correction. I tell you all, when I read, hear and know how our mothers and fathers in Israel lived, how they blazed the trail and endured these things, thinking and believing that our pathway would be brighter by their labors and sacrifices, and then just to think how little we show our appreciation in honoring God and the old paths, it makes me feel very little in God's sight. I grow faint at heart, and it sometimes makes my head swim in confusion when I begin to ponder these things, by the Holy Spirit crying, Abba, Father, continually, and realizing that this earth is speedily losing its salt, and soon, very soon, if not already, the days of Noah and Lot will appear and the event, or climax, so often spoken of in God's Book will no more be Bible prophecy, but a complete ful-

fillment; no more wild speculation of men, but a reality, and new earth. And we do know according to the words of eternal truth that the meek shall inherit the earth, and the pure in heart shall see God.

Since my mother left it has been a great source of pleasure for me to realize just how she was trained up in the "camps of Israel," the broadest university ever instituted on earth, his footstool. Her normal weight was only ninety pounds, but how cheerful she was, with a large family in much need and want, and with a very dilatory and neglectful husband and father. She and her mother, Susie Baily, both of the very same type, suffered mental agony and physical pain, seemingly more than the ordinary mortals, yet held to the faith of Jesus and their profession and sang the songs of Zion and praised God without faltering. We are all fed from the same source, and eat the very same spiritual food, which is Jesus Christ, the only eternal Bread and Water that will comfort and nourish a hungry and thirsty soul. And all these crumbs come from mother's table, the new Jerusalem. Amen.

Again I say, Pray for me, that God in his infinite wisdom will enable me to grow and develop in the truth as it is in Christ Jesus our Lord and Master.

Your brother in hope of better things through Christ,

HARRISON MCKENZIE,

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1935.

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"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely."

All the testimony of Jesus in the churches is under one of the above things, and the gifts in the ministry are exercised by the Spirit according to the measure of the grace of God given to them. The work of God is perfect, and his flock is fed with the sincere milk of the word. The gifts of the ministry are proven to the churches by these things being testified of to them of which the churches are witnesses, which proves the gift.

"Mine angel." Sent unto you to bear tidings relative to the doctrine of salvation by grace, and I am he of

whom it is spoken by the prophet, the Messiah that was to come. I am the root from which the life of David sprang, and all the members of the church of God manifest the same life. The experience of David as expressed in the Psalms is the experience of every child of God. They can read the Psalms and find their own hearts bearing the same tidings and speaking the same thing, which binds their hearts in one bundle of love. The bearer of these tidings comes with fear and trembling, realizing his imperfections and unworthiness to claim such riches to be his, which causes him to feel cast down and exclaim, Oh wretched man that I am! The brightness of the glory is Jesus they see, and they feel the ushering in of a new day, which his angel shall testify of unto you, and you shall walk in the light and see and behold wonderful things revealed to you by Him, and when this light is not realized darkness is felt, and blindness covers our sight, that we cannot see afar off, and not even a star to be seen.

"And the Spirit and the bride say, Come." The Spirit says, Come. As we take this phrase into the things his angel testifies of the Spirit we like to consider what the Spirit is, which is God. Now as the Spirit says come it is God that is speaking, and how do we come? We sold ourselves for naught, and are held in that bondage until the ransom price is paid and the captive set free from the bondage of sin and death. Jesus is the only price that can make a poor sinner free from that bondage and give the strength to come. God was in

Christ indorsing the work of his Son in the salvation of all the elect, and by this work, or this way, sinners come to God and are saved with an everlasting salvation. This is the calling of the Spirit, and every one that hears the voice of the Spirit saying, Come, are directed in this way. Jesus (the conception of the Holy Ghost) says, "I am the way," and "no man cometh unto the Father but by me."—John xiv. 6. Which is hid from the wise and prudent and revealed unto babes, and no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him. Men often point out a way and say, This is the way, walk ye in it, but the way thereof is death, and they know not the way of life.

The bride will testify of how she had been kept, fed, given water and clothed and brought up out of the pit and given a new song to sing, which is the song of the redeemed, and no man can learn that song by the teaching of men.

The church of God with the Spirit of the living God says, Come, and the manifestation of one coming in this relation brings joy to the entire body, so we feel the rejoicing is unity in the Spirit with the bride. The bride receives every one who comes in the name of her Husband and she can see his life manifested in them. They are all clean, having been washed in clean water, and all their garments are clean white linen, which is the righteousness of the saints.

"And let him that heareth say, Come." And him that hath ears to hear let him hear what the Spirit saith unto the churches, and every one that

hath ears heareth the things the Spirit proclaims, which gives testimony of the demonstration of the Spirit, and faith comes, and is the substance of things hoped for, the evidence of things not seen, then with patience we wait upon the Lord. There is a two-fold expression in this phrase, for the friend of the Bridegroom sayeth, "Come, Lord Jesus, come quickly," and the Bridegroom sayeth, Come unto me. But this was given to John after the resurrection of Jesus from the dead, which gives us to conclude the angel testifying these things in the churches is addressing the subjects of grace.

"And let him that is athirst come: and whosoever will, let him take the water of life freely." The evidence we derive from being thirsty is the heat, and power of evaporation of the water we have in our bodies, and spiritually speaking, the Son of righteousness is risen upon us and we are assimilating the food of the Spirit, which makes us thirst after righteousness, or the water of life, to masticate the bread of life. The thirsty soul cannot draw water from wells in the earth to quench this thirst, for his thirst is for living water, which is in him a well of water springing up into everlasting life. (John iv. 14.) The water of life freely taken would be with a realization that there was no weight lodged against the one receiving it by way of debt, and the refreshing virtue was free.

After we have commented on these things as they are set forth in the record of Revelation by the Spirit, and we fully realize the expressions we have

offered to our readers of the SIGNS for their faithful consideration are according to God's word, and belong to the children of God, and we know of a truth we have had realizations as we have described, but to say we know we are what we hope we are is beyond our ability to affirm. We often feel we can say this one or that one is a child of God, but we do not know, only as they bear the fruit, as we are given to understand. All these things are the work of the Spirit, and are manifest by those born of the incorruptible seed by the word of God, and these marks are sure testimony of their sonship. As we compare individuals to distinguish between those who are heirs and those who are not we must know the relationship which proves their worship. Those who worship God worship in Spirit, and those who worship him not worship according to the dictates of the carnal mind, and they cannot behold the things Jesus sent his angel to testify in the churches, and to converse with one who has not heard this testimony delivered by his angel there is no difference to them, which proves the blindness or sense of perception in which there is no understanding in the things of the Spirit.

We feel after expressing our feelings relative to these things we ourselves come short of the standard of truth, and only have hope to point to as our reasons for our salvation by grace. David declared that all who know the joyful sound are blessed, They shall walk, O Lord, in the light of thy countenance. (Psalms lxxxix. 15.)

We are concluding our correspondence with you, dear readers of the SIGNS, with this issue for the year 1935, and we hope we have not given out expressions that are not according to God's word, and also that perhaps some have had exercise of mind and comfort of soul in what we have in our weak way tried to convey, and we hope more of you may be encouraged to write for the SIGNS and give your support to strengthen its publication. We extend to all our best wishes, and may the peace of God, which passeth understanding, rest upon all the household of faith. Amen.

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.

The First Kansas Association of Regular Old School Predestinarian Baptists, now in session with Little Flock Church of Oklahoma, to the churches composing our body, and to the saints scattered abroad, sendeth greeting and christian salutation.

DEAR BRETHREN IN THE LORD:—God in his divine providence has seen fit for the lines to fall to us in a way to hinder us from meeting in associational capacity every year, and now once more being granted this happy privilege we desire to show, not that we have discovered new ideas, and have become, as the world would call it, more progressive, as those who set darkness for light and light for darkness have done, but do desire that we may be found standing by the old landmarks on which our hopes were based when we were first organized, namely, Predestination, Regeneration, Election, the Eternal Vital Unity of Christ and the church, and the Resurrection of the dead, which latter is sometimes expressed as the Final Preservation of the Saints unto glory.

Paul in his letter to the Hebrews, sixth chapter, first verse, said, "Therefore, leaving the principles of the doc-

trine of Christ, let us go on to perfection." To leave the principles of the doctrine of Christ, does not mean to reject, forsake or turn from them, but to leave them just as they are, and have been, ever the same, as unchangeable as He who first taught them. The principles of his doctrine, we believe are encouched in the above specified points, and wish to give valid reasons for our belief in them, which must necessarily be brief to conform with the limits of a Circular Letter. The principles of predestination, we see, in considering it, all other points center, flow into and emanate from it, and are logically embraced in it. The testimony in regard to predestination, from the first of Genesis to the end of Revelation, is like a boundless sea, "void of bottom, brim or shore." A fathomless deep, encompassed on every hand by God's eternal shalls and wills, only a few of which can be mentioned in our limited space, chiefly those which pertain directly to the people of God, while we bear in mind that all things work together for good to them.

In his eloquent, touching prayer to the Father, the sacrificial Lamb of God said, "I pray for them: I pray not for the world, but for them which thou hast given me."—John xvii. 9. They are the ones addressed and they are the only ones who will receive his testimony, himself having said, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 12. And tells us to not cast our pearls (these precious principles of his doctrine),

before swine. We cannot feed on their husks, nor can they relish our food. "Lo, the people shall dwell alone, and shall not be reckoned among the nations."—Num. xxiii. 9. We realize this, for in the census of churches now and then taken, in which the numbers of the different denominations are enumerated by thousands, and tens of thousands, no mention is made of the little handful of Old School Baptists. Their number is too negligible to notice. This is our encouragement and joy, for the promises are to the little flock afore prepared unto glory. "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; but because the Lord loved you."—Deut. vii. 7, 8. This elect, chosen few, whom God loves and who are so signally blest, compose the church of God and are fitly framed together. Every stone in the building is a hewn stone, already dressed, all self-righteousness hewn off and clothed upon with the righteousness of Christ before it is brought to the building. "Israel then shall dwell in safety alone."—Deut. xxxiii. 28. Dear people of God, do not be discouraged nor dismayed because so few, and surrounded by antichrist, for "The beloved of the Lord shall dwell in safety by him." "I will be their God, and they shall be my people."—2 Cor. vi. 16. Declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Yea, I have spoken it, I will also bring it to pass. I have purposed it, I will also do it. I will place salvation in Zion for Israel my glory. (Isaiah xli. 10, 11, 13.) "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah lv. 11. "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job said, "He performeth the thing that is appointed for me: and many such things are with him."—Job xxiii. 13, 14. This from the man the most afflicted and tormented of whom we have any record, and who said, "Shall we receive good at the hand of God, and shall we not receive evil?" Yet how safe we are in the hands of him who works all things together for good to them that love him and are the called according to his purpose. He sees the end, or purpose he has in view from the beginning, but we poor finite mortals cannot see what his purpose is concerning his called ones, for eye hath not seen, nor ear heard the things he has prepared for them that love him, but he said of Paul, "I will shew him how great things he must suffer for my name's sake."—Acts ix. 16. We do know our times are all within his hands, and all events at his command, and "Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6. What a terror it would be in the deplorable conditions which now prevail all over our land, if we did not know the directing and controlling of all things are in the Lord's hands and the wrath of man, working together with all things else, shall praise him.

Here now are some of the most precious "shalls" on record, when the angel of the Lord declared of Mary, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. i. 21. These two first "shalls" are freely conceded by all, but on the last they begin to hedge, saying, He made the way possible for them to be saved, and so on. But to our joy he said he had finished the work which he came to do, and "he shall not fail, nor be discouraged," but all that the Father gave him he kept, and none of them are lost but the son of perdition. They say they believe on his name, his precious name, Jesus, which means he shall save his people from their sins, but in works deny him, as they compass sea and land to help save souls for him, trying to do the work he declared finished, but vain is the help of man. He said, "It is finished." How little they heed his words: "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever."—Psalms xlix. 7, 8. It is finished, and "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it that man should fear before him."—Eccl. iii. 14. Yet with no fear of him before their eyes men still go about in futile efforts to add to what he has done, but all he did was for the precious sons of Zion, and no others; and because of our belief in this precious doctrine, unto us it is given not only to believe on him, but

also to suffer for his sake. So he tells us to think it not strange, but to rejoice and to be glad "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." "For if they have done these things in a green tree, what shall be done in the dry?"—Luke xxiii. 31. They *shall* do these things, but their bounds are set, only thus far *shall* they go, and no farther, so let us not be discouraged, for Jesus is our Friend, and if we suffer with him we shall also reign with him. "Behold, I count them happy which endure." He is before all things, and by him all things consist. Not one thing of whatsoever comes to pass, whether human judgment may call it good or evil, is out of line, or inconsistent with his eternal, predestinated plan; all is good in his sight. The ones to whom he will reveal his truth were chosen in him before the foundation of the world, elect according to the foreknowledge of God, and the rest are blinded. There are the elect and the very elect. We know that all whose names were not written in the Lamb's book of life before time began are none of his. But we are not to judge, for we are plainly told that there are those who, concerning the doctrine, are enemies for our sakes, but as touching the election are beloved for the Father's sake. (Rom. xi. 28.) And so it is we see some whose whole deportment manifests a christian disposition, yet they are enemies to the very doctrine of election which we believe saves them. But the Lord has blinded their eyes and we have no power to make them see the

beauty and joy in this lovely doctrine. The steps of a good man are ordered of the Lord. And he will guide their ways, and thus we are led to believe there are elect vessels of mercy in all denominations, and many not members of any sect. "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet."—Ezek. xiv. 9. But he cannot dwell in the midst of Israel. Another cried, "O Lord, thou hast deceived me, and I was deceived."—Jer. xx. 7. So let us not grieve or contend impatiently with those who cannot see as we do, for "blindness in part is happened unto Israel," and they may be of those who, touching the election are beloved of the Lord, but our joy is in this truth and in mingling with those who do believe it fully. There are those who would deceive if possible the very elect. (Matt. xxiv. 24.) Thus we hear of the elect and the very elect, and each is according to the foreknowledge of God. "The Lord added to the church daily such as should be saved."—Acts ii. 47. This is not adding to the body of Christ, each member of which was chosen in him, and their life hidden with him in God, before time began. It is full, complete, nothing can be added to nor taken from it, and their eternal salvation was fully accomplished in the finished work on Calvary. But "should be saved" denotes something in the future, and those members of his body who from time to time, daily, are brought into manifestation and enabled to go home to the church are the ones, the very elect whom he designed should be saved

from the delusions of antichrist. The eternal salvation of all the elect family of God which was finished on Calvary is not indicated in the words "should be saved." "Many are called, but few are chosen." The elect are, in the aggregate, an innumerable host which no man can number, yet only a few are chosen to be soldiers. Only a few to fight the battles, to contend earnestly for the faith. It is a sadness to us when some one who manifests love of the truth will show that he or she would love to go with us if we did not have so much trouble. In Gideon's army of thirty and three thousand the faint-hearted ones departed early and went back from Mt. Gilead. Other tests decimated their number until only three hundred were left to fight the battle, yet the others were of Israel, but only three hundred chosen soldiers. We would delight to see those who show love for the truth take up their crosses and enter the church militant. Militant means warlike, ready for battle, and that is why they are necessarily soldiers, and they are a standing army. May not those thus chosen to be soldiers, properly be designated as the very elect, or doubly chosen? Chosen in Christ in eternity, and again chosen to be soldiers. They are the remnant that shall be saved from the snares and delusions of antichrist, though the number of the children of Israel be as the sands of the sea for multitude. Though these very elect are so few in number, it is our joy to know that the Lord does not save by many or by few. Many a hidden one has battles of his

own to fight, and from them we hear of wars and rumors of wars in the heart of every vessel of mercy. All the election of grace are

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

In covenant from of old,
The sons of God they were;
The feeblest lamb in Jesus' fold
Was blessed in Jesus there."

And so it is in an eternal union. It originated in eternity and it will go on through never-ending eternity. This oneness of Christ is made manifest in regeneration, when we are given to see him as the Head of the body, the church. It is a vital unity, for the Head and body can never be in separation for an instant and life remain in either. It is indissoluble, because the new birth, or regeneration, brings into manifestation a relationship that neither death nor life can dissolve. We may be ashamed of a natural relative and deny the relationship, but that does not annul it. Spiritually some of his chosen ones, through fleshly pride, may be ashamed to own their Lord by taking up their cross before the world and vowing allegiance to the Captain of their salvation by entering the ranks of his soldiers, yet he is still their God, and they are his people. Still their Father and they his children, and none shall ever be able to pluck them out of his hand. *Nothing*, Paul says, *nor any other creature*, shall be able to separate them from his love. Gladly we admit that our salvation is not by works of righteousness which we have done, but by his mercy he saved us. Our own

self-righteousness only sinks us deeper in the mire of fleshly works, where there is no standing. Every effort to extricate ourselves from the miry clay only sinks us the deeper. How soul-cheering then to hear the precious words, "Deliver him from going down to the pit; I have found a ransom." O dear saints, surely we have found the Ransom who was heralded by the angel of the Lord, saying, "Thou shalt call his name Jesus." That is what we love to call him, because it means he shall save his people from their sins. One of old said, The Lord is our Law-giver, the Lord is our Judge, the Lord is our King, he will save us. The angel said he shall save us, and Paul and others declare he hath saved us. Not unto us, not unto us, but unto thy name be all the glory, because thou hast redeemed us by thy blood. And he will not have neglect to the work of his hands, but when all our mortal powers shall fail and we are called to pass the gloomy vale, then shall the dust return to the earth as it was, and the spirit to God who gave it. The dust is the elect, precious vessel of mercy (not the spiritual vessel chosen in Christ in eternity), and while here are the habitable parts of his earth, the temple of God in which he walks and dwells, and are the subjects of adoption, for which we are yet waiting, to wit, the redemption of our body, which shall be consummated in the resurrection, when this mortal shall have put on immortality, and this natural shall be raised a spiritual body, and we shall be changed and fashioned like unto the glorious body of our Lord Jesus Christ.

Then shall be brought to pass the saying that is written, Death is swallowed up in victory. Paul said there are some who do err, saying the resurrection is passed already, but he plainly teaches it is yet to come, and this, then, will be the final preservation of the saints unto glory, when,

"Our ransomed dust revived,
Fresh beauty shall put on,
And soar to the blest mansion
Where our Redeemer's gone."

These cherished points of doctrine all flow together, to form the one great truth of salvation by grace. This, dear people of God, though only a feeble portrayal, is what we believe to be the principles of the doctrine of Christ. Zion, the city which he has chosen to put his name there, is the city of our solemnities. We see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, not one of the cords thereof shall be broken. (Isaiah xxxii. 20.) Love may be wounded and fellowship marred, but they are cords that cannot be broken, for they are God-given, and shall be forever. They are what God hath joined together in sweet union, and man cannot put asunder that which He hath so joined, it shall be forever. Not one of the stakes shall be removed. Gladly we heed the admonition to remove not the ancient landmarks lest we enter into the fields of the fatherless. (Prov. xxiii. 10.) If the old landmarks, the stakes and cords of the gospel, the principles of the doctrine of Christ could be removed, broken, modified or molified, then the field of

worldly religion lies invitingly open to those who love to have it so. Easily we would drift into the field and gladly they would swallow us up quickly. May God preserve and strengthen us with grace sufficient for each day's need, that we may stand in the way he has marked for us with his blood, and leave the principles of the doctrine of Christ just as he left them, and go on unto perfection; his gospel is perfection, and walking in its precepts we long to still go on to the blissful place to which it points, where perfection of love, joy, peace, holiness, sanctification and redemption forever reign, unalloyed by the cares and toils of this life. Oh what dross are the fleeting pleasures and fading treasures of this world in comparison to the blissful abode to which we are all hastening. The poor and despised, persecuted and falsely accused,

"By faith let us stand,
Upheld and supported by heaven's kind hand.
By Jesus supported, let us praise his dear name,
Regardless of censure, of praise or of blame."

"May I still have a place
Within his blest abode,
Among the children of his grace,
The servants of our God."

Brethren, pray for us.

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

(Written by Elder J. C. Hammond.)
The Pocatalico Old School or Primitive Baptist Association, now in session with the Hoperwell Church, Kanawha County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, sendeth loving greeting.
DEAR BRETHREN IN SWEET FELLOWSHIP:—It is through the goodness,

mercy and longsuffering of our heavenly Father that we are again permitted to meet together in an associate capacity as messengers and correspondents, brethren and sisters, to hold sweet communion together and with our heavenly Father, as we hope, in order that we may be comforted, edified and established in the word of God. May the dear Lord help us to call your attention to the doctrine of God our Savior, on which our faith is founded. It is an important tenet of our faith to believe God hath decreed in himself from all eternity by the counsel of his own will freely and unchangeably all things whatsoever shall come to pass, yet so as thereby is God neither the author of sin nor hath fellowship with any therein. This is set forth in God's word to us by the apostle Paul: "In whom [Christ] also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11. Also the prophet Isaiah says, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10. The "shalls" and "wills" of Jehovah in God's word prove this doctrine of predestination, and our eternal destiny is fixed according to the unchangeable purpose of our God. The doctrine of election is also plainly set forth in God's word and is a fundamental principle of our faith. We believe God hath chosen whom he will to

serve him. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Those to whom the apostle Peter wrote his first epistle he denominates them as elect according to the foreknowledge of God. Paul says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." He also says, "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." We also believe in the total depravity of all mankind since the fall of Adam, all by nature being dead in trespasses and in sins, all come under the sentence of death by the transgression of God's holy law, but God, according to his predeterminate counsel, even before the creation of the world and all things therein, entered into a covenant of grace. His covenant is an everlasting covenant, ordered in all things and sure, his chosen ones being sinners in the sight of a just and holy God, children of wrath even as others, lost and helpless, yet they were God's, the Father's, by choice. Jesus said, "Thine they were, and thou gavest them me." God the Father gave his chosen ones to Jesus that he should die for each and every one of them to redeem them from death, redeem them from sin, redeem them from hell, and by his atonement satisfy divine justice, fulfill the law and be the end of the law for righteousness to every one that believeth; that is,

all his chosen people. Yes, they are all redeemed to God by the blood of Christ out of every kindred and tongue and people and nation. Yes, through the atonement of Christ and by his grace we are saved in time, saved in eternity, saved in heaven at God's right hand, there to praise him forever. The Lord's chosen redeemed people are called to a knowledge of this salvation, called with an holy calling, not according to their works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. They are called out of darkness into his marvelous light. They are born from above, born of God, born of the Spirit, and that which is born of the Spirit is spirit, and that they see and enter into the kingdom of God, where Christ the King of kings and Lord of lords rules in and over them, working in them both to will and to do of his good pleasure. Jesus, our Savior, our Lord and our God will never leave nor forsake us, he will keep us by his power. Oh blessed be God, he will be with us through life, be with us in death, hand us to our graves in peace, and in the blessed morning of the resurrection change our vile body that it may be fashioned like unto his glorious body. This mortal body is raised a spiritual body; it is raised an incorruptible body, raised in glory, there to be ever present with the Lord. Yes, forever present with the Lord in that heaven of bliss where there is no more sin, no more suffering, no more death, all will be peace, joy and praise to God

for evermore in that world which will never end. Amen.

Farewell.

J. C. HAMMOND, Mod.

DEL SMITH, Ass't Mod.

H. J. BIRD, Clerk.

CORRESPONDING LETTERS.

The Elders and messengers composing the First Kansas Association, unto those with whom we correspond, and unto the faithful in Christ Jesus scattered abroad, Greeting.

DEARLY BELOVED BRETHREN:—
Through the boundless mercy and wisdom of the God who rules and governs all things after the counsel of his own will, we have once more been permitted to meet together in an associate capacity. We have felt to sit at the table of the King and partake of the good things pertaining to his kingdom. Our feeble steps have been strengthened, our hearts renewed and tuned to hymns of thanksgiving and praise unto him who hath watched over Zion and remembered her in her afflictions, and we desire, anew, to run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith, and to press on toward the mark of the prize of the high calling in Christ Jesus. We have felt disappointed that other ministers were not permitted to meet with us, but the house has been filled with the fullness of Him who filleth all in all, and when we are blest with his presence it supplies our every need. We have been comforted and built up in the precious messages given through our Moderator, Elder L. L.

Schenck, and the godly conversation of our visiting brethren, of the glorious riches of God's mercy and grace to his children, the objects of his love, and to whom he hath said, "Lo, I am with you alway, even unto the end of the world." So we press on, abiding in the blissful assurance, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Dear brethren, we desire a continuance of your correspondence, and to our visiting brethren we extend an invitation to come again. We desire, if it be in accord with the decrees of an all-wise Providence, to convene again next year, at this time.

And now may the Spirit of him who is the great Shepherd of the sheep abide with you, and us, and lead and guide us in the way of all truth, is our prayer for the dear Redeemer's sake. Farewell.

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

The Pocatalico Old School or Primitive Baptist Association, to the several associations and meetings with which we correspond, sendeth greeting.

DEARLY BELOVED SAINTS IN THE LORD:—Through the tender mercy of Israel's God, and his abounding goodness to usward, we have been spared and blessed to meet in this our one hundredth yearly meeting. Our hearts have been made to rejoice at the coming of your messengers, as they come to us preaching Christ crucified, an all-sufficient Savior of poor sinners. While our correspondence has been small at this session, the preaching has

been harmonious, God-honoring and soul-cheering. May your correspondence be continued in the future, if it be the holy will of God. Farewell.

J. C. HAMMOND, Mod.

DEL SMITH, Ass't Mod.

H. J. BIRD, Clerk.

MARRIAGES.

By Elder Charles W. Vaughn, at the Old School Baptist meetinghouse, Hopewell, N. J., April 21st, 1935, David Spencer Blackwell, of Skillman, N. J., and Elizabeth Ann Voorhees, of Pennington, N. J.

OBITUARY NOTICES.

MRS. IDA THOMPSON HAGER, our sister in Christ, passed away from this earthly life the morning of September 23rd, 1935, at her home near Reed, Maryland. She was taken acutely ill Sunday morning, and although all was done that medical skill and loving and devoted hearts and hands could do, she passed away about twenty-four hours later. She was born May 10th, 1866, near Martinsburg, W. Va. Her parents were David and Mary E. Thompson. She was one of seven children, all of whom are now gone except sister Emma Jones, of Vienna, Va. She was a sister of the late brother William A. Thompson, our deacon at Frying Pan Church. She was married, about forty years ago, to Mr. J. L. Hager, who now is left to go on his lonely way without her, yet we hope the Lord's presence with him may assure him he is not alone. There is one son, Kenneth T. Hager, who with his wife lovingly and devotedly did all they could for the mother's comfort and welfare. Sister Ida endeared herself with all with whom she associated, because of her charitable, gentle and helpful disposition. She desired to believe well of every one. She was baptized into the membership of the Mill Creek Church, in West Virginia, in May, 1916, afterwards moving her membership to the Frying Pan Church, in Fairfax County, Virginia. It was my privilege to have known her for thirty years, and to have been her pastor most of that time. To say that the church and myself will miss her, does not half express it. We have an assurance for her that she is one of those for whom it is most blessed to die in the Lord. May the Holy Spirit, who knows all our hearts and who knows what is the mind of the Lord for each one of us, be the mainstay and support of the bereaved father and son, and of our beloved sister Emma Jones.

Services were held the 25th of September at the home, and then burial at Green Hill Cemetery, Martinsburg, W. Va.

ALSO,

ROBERT THOMPSON, brother of above sister Ida Hager, passed away June 16th, 1935, at his home, near Herndon, Virginia. He had heart trouble for some months before death came for him. I think he was about seventy-three years old. He also was a child of David and Mary E. Thompson named in the foregoing obituary, and a brother of our late William A. Thompson. His wife, whose family name I do not remember, died in 1918. He is survived by one daughter, Mrs. Gladys Spencer, who with her husband and infant son lived at home with her father. Mr. Thompson never united with the church, but I feel I can truthfully say he knew and loved the truth of salvation by grace alone through Jesus Christ the Son of God, and that the Almighty is Sovereign over all worlds, principalities and powers, over all angels, men and devils. He was a very faithful attendant at the meetings of the Frying Pan Church, and it seems could scarcely have been more helpful had he been a member. For his own comfort and peace of mind, we should have been thankful had it been the will of God for him to come in among us by baptism. He had a very keen sense of his own unworthiness, his life and walk were marked by that humility which is the effect of grace in the heart.

Funeral services were held in Frying Pan meetinghouse, burial in the cemetery at Herndon, Va. May the Lord comfort all who truly mourn.

H. H. L.

JAMES SHARP COPELAND, son of William and Elizabeth Copeland, was born in Franklin County, Pennsylvania, February 5th, 1854, and passed away October 10th, 1935, at the St. Joseph Hospital, Boonville, Missouri, aged 81 years, 8 months and 5 days. At the age of five years he came with his parents to Saline County, Missouri, where he grew to manhood and became a highly respected citizen of the community in which he lived. He was united in marriage to Mrs. Julia A. Walker June 6th, 1884, and to this union were born seven children: Mrs. Lewis Egan, Mrs. Ed. Staub, Mrs. Joe Baker, Robert, Jesse, Herbert and Joe Copeland, all now living in Saline County. He also leaves to mourn their loss three step-children: Mrs. John Chappell, of Kansas City, Mrs. Frank Auer and A. J. Walker, Boonville, Mo., also twenty-one grandchildren and five great-grandchildren. Brother Copeland joined the Primitive Baptist Church in the year 1888, but we have not the name of the church, nor the minister that baptized him. He was ordained a Deacon in Zion Church nearly twenty years ago, and filled that office efficiently and satisfactorily until the church ceased to exist, about five years ago. He was a devoted member of the church, and often visited other churches and associations, and had a warm place in the hearts of the brethren and sisters of his acquaintance. He was a strong believer in the doctrine of predestination and salvation by

grace, and manifested the fruits of the Spirit by his godly walk and conversation. His friends were numbered by his acquaintances and he will be sadly missed from his home community in which he lived the greater part of his life, living an ideal life of a christian citizen. A high tribute of respect was paid him by the overflowing crowd that attended his funeral services, which were held at the Sweeney Funeral Home, in Marshall, conducted by the writer, on Saturday following his death. His body was laid to rest in Ridge Park Cemetery, in Marshall, to await the coming of Jesus to raise it a spiritual body to praise him in the eternal world forever and forever. Amen.

W. L. HALL.

MRS. LILLIAN HAYES PIERSON, only daughter of the late Benton L. and Josephine E. Beebe, was born in Middletown, N. Y., July 17th, 1864, and departed this life at Horton Memorial Hospital, Middletown, N. Y., October 18th, 1935, aged 71 years, 3 months and 1 day.

Monday morning, October 14th, she was found unconscious at the foot of a stairway in her home, with her right side paralyzed, a broken ankle and a fractured skull, and was rushed to the hospital, where she remained in an unconscious condition until Friday night following, when her soul passed from her body to be forever with her Lord.

In the year 1884 she was united in marriage in New York city to Mr. Harry M. Hayes, and to their union were born three children, two of whom died in infancy. One son, Uzal T. Hayes, of Maplewood, N. J., survives her. Mr. Hayes died in October, 1911. Some years later she was married to Mr. Charles Pierson, who died several years ago. Besides the son mentioned above, she is survived by two adopted children, Richard Pierson and Virginia Colwell, of Middletown, N. Y., whom she loved as her own; three grandchildren: Mrs. Justice Winsow, of Hackensack, N. J., Harry U. Hayes, of East Orange, N. J., and June Colwell, of Middletown, N. Y., also by one brother, Gilbert Beebe, publisher of the SIGNS OF THE TIMES.

Funeral services were held at the Smith Funeral Home, Middletown, conducted by the Presbyterian minister, Mr. Robert O. Kirkwood, after which her body was laid to rest in Hillside Cemetery, Middletown, there to await the call of her Redeemer.

Her brother,

GILBERT BEEBE.

A. D. ROWLAND departed this life September 12th, 1935, at the home of his daughter, Mrs. M. E. Stephens, Huntington, Texas. He had been a member of the Primitive Baptist Church about fifty years. He is survived by seven children and a host of grandchildren and great-grandchildren. His wife preceded him in death nine years. She also was a devoted member of the Primitive Baptist Church. His funeral was held from the Gipson Funeral Home of Lufkins, Texas.

His daughter,

(MRS.) M. E. STEPHENS.

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

Mrs. Charles H. Glascock, Va., \$2; William H. Funk, Ohio, \$1; Mrs. Mintie B. Mapes, N. Y., \$2; Mrs. Val Werner, N. J., \$2; Mrs. Edith M. Gekeler, Ore., \$3; W. R. Wallis, Miss., \$3.

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

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for October 1st, 1935.

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

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

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

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

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

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

GILBERT BEEBE, Owner.

Sworn to and subscribed before me this 15th day of October, 1935.

(Seal) E. E. CONKLING.
(My commission expires March, 1937.)

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.

**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.

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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY.

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 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.

On the fourth Sunday in each month, until further notice, meeting will be held with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner of Roberts and Cottage Streets, at 2:30 in the afternoon.

R. LESTER DODSON, 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.

Sulphur Fork Old School Baptist Church meets on the first Sunday of each month, at 2 p. m. S. F. Pyles, Clerk, Campbellsburg, Ky.

Cane Run Old School Baptist Church meets on the third Sunday, and Saturday before, at 10:30 a. m., both days. George R. Turner, Clerk, George Barnett, Assistant Clerk, Turners Station, Ky.

Elk Lick Old School Baptist Church meets the fourth Sunday, and Saturday before, at 10:30 a. m., both days. J. William Mulberry, Clerk, Sadieville, Ky.

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, Shelbyville, Ky.

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.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

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

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SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 103. MIDDLETOWN, N. Y., DECEMBER, 1935. NO. 12.

CORRESPONDENCE.

HOOKER, Oklahoma.

DEAR EDITORS:—I am sending in this a letter written to me by Elder John Neal, which if you find worthy, and have a mind to do so, you may convey to your readers, otherwise there is no one hurt, but I feel that it speaks much truth.

E. G. WEBB.

EWING, Illinois.

DEAR BROTHER WEBB:—I received your letter and am glad to know you reached home, and well. We regretted seeing you start home in the condition of health you were in, and would have liked to have you stay with us longer. It seems from your letter that you are reading much Baptist literature, and would read more, as you ask my views on the tenth chapter of Romans. As you have requested it, I will give my views as they may appear.

In this Scripture Paul is setting forth two kinds, or classes, of worshippers. One class worships in a righteous

faith, a God-given faith. The other class, being ignorant of God's righteousness, are going about to establish their own righteousness, who have not submitted themselves unto the righteousness of God. Then in verse four he says, "For Christ is the end of the law for righteousness to every one that believeth." In 2 Peter iii. 16, it says, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Now this verse four is not understood alike by all people who read it. They differ as to how Christ becomes the end of the law for righteousness to the believer. If we can properly point out this difference we can only do it by explaining what is hard to be understood by those who are unlearned and unstable in the belief of the truth. If we can by the grace and knowledge given us point out Christ as the end of the law for righteousness to the believer in him, then we shall be able to show there is no righteousness

in us, only as our faith in him is counted to us for righteousness. But oh blessed righteous faith in him! How does it come? Does it come, as the condition world teaches, by obedience to his commandments? Is it a wrought out faith by obedience to God? Or is it a God-given faith, given unto his children who stand in his righteousness, not through any merit of their own? As the apostle says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." This calling is an holy calling, and is not according to our works. And again, "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." And Paul says, "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the deep? (that is, to bring up Christ again from the dead)." No, this is not the voice of the faith of God given to his children. But it speaketh differently. Paul says, "What saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." To

my understanding, Paul here points out the people of God who firmly believe in the salvation of God. He is not pointing to a salvation which is according to the volition of men. Jesus says, No man can come to me except the Father which sent me draw him. Other sheep I have which are not of this fold (not of the Jews), them also I must bring, and there shall be one fold and one Shepherd.

Verse twelve: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Why do God's children call upon him? Because he has been rich unto them in mercy, love and grace, with loving-kindness he hath drawn them. So then it matters not whether Jew or Greek.

Verse thirteen: "Whosoever shall call upon the name of the Lord shall be saved." They do not call upon him in order to be saved, but they call upon him because they are saved. God said, I will put my laws in their hearts, and write them in their minds, and I will be to them a God and they shall be to me a people.

In verses fourteen and fifteen: Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" To my mind, here are four questions of great importance. I get a more satisfactory answer in my mind by going back to the days in which those questions were asked, and even long before

those days God had said to Abraham, In thee and in thy seed shall all the families of the earth be blessed. And when the fullness of the times did come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Under what law? Under the law of sin and death, in which they were made captives by reason of the transgression of their federal head, Adam. God held a people (the Jews) in covenant relation with him, and four hundred and thirty years after the promise to Abraham was made, that in his seed all the families of the earth shall be blessed, he gave them the law which was a schoolmaster to bring them to Christ. The Gentiles had no law to even point them to Christ, and yet they were in the number to be blessed. Yes, they were strangers to the covenant of promise, and without God and without hope in the world. But since they are brought into the fold, the covenant of grace, it is necessary for them to understand something of the laws of God concerning the covenant. And the Jews themselves, who had worshipped under the righteous law of God, worshipped not through faith. They sought the promise of God given in the law by their obedience to the law. But the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. Paul says that blindness in part has happened to them, till the fullness of the Gentiles be come in. The natural man receiveth not the things of the Spirit of God, neither can

he know them, for they are spiritually discerned, and foolishness unto him. The natural Jews could not understand the spiritual things given in the law, and they, being ignorant of God's righteousness, are going about to establish their own righteousness. So then faith comes by hearing, and hearing by the word of God. What is the word of God? It is the truth of God, and when God sends by his Holy Spirit his everlasting truth into the hearts and minds of his elect children, showing to them their guilty state by reason of sin, it is then their just condemnation is seen by them, and never before. They realize that only God's mercy can reach their case. They are made to cry as did the poor publican, Lord, be merciful to me a sinner, and then this same Spirit of truth which gave them this knowledge of their death state in sin gives them the greatest sorrow of their hearts because they have no merit to offer. But when God by the same word of truth raises them from death in sin to a life in God, oh how they rejoice in him. They feel the joys of a better life, and they have faith in their Deliverer as a merciful God unto them. Then the question comes, How can so good a Lord have this mercy to bestow on one so unworthy to receive it? But it is God's will that their faith should stand not only in his power to save, but also in his righteousness to save. So I think here is where Paul found a place for a preacher, but how can he preach except he be sent? Sent by whom? I woul say, By the Lord. What shall he preach? The

gospel of peace. The glad tidings of great joy. Preach Jesus to his people as their righteous Savior who met the demands of justice required in God's divine law. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. The believer in Christ is freed from sin and condemnation, and instead has everlasting life. In Romans viii. 1, 2, we are told that the Spirit of life in Christ Jesus hath made us free from the law of sin and death. The same writer, in 2 Timothy ix. 10, tells us that this freedom was given us in Christ before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. Paul says, I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. The righteous faith given by God unto his spiritual children in all ages of the world looks to Christ and his gospel, or power, for all their salvation. Isaiah said, seven hundred and forty years before Christ, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

I had thought of stopping here, but I see the last word is "peace." You say I had told you something of the condition of the Baptists in Illinois,

and you did not find it much better than I said. Well, I think it is here about as it is everywhere in this country. We have two parties. Both of them are absoluters. To mind they certainly, or absolutely, are the children of God, both parties. One party is standing upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. The other party has left this foundation, which is Christ, and is standing on a foundation made by man, which is the foundation of conditionalism; and one party will absolutely stand for the truth as it is in Christ, and the other party absolutely will not. The prophet says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." The greatest invention men have ever sought out in their imagination is the way they can obtain life by their own works. Our conditional brethren tell us that regeneration is without works on our part. But after regeneration they say God's children must obey him in order to receive blessings. Conditionalism has reversed many of God's truths given in the Bible and in the hearts of God's spiritual children. I must confess, if I know anything about God's blessings in obedience, that the blessings come not because of obedience, but that obedience comes because of God's blessing. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—Psalms cxxvii. 1. Conditionalism always points to a yea and nay gospel.

The Arminians claim salvation by grace, but deny grace when they set up a system of works to obtain salvation. Our conditional brethren claim to believe in an all-wise God, one that viewed all things from all eternity. Yes, they admit the eternal choice of God's people as they stood in Christ before the world began, that according to his foreknowledge and predestination they are given eternal life in Christ, and that eternal spiritual life renders them spiritual children, so they may worship him in Spirit and in truth. But here they stop with predestination. They say it is conditional with God's children whether they obey or not. Ephesians ii. 10, forever settles this question: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So it must forever remain the truth that the walk of God's people in good works, or their obedience, is just as much ordained, or predestinated, by him as is their eternal life. The truth in the law given by Moses pointing to Christ was a stumbling-block to the Jews. The same Christ preached to them in Paul's day was a stumbling-block to them, and the same in the preaching of Christ as a complete Savior, both in time and eternity, has, and always will be, a stumbling-block to those who claim salvation by their obedience.

When you read this letter I think you will have what you asked for, my views on the tenth chapter of Romans.

JOHN NEAL.

LUKE XIII. 34.

"O JERUSALEM, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

A man whom I think is a good christian came to me some time ago almost ready to faint, or so great was his distress that I desire to do what I can to relieve him. He was troubled on this point. He thought that Jesus in the text set up this free will doctrine that sets forth the idea that Jesus wanted to save those people and they would not let him, a doctrine he has been taught all his life, but of late has been shown it is not according to the teachings of the holy Scriptures, and he does not believe it. But when he thought Jesus taught it, Oh, he said to me, quoting the text, can you give me any light on it? When I saw in my friend's face the expression of such great sorrow I was determined, if God would enable me, to comfort him, also thinking there might be some other poor child of God in the same trouble, brought on by the wrong view of the text, which I do not for a moment believe teaches such doctrine, neither do I believe you can find it taught in our Bibles, for I believe such a doctrine to dishonor our God. My view of the text in a short way is this: According to the language used, persecution of the true worshippers of God was going on, for Jesus says to them that kill the prophets and stone them that are sent unto them, How oft would I have gathered thy children together, and ye would not. Hence the rebuke. I be-

lieve the wicked rulers of that great city had children born of God who desired to gather themselves together in that city to worship God and those wicked persecutors would not let them do so. We know the children of God want to get together and sing hymns of praise and have the gospel preached to them, and this was what was under consideration, and not the saving of souls eternally, as many seem to think. I just do not think Jesus had under consideration here eternal life, but you remember we are commanded not to neglect the assembling of ourselves together. All these privileges add much joy and comfort to the saints of the most high God. It is not unreasonable to think these wicked rulers had children who were true worshippers of God, therefore they desired to get together and truly worship God, but were not allowed to do so. If you remember, Jesus often said to the people, Ye do err, not knowing the Scriptures, nor the power of God. To say Jesus meant to eternally save those children and could not, would be to deny his power to do his will, and would imply that he does fail to do his will in heaven and among the inhabitants of the earth, and that none can stay his hand nor say unto him, What doest thou? We have to admit the people do many things contrary to the commandments of God, and why he suffers it to be so I do not understand, but these things all go to prove we are great sinners. While this is to our shame, still we would not like to think we are not sinners, for those are the only characters

Jesus came to seek, and to save that which was lost.

I could write more, but think it wise to stop here. May the God of all wisdom and power guide you, is my prayer.

R. L. DODSON.

DANVILLE, Virginia.

BENTLEY, ILL., June 23, 1935.

DEAR BRETHREN EDITORS:—I have read and reread the last SIGNS, and somehow its articles appealed to my understanding, affording me great pleasure, in that all the writings were in accord with the true love portrayed to us in the holy Scriptures, and very especially did I notice there was no hobby. I am glad indeed to know the SIGNS has always used the same style of pages dedicated to the use and good of those who by letter desire to write of the dealings of the Lord with them, to their comfort and the comfort of the readers. These letters telling of the travels of God's little ones do many hungry souls much lasting good. I hope the SIGNS keeps to the old plain way, and does not insert in its columns attractive head lines, followed by collections of trite sayings intended to influence for good in a religious way, but which cannot be entirely substantiated in that unerring way one always finds the Scriptures to teach.

Now, dear brethren editors, this is written just as I feel and it is sent by way of encouragement, and in my weak way to show that I surely do appreciate the paper standing for the same style and principles it did one hundred years ago. I am glad we can still rejoice to

know the Lord still reigns, and that he has little bands of his believing children here and there, who are bound by the tender cords of his love to ever adore and praise him, and to love one another. I am glad to say we are, if we know the truth as it is in Christ Jesus, a little band bound together with the cords of God's love, and meet together here at Bentley each third Sunday and Saturday before of each month. Elder Claud E. Webb is our beloved pastor, who has been coming to us from time to time for the past nine years, always laden with the gospel of sweet peace, and never has he shunned to declare the whole counsel of God, but has ever stood in bold defense of the truth of the gospel of Christ, having always a very deep concern for the welfare of the churches, and is ever ready to stand up in the temple and tell all the people all the words of this life, whether they will hear, or whether they will forbear.

I only intended to write about a letter which brother Ogden Symmonds wrote and asked me to read. He is a dealy beloved brother, and has for some time been standing on the walls of Zion declaring the unsearchable riches of Christ. We are expecting to ordain him to the full work of the ministry at our regular third Saturday meeting in July. He likely will soon have the pastoral care of one or more churches in Missouri. We would welcome any sound and orderly visiting member or preacher to come and be with us at any of our meetings. I have often had a desire to visit among our sister churches in the east, and surely enjoy reading of

where peace and order abound, and would rather not hear of disorders, should there be any. The disorders of my own natural family were usually kept within the family and settled there and not left for outsiders to do. So I feel God's family (the church on earth) should be very careful to in like manner conduct and settle their affairs within the bounds of their own church.

Now, dear editors, if you see fit to publish any part of what I have written you may do so. You might say for me that if the writers and editors but knew just how much good their articles do such as I am they would feel encouraged to write on. May the Lord's blessings attend all who love and adore his great and good name. Wife joins in sending good wishes for the SIGNS and appreciation of the tireless efforts of the editors and coworkers.

From a poor unworthy brother in a good hope,

LEONARD H. HOPKINS.

DUTTON, Ontario, Jan. 1, 1935.

ELDER R. LESTER DODSON—DEAR BROTHER IN CHRIST:—As I am home alone to-day, I got out my box of letters, written by many dear departed kindred, and my dear living kindred in Christ, yours among them, and I felt a desire to send you a few words of remembrance of my enjoyable time spent in your little flock's and your company, when I felt the Lord was in your midst, and I trust my heart was touched with the tenderness which he is the fullness of. Love and pity moved the dear Son of God to obey his Father, for God is

love, the Word made flesh, to partake of our nature, to redeem us from eternal death. I love the term given our Lord: the Redeemer of sinful man. I realize I am a sinful mortal and have been nearly overwhelmed with doubts and fears. My life has at times been portrayed to me in such an altogether different aspect to what a true living child of God is, or should be, not in out-breaking sins, nor in openly reproaching the cause of Christ, for, dear brother, if I ever was taught by that heavenly Teacher, it taught me to abhor myself and repent in dust and ashes, and to love and cling to the precious promises which were given to me in days gone by, as a hope beyond the grave, and are still upholding me and guarding my unprofitable life, and as those words were given me in my early experience, that I was to pass through the fire that was my pathway, but sufficient grace would be given me, the flame would consume the dross and refine the gold. Only, dear brother, are we made meet and fit for the Master's use when the refining process is (as it were) grinding us to powder. My nature must be stripped of pride and vain glory, which I realize is my only and great salvation, Jesus, the Mediator between God and man, the eternal love of God.

Another new year has come. How good to know for ourselves that He knoweth the way that we take. He holds and controls all our past, present and future destiny in his all-wise and all-powerful control. I often am chided and ashamed for my ignorance

in being such a murmurer at his gracious hand, when only his eternal love holds me or I would sink where mercy could never reach me. I believe I can say you are my fellow-traveler in this pilgrimage journey.

Sister Ruston's sister Grace is ill in Washington, D. C. Sister Ruston went there two weeks ago, and is still with her. Elder Ruston and family at home are all well, except for colds.

Do you receive any letters from sister Sinclair? She has been very down-cast, but I think she is some lifted. He brings or casts down and lifts us up. Brother Dodson, I hope you, Mrs. Dodson and son enjoy good health, which is a great blessing. But we hope we realize his love is better than life. He is a friend that sticketh closer than a brother. My son and family are well. I hope to go and see them, or they come and see me, this coming summer.

Pardon my liberty in writing to one of God's anointed, but you have comforted me, and more by your messages of love last May. Come again. Write me some time.

With love from your sister in hope,
(MRS.) JOHN McPHAIL.

SAN BENITO, Texas.

DEAR EDITORS:—I wish to extend through the SIGNS my sincere thanks to those of my brethren who have given me aid in bearing the loss of my car and all my clothing which were stolen. Dear ones, you cannot imagine just how much a little help in time of need can be appreciated, unless something of the same should be your lot. So please

accept my thanks. My health is so low that I am not able to work to obtain that which is necessary in this life. I realize I am not worthy of the kindness which at different times in my unprofitable life has been extended to me. Not only in a financial way do these helps do me good, but they seem to strengthen my love for the brethren because of that love behind it. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." So in a thorough manifested love, which is often seen to exist among brethren, is the faith of God's love within. Then again it is said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."—1 John iii. 17, 18. In the days of the apostles this was not the only place where mention was made of this, for God's true children have had the above admonition, and Moses in the law made use of the same to the dear ones when he said, "If there be among you a poor man of one of thy brethren within thy gates [churches], in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother."—Deut. xv. 7. We cannot trace true love, which is unending, to the fleshly Adamic man, although there are fleshly ties which often show true love, but yet in many cases it dwindles to nothing, and ends in this world, but that love

which is of God, shed abroad in the heart of God's regenerated saints, never dies. The word "love" is found about one hundred and sixty-eight times as a link in the chain uniting the saints of God into one eternal union. For God is love, hence whosoever is born of God is born of love, and such then, when manifested, is an evidence of spiritual life. This truth forever sets aside conditional humanly devised plans of the new birth. Human effort in order to be born again is not love, but is taught through fear, and is the plan of love that is taught by man, is the foundation of monthly collections, not for the poor saints, as Paul admonished (See 1 Cor. xvi. 1; Acts xi. 29.), but for foreign missions. All but a few pennies are used by the agents.

I am now at Campbellton, Texas for a month. I expect to go home to San Benito in December. I cannot stay there long at a time.

I spent a few nights while in San Antonio with brother J. W. Staggs. We had meeting there. The old brother loves the SIGNS.

Well, I see I am taking too much room, so will close. Written in love and much weakness.

As ever, your brother in bonds,

J. B. BOWDEN.

FAYETTE, Alabama.

DEARLY BELOVED BRETHREN:—I am trying to complete my file of the SIGNS OF THE TIMES for the last thirty-five years. For 1934 I need the January number; for 1933 I need all except August, December, April, November

and October; for 1932 I need all except July, September, April, November and December; for 1930 I need May, November and December; for 1927 I need October; for 1925 I need January, February, March, May, June and July; for 1924 January 15th, July 1st, August 15th, September 15th; for 1923 I need January 1st and 15th, February 1st and 5th, March 1st and 15th, April 1st and 15th, May 1st and 15th, June 1st; for 1922 I need all except November 15th, July 1st, December 1st; for 1920 I need January 1st, February 1st April 15th, May 1st, June 1st, July 1st and 15th, September 1st, October 15th, November 15th, December 1st and 15th; for 1919 I need January 1st and 15th, February 1st, March 15th, April 15th, May 1st and 15th; for 1918 need May 1st, December 1st and 15th; for 1917 need January 1st, April 15th, December 15th; for 1916 need all except January 1st, August 1st, November 1st; for 1915 need all except May 1st and 15th, July 1st, August 1st and 15th, September 1st and 15th, October 1st and 15th, December 15th; for 1914 need all except April 1st, July 15th, February 1st and 15th, November 15th, December 15th; for 1913 need all except July 1st and 15th, April 1st, December 15th; for 1912 need all except February 1st, June 15th, August 1st, December 1st; for 1911 need all except January 1st, March 1st, April 1st, June 1st, October 1st, December 15th; for 1910 need all except March 15th, April 1st, May 1st and 15th, September 1st and 15th, November 1st and 15th, December 15th;

for 1909 need all; for 1908 need all except February 1st, August 1st; for 1907 need all except November 15th; for 1906 need all except August 15th; for 1905 need March 1st and 15th; for 1903 need August 1st; for 1902 need January 1st, February 1st, May 1st, July 1st; for 1901 need June 1st, October 1st, November 1st; for 1900 need March 15th, May 1st, June 1st, September 15th.

Brethren, I would very much like to secure these numbers. I would also especially like to secure any copies of the paper that Elder Beebe published in Georgia. Any of the SIGNS published before 1900 will be appreciated, as well as any of the papers that the other factions of our people have published (before 1900). I will pay all postage, and, if necessary, will pay express. If I have to I can pay a small price for these papers. Please write me what you have.

Yours in sweet hope,

W. D. GRIFFIN.

LEBANON, Ohio, April 17, 1935.

DEAR EDITORS:—Inclosed please find four dollars to pay my subscription to the SIGNS, and I hope you will pardon my neglect and delay. I have depended on my sisters to post my letters to you for a long time, as I am afflicted with partial paralysis of my lower limbs, and have not been to Lebanon for a long time. I hope you will forgive my negligence and continue to send the paper to me. I love the doctrine set forth in its pages, election, predestination, salvation by grace

alone, vested in Jesus, who is the light of the world, my only hope of salvation, if washed in the blood of the Lamb, shed for poor sinners like me, if I am one of them. When I look within I find nothing to merit it, but if indeed my hope is a good one it is of God, a gift unmerited. "Nothing in my hand I bring, simply to thy cross I cling." Low at his feet let me lie, begging for mercy and grace from his abundant store to cover all my sins. He has promised his own that his everlasting arms are ever underneath to uphold them. I love the brethren who write to the comfort of the poor and afflicted. I will be eighty-one years old the eighteenth day of next month. I am afflicted with rheumatism also, and it is hard for me to write, but God's mercy still follows me. He knows the way that I take (every step). The doctrine of salvation by grace is my hope, my meat and my drink. Daily my soul rejoices when I am made to trust in the sovereignty of God and his Christ over all his works. I love it, and hope it will be my theme daily, hourly, until he calls me hence to dwell no longer in these low grounds of sin and sorrow. Those nearest and dearest to me in the flesh do not believe this doctrine, and they cannot help it, any more than I cannot help believing it. I must be still and know that God is omnipotent and shall put all things under his feet. The last enemy to be destroyed is death. Our blessed Redeemer died the shameful death of the cross, was buried and rose again the third day, triumphed over death, hell and the grave, ascended to

the Father, making intercession for his beloved the Father gave him before the foundation of the world.

The Old School Baptist church-house at Lebanon stands alone and silent on the hill top above the town. The church-house at Ridgeville, where my membership is, was torn down and sold for money. Are not these things the signs of the times?

God has taken my sister home to her eternal rest, also my father and mother, who never united with the church, but were believers, and Jesus told his disciples that he that believeth on me hath eternal life and shall not come into condemnation.

I did not think to write so much when I commenced, and it is not worthy to be published in the SIGNS, so cast it in the waste-basket.

(MRS.) EVA W. MORRIS.

DUDLEY, Muskoka, Ontario, July 22, 1935.

DEAR EDITORS:—The inclosed order would have been forwarded months earlier had it been possible. It is for renewal for the SIGNS OF THE TIMES, which is looked for eagerly in this dry land, for it surely comes laden with the things which are suited to those who are an hungered and athirst, and bring forcibly to our remembrance, In time of famine thou shalt be fed. What a privilege to be allowed to enjoy even an occasional feast of the meat the world knows not of. But I am sure we all learn we must eat (not pass by) the bitter herbs (nothing like bitters to give a keen appetite). Thus the Lord brings us in his own way to enjoy the

Lamb of God and acknowledge all his ways are right, even though they are beyond our comprehension, and he is to weary travelers an anchor, sure and steadfast, amidst the troubled seas of time, and we learn from time to time that he has not forgotten to be gracious. May we always desire to be submissive to his will.

My mother (Mrs. May) has been trying to send this postal order for the past week, but weakness and failing health prevented. She joins me in love to all the household of faith.

Kindly throw the mantle of charity over these hastily written lines. May the Lord continue to shed his light, especially upon those who are his mouth-piece, who forget not the command, Comfort ye, comfort ye my people, and to feed the flock. May the One who neither slumbers nor sleeps be with us always.

Your sister, I hope,

ALMA V. MORTIMER.

CORRESPONDING LETTERS.

The Lexington-Roxbury Old School Baptist Association, now in session with the First and Second Churches of Roxbury, at Roxbury, New York, September 11th, 12th and 13th, 1935.

DEARLY BELOVED IN THE LORD:—

Through the kind providence of an all-wise God we have been once more favored to gather together and have this privilege of hearing God's wonderful truth preached to us. We have faith to believe that the Spirit of God has been in our midst and made us zealous for the truth's sake, that truth

which has made us free, and has made us to rejoice in Him who has all power in heaven and in earth. We are glad to report that God in his mercy has sent ministering brethren to meet with us at our Association who have declared to us the good tidings of great joy whereby we have been made to feel that the Lord is good. We desire a continuation of your correspondence and hope it is God's will for all visiting ministers and brethren to meet with us again.

Our next session will be held, the Lord willing, with the Olive and Hurley Church, at Shokan, New York, Wednesday, Thursday and Friday between the second and third Sundays in September, 1936, meeting to commence at 10:30 o'clock a. m., Daylight Saving Time, when we hope to meet you and your messengers again with that same spirit of love, good will and unity in the Spirit that has been shown in our past gatherings. Until then, brethren, farewell.

ARNOLD H. BELLOWS, Mod.
ORVILLE WINCHELL, Clerk.

DONATION DAY.

As usual, there will be Donation Day at the Primitive Baptist Home, at Salisbury, Maryland. This year December 18th has been decided upon. All gifts other than money should be sent direct to the Home. Funds can either be sent there or to Henry T. Lefferts, 151 Coeyman Avenue, Nutley, New Jersey. All gifts will be much appreciated.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1935.

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

J. E. BEEBE & CO.,*Middletown, N. Y.***ROMANS XV. 1.**

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

In coming before our brethren and friends, readers of the SIGNS OF THE TIMES, we are pressed down with a realization of our unfitness for such things as writing for your comfort and edification, so much so, that were it not expected of us and did we not have a deep and, we hope, sincere love to the people of God, we could not possibly attempt to write. We are confident in this experience that we are not alone, for we know that this is the exercise of our fellow-associates, each one of them. "Who is sufficient for these things?" We believe that it is out of our felt need that the Lord at times favors us to speak a word in season to those who are weary, and it is out of weakness we are made strong, we are not therefore

ashamed to confess ourselves as weak, especially when, by the good Spirit of God, we are favored with the company of God's dear saints. We remember our brother Paul, according to the grace given unto him, declared, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Now let us get to our subject. Paul speaks of those that are strong, not strong in themselves, for such are not a help to the weak, but rather a distress, but strong in faith, weak in themselves; but strong in the Lord and the power of his might. Paul links himself up with those of like precious faith and says "we." What a strength there is in the fellowship of God. You may be alone, separated by thousands of miles from the Lord's people who are contending earnestly for the faith once delivered unto the saints, yet such is the exercise of spiritual life in your soul, teaching you your weakness and poverty, and the Spirit witnessing to your spirit of the strength and riches there is in Christ Jesus, that even you, alone as you seem to be, are not alone, but one of this wonderful fellowship. This "we" is the same people with whom Paul had a mutual faith and to whom his very coming among them would result in their being comforted together. It seemed to be Paul's happiness to link himself with this people by the personal pronoun "we." It is the

same "we" that know that the whole creation groaneth and travaileth in pain TOGETHER until now, who know that all things work together for good to them that love God, to them who are the called according to his purpose. Thus in our text this same "we" are addressed by Paul. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Pleasing ourselves and ignoring the needs of our brethren is very unbecoming, such an attitude certainly is not prompted by love, the love of God. "Bear ye one another's burdens, and so fulfill the law of Christ." None liveth unto himself. "And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be MORE FEEBLE, ARE NECESSARY: * * * and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." There were then as now those who were weak in the faith, "one believeth that he may eat all things; another, who is weak, eateth herbs."

Let us for a moment consider conditions as they prevailed at the time Paul wrote. The Jewish believers, many of them, had been brought up under the law that forbade them to eat certain meats. Some of them had a clear understanding, and felt that they could eat all things, while there were some who were weak and were still bound by legal traditions. Among the Gentiles there were those who could

buy meat that had been offered to idols and knew "that an idol is nothing in the world, and that there is none other God but one."—1 Cor. viii. 4. "Howbeit there is not in every man that knowledge," saith Paul, "for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled." In ancient Rome there was so much of such meat sold in the public shambles that some fearful ones, lest they eat such meat, refused to eat meat at all and so ate herbs. There must have been quite a feeling over this. Some determining to eat such meat, and those others, weak, refusing, and eating herbs. Undoubtedly some were for cutting off the weak ones, making this and other things, such as holy days, a bar of fellowship. Paul discourages such an attitude, advising them to receive him that is weak in the faith, but not to doubtful disputations. The weak ones were brethren, partakers of the holy calling, like unto the strong, they had faith, but were weak in the faith, they were ignorant, yet perhaps thought they were wise; poor, yet thought they were rich. Perhaps they were in their walk just like the Laodiceans, saying, I am rich and increased with goods, and have need of nothing; and knew not that they were wretched, and miserable, and poor, and blind, and naked. Such persons were perhaps hard to endure, and the easiest way would have been to avoid them and have little or nothing to do with them. But that would not do, for, saith the apostle, "We that are strong ought to

bear the infirmities of the weak." Not treat them as wicked men, dropping them from our company, but as weak brethren, bearing with them, *praying for them*. Yes, prayer is one way to bear the infirmities of the weak, not only praying for them, but more often it will become us to pray for ourselves, that the Lord would guide our way to keep his statutes still. Those who may profess themselves strong in the faith, have not a right faith, if it be not a faith that worketh by love. Paul says we ought to bear the infirmities of the weak. Are they given to lightness, and jesting, which is not becoming, it is their infirmity; are there truths which are our comfort, yet they cannot receive them, through lack of knowledge. There are some things which those who are strong cannot renounce or deny, but they ought to bear the infirmities of the weak, although not approving their errors and mistakes. There is much in that word "bear," it takes us to the heart of the whole matter. Charity, which "beareth all things, believeth all things, hopeth all things, endureth all things." Thus charity, the love of God, the first love, which is shed abroad in our hearts by the Holy Ghost which is given unto us, this love which seeketh not her own, in the words of our text, pleaseth not herself. John wrote to the young men because they had overcome the wicked one, and to the little children because their sins were forgiven them for His name's sake. For Christ's sake then we ought to bear and forbear, for Christ's sake we ought to love one another, for Christ's sake we ought to

bear the infirmities of the weak. True faith does consider oneself, not with a self-satisfaction, but with self-loathing, which makes each to esteem other better than themselves. Faith sees each one complete in Jesus,

"Faith says to the mountains, Depart,
That stand betwixt God and the soul;
It binds up the broken in heart,
And makes their sore consciences whole.
Bids sins of a crimson-like dye
Be spotless as snow, and as white,
And proves such a sinner as I
As pure as an angel of light."

When we consider such faith, given to such vile sinners, we ought to bear with one another, encourage and not discourage. "Let each one please his neighbor." Who is my neighbor? The one who has fallen among thieves! In all this there is encouragement for brethren to walk together in the fear of God, helping one another. How few there are among men with whom we can walk or have anything in common in these days. One only has to listen a short time to know that he would be a misfit in this present world. People of worldly institutions are too good for God's poor and afflicted people, who are encompassed with infirmities, groaning and travailing together in pain until now, and how good to have brethren who can bear with our infirmities; yes, even in our being unable to see with them in this or that, yet knowing we may differ from them and they can bear with us. Most of us can think of the patience and love of an earthly mother who bore with us, often not noticing things that others, who could not show us a mother's love, would condemn. How we bless her for her love and forbearance. When we think of

our lovely brotherhood, who have borne with us and put up with our ignorance, errors and hard speeches, shall we be like the man who was forgiven by his king ten thousand talents and who went out and found one of his fellow-servants who owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, "Pay me that thou owest"? God forbid. Christ pleased not himself, though he was equal with God, yet he made himself of no reputation. He bore our sins in his own body, and it is written, "The reproaches of them that reproached thee are fallen on me." Wherefore receive ye one another as Christ also received us, to the glory of God. Much of the coldness and barrenness in Zion to-day is a result of not esteeming other better than self, and a strong inclination of many to please themselves. To-day, as of old, some say, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" Whenever differences come among brethren, and there have always been differences, there is enough flesh about us all to make the ways of Zion mourn. Brethren, at variance, always exaggerate the seriousness of their differences. The subject matter of our text is that brethren shall drop doubtful disputations, and have a sympathy one towards another. When love runs through all our actions, then that which is lame is not turned out of the way, but rather is healed. God give us all to realize that he is strong who, having no confidence in the flesh bears the infirmities of the weak. Real-

izing how apt he is to speak wrong and to do wrong, he can and does have a fellow-feeling for others. To keep pace with the weak, one must be touched by the angel in the same place as Jacob was. To condescend to men of low estate, can only truly be done when one is made to glory in his infirmities. Jonah could preach to Nineveh when he had felt the WEEDS were wrapped about his head and he had known something of what it meant for the earth with her bars to be about him forever. Peter also had a false strength, a strength that would have laughed at the infirmities of the weak. He would go to prison and to death and not deny Jesus, but Peter was brought down, he was converted, then he could feed the sheep and the lambs and bear the infirmities of the weak. To consider others for their good to edification will often result in the prayer of David being our prayer, when he cried, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Out of such frailty, compassion flows to the ignorant and those who are out of the way. Then thy light breaks forth as the morning and thy bread is dealt out to the hungry and the poor that are cast out thou bringest to thine house. It is in such strength that one visits those who are sick and in prison and is enabled to clothe those who are naked, and one is blessed to draw out his soul to the hungry and satisfy (by preaching Christ) the afflicted soul.

In conclusion, the strong have no

strength in themselves, but in the Lord, and the infirmities of the weak are easily borne under the influence of the love of Christ which constraineth us.

G. R.

TO THE READERS AND SUBSCRIBERS OF THE SIGNS.

WITH this issue, I bid farewell to the SIGNS OF THE TIMES as senior editor of the paper. To some of you, this may come as a surprise, but I have been considering this matter for a long time and believe it to be my duty to sever my editorial connection with the paper. When I first began my editorial work on the paper with the July issue of 1914, I was then in full accord with the original prospectus of the SIGNS put forth in 1832, and I am to-day in the same accord with those principles that I then was. To my mind, predestination is not the only principle for which the paper was intended to stand, but likewise for the resurrection of the body, the second coming of Christ and the eternal punishment of the wicked. These points are just as vital as any other points in the original prospectus. It has been proposed to me that I continue to write upon these subjects as I understand the Scriptures to teach them and let others occupy space in the paper to present the matter as they see it. This might be all very well if I were not on the editorial staff; but being on the staff, and being the senior member thereon, I cannot allow articles to be published in the paper subverting or denying the principles for which the SIGNS was originally intended to stand.

It seems best, therefore, that I withdraw. I have no desire to tell others what they must or must not believe: that is not my province; but it should be my prerogative as senior editor to endeavor to keep the SIGNS true to its first prospectus. This I cannot do unless all matter proposed for publication be submitted to me for my judgment. Not that I think that my own judgment is better than that of any other person, but simply because an editor cannot be an editor unless he has full authority to publish or not to publish whatever may be submitted for publication. Some things have been published in the paper which I do not myself believe to be the truth and which I believe to have been subversive of the original prospectus of the SIGNS. This I cannot submit to and so I withdraw.

Yours in gospel bonds,

H. H. LEFFERTS.

[It is with sincere regret we publish the foregoing notice from our senior editor, for we feel sure his good editorials will be greatly missed by many of our readers, but we are glad to say he has promised that from time to time he will contribute articles from his pen for publication in the SIGNS. We much appreciate all he has done for the paper during the more than twenty-one years he has been on its editorial staff, and we truly thank him. May God bless him and us, and guide our footsteps in the path he has marked out for us. We hope in our January issue to be able to inform our readers just how our editorial staff will be made up for the coming year.—PUBLISHER.]

CIRCULAR LETTERS.

(Written by Brother John Secor.)

The Lexington-Roxbury Old School Baptist Association, now in session with the First and Second Old School Baptist Churches, at Roxbury, New York, September 11th, 12th and 13th, 1935, to the churches composing the same, sends greeting.

DEAR BRETHREN:—As it behooves us at this time to write a Circular Letter, we feel to be very weak and unfit for the task assumed by us, except as our mind shall be directed by the Lord. We feel impressed to present some thoughts on the sixth verse of the second chapter of Colossians, which reads as follows: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." This important admonition is not restricted to the saints and faithful brethren at Colosse unto whom it was addressed, but it applies with equal force to all the children of God in all places and throughout all time. The Scriptures are written for the edification and instruction in righteousness of God's children, and letters or portions of epistles addressed to the churches have no more application to those who are not embraced in the covenant of redeeming grace than a letter by the President of the United States to a member of Congress would apply to a member of the British Parliament. The Scriptures are profitable to the church, for whom they are written, for doctrine, reproof, admonition, rebuke and exhortation as the little ones in Zion walk that highway of holiness that

the vulture's eye hath not seen nor the lion's whelp hath trod, and where the wayfaring man, though a fool, shall not err if he walks therein. According to our subject, none can walk in Christ Jesus except they have first received him; and in the preceding chapter we are told that such have been delivered from the power of darkness and translated into the kingdom of God's dear Son, in whom they have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist. He is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell. Therefore it is apparent that to receive Christ Jesus means that the recipient of divine grace must be redeemed from the curse of a transgressed law, delivered from the power of darkness, be a member of the body of Christ, and have his peace with God made by the blood of the cross, and be reconciled to God and presented in his sight unblameable and unreprouvable. Redemption must first precede life in its manifestation just as life in the creature, who is a new man in Christ Jesus, must precede his walk according to the precepts of the gospel. That which pertains to this

redemption is a mystery which hath been hid from ages and from generations, but is now made manifest to the saints of God, which is Christ in them the hope of glory. Having this hope and this life, they are enabled to walk in him who is the author of their spiritual being. In this walk the grace of God and the mercy of God are just as needful as in the redemption of the saints, to which reference has just been made. It is a fact that the writer of the epistle referred to, should be solicitous about the walk of the church. Since Christ is the image of the invisible God, the walk of the people who constitute that holy generation and royal priesthood should reflect the image of Christ. As Jesus died upon the cross as a sacrifice for the sins of his people, and did present his body as a living sacrifice acceptable unto God, all believers in their walk must present their bodies as living sacrifices. This means to them a walk of denial of ungodly lusts and the avoiding of the appearance of evil, and the giving up of many cherished desires of the natural heart. If in the flesh Christ is dishonored by his people when their walk shows the fruits of the flesh in the various abominations of the flesh, when they fall astray, though they can never fall from grace, even if they often fall in grace, is not God glorified by his people when they walk uprightly, taking up their crosses and denying themselves and suffering for his cause and uncomplainingly bearing the reproaches of their enemies, the insults of the world, the misunderstandings of

their brethren, and having unjust accusations made against them for his name's sake? If we walk with him we shall reign with him, and if we bear reproach for his sake we shall be glorified in him. Our brethren should tell us, not others, of our faults, and therefore watch over each other in love, in fellowship, in patient forbearance, each esteeming the other better than himself. Those who walk have need of light by day and by night. So those who walk in Christ have need all the time of him who is the light of the world. They have their fullness in Christ because in him dwells the fullness of the Godhead bodily. The more a person realizes the need of light the more careful will be his walk. The more a child of God is aware of his need of Christ, the more careful will be his walk. All brethren need to know their weakness and frailty in order that they may feel the power and presence of Christ savingly. Daily grace is then necessary for a daily walk in Christ, and a daily dying in one sense is necessary to a daily living. In walking in Christ, when God's children feel poor, then they are rich, and through their dear Redeemer possess all things. Those who have received Christ Jesus can never fail of eternal salvation, for no man is able to pluck them out of the Father's hand; and because of this glorious truth, their walk should be such as becometh the saints, that in it God may be honored and the little ones in Christ encouraged by a worthy example. The time of receiving Christ is experimentally manifested in their new birth of an incor-

ruptible seed by the word of God that liveth and abideth forever, when deliverance came manifestly from the guilt and bondage and condemnation under the fiery wrath of a holy law. Christ endured the guilt and shame of sin for his people and died the cruel death of the cross under its curse, so they walk in newness of life, after the Spirit, and not after the flesh, and can never again come under condemnation under that law which has been fulfilled by Him who is the end of the law for righteousness. None but quickened sinners can walk in Christ, and to so walk means to possess eternal life. Man cannot in and of himself receive Christ or walk in Christ. Those who attempt to do this, walk under the cloud of their own fanciful delusions, and unless they are quickened by God's Spirit, and led by God's Spirit, their walk will be but to their own eternal doom. How careful this truth should make us always that we examine ourselves, that we continue as praying characters desiring the sincere milk of the word that we may grow thereby, ever remembering that faith produces works of righteousness. As we need Christ to redeem us, we also need him to save us from an ungodly walk and vain conversation in the flesh, and to instruct us as we walk, that we may behold his eternal perfections in such measure as he shall deem good for us, and discern his eternal excellencies, and find him sufficient for all our needs.

ARNOLD H. BELLOWS, Mod.
ORVILLE WINCHELL, Clerk.

OBITUARY NOTICES.

UNETTA IRENE HAMILTON was born June 11th, 1850, in Lincoln County, Missouri, and passed away October 3rd, 1935, aged 85 years, 3 months and 22 days. She was one of nine children, the daughter of Thurston and Martha Knight, who, with other members of his family and friends, drove by wagon from Kentucky in 1849 and settled in Lincoln County, Missouri, later moving to Clay County, and from there to Kansas City, Mo., when it was known as Westport Landing. Her father owned the first stock yards in Kansas City, and their home was at Seventeenth and Walnut Streets. From this home, on May 23rd, 1871, she was married to Rufus E. Hamilton, of Estell County, Kentucky, where six of their seven daughters were born, the seventh being born in Clay County, Missouri. Of her father's family only one is now left, Mrs. Artie E. Elliott, of Louisville, Ky. Her husband preceded her in death August 18th, 1910. Sister Hamilton united with the Old School Baptist Church in Estell County, Kentucky, in the year 1873, and after coming to Missouri several years later placed her membership with a church of the same faith and order near where she lived. In 1923 she, with her three single daughters, moved to the present home, 1190 East 65th Street, Kansas City, Mo., and placed her membership with Mt. Vernon Church, and when they, with many others, withdrew correspondence and fellowship with Mt. Zion Association, because of the doctrine of predestination of all things and the unity of Christ and his bride, the church, she joined by relation with the little band that was organized into Mt. Lebanon Church, and ever remained steadfast, never wavering in her faith and duty, a lovely character. The past year, because of failing health, she was not able to meet with them regularly, much to her and her children's regret. On Saturday, September 28th, she fell, in her bedroom, breaking her hip, which, with complications, caused her death, but to her to die was gain, and we grieve not as those who have no hope. The seven daughters, with several grandchildren and one sister, survive. The daughters are Misses Lena, Margaret and Iva Hamilton, of the home, Mrs. Chowning Devers, Chillicothe, Mo., Mrs. G. C. Martin and Mrs. Artie Bailey, of North Kansas City, and Mrs. A. D. Martin, of Kearney, Mo.

The funeral was held at 2 o'clock Sunday afternoon, October 6th, at Morton's Funeral Home, in North Kansas City, and burial was beside her late husband, at Berry, Missouri.

Written by request.

ALSO,

MARY JANE KRIEGER, daughter of Thomas and Lydia O'dell, was born in Ray County, Missouri, June 16th, 1860, and died at the home of her daughter, Mrs. Minnie Hawkins, Harrisonville, Mo., September 14th, 1935, making her age 75 years, 2 months and 28 days. In the year 1876 she

moved with her parents to a homestead near Maise, Kansas, and the following year she was married to Samuel Franklin Krieger, who had homesteaded six years before. After the death of her husband, July 6th, 1920, she sold the farm and spent the remaining years with her children in Colorado and Missouri. She was given a precious hope, and united with an Old School Baptist Church at Wichita, Kansas, in the year 1894, and was ever faithful and steadfast in the doctrine. When she came to live with her daughters in and near Harrisonville, and learned of Little Flock Church of her faith and order, she was not long in coming, and joined by relationship, and until her last sickness was always in her place and the tears which often filled her eyes showed forth her faith and her love for the brethren. A lovely woman, a lovely character, and we miss her, but desire to be submissive, for, for her to die was gain, and she went rejoicing in her Savior, telling her daughter, who gave her such constant care and attention, not to grieve, it was all right, and she longed for that rest. The surviving children are Mrs. Bynum Alexander, of Maise, Kans., Arthur L. Krieger, of Kansas City, Mo., Mrs. Elmer Roach and Mrs. Minnie Hawkins, of Harrisonville, Mo., F. O'dell Krieger, of Dallas, Texas, and Mrs. Charles Bixler, of Walch, Colo. She leaves also thirteen grandchildren and six great-grandchildren, and one brother, C. D. O'dell, of Mount Hope, Kansas.

Funeral services were held at the home of her daughter, Mrs. Hawkins, on Monday, at 9:30 a. m., conducted by her pastor, Elder T. E. Attebery, and Mrs. Hawkins' pastor offered prayer, and he and his wife sang. After the service the body was taken by train to Wichita, Kans., and laid to rest beside her late husband in Colwich Cemetery.

(MRS.) J. W. TAYLOR.

ALICE A. JONES, my very dear aunt, departed this life at 6:30 p. m. October 2nd, 1935, at the home of her son, in Detroit, Mich., with whom she had made her home for the past few years. She was born in Logan County, Kentucky, near Russellville, August 17th, 1852, making her age at the time of her death 83 years, 1 month and 15 days. She was the youngest of a family of seven children. Her parents were George and Frances Herndon. Perhaps some of the readers of the SIGNS knew her brother, Thomas C. Herndon, who was an able defender of the doctrine believed and preached by the Old School Predestinarian Baptists. Sister Jones was also a consistent member of the same church in Logan County, where she spent the greater portion of her life. She joined the church in her early womanhood, and never failed to fill her seat when she could be there. She was married to J. B. Jones December 24th, 1877. Her husband preceded her to the better world March 22nd, 1917. To their union five children were born, only two of whom survive, they are Robert B. Jones and Amos H. Jones. Also eleven

grandchildren survive. My auntie (as I usually called her) was an invalid for six years prior to her death. None but the Savior and herself knew how much she suffered, for she never complained at her lot. The writer was with her quite a bit during her six years of being helpless. She wrote to me nearly every week when I was not with her. She and I talked and sometimes would sing the old hymns of Zion. Most of her letters would close with a prayer for her "dear little Nina," as she always addressed me. Oh how I miss her, but my loss is her eternal gain. I feel sure all is well with her soul, for she has talked and written to me concerning her "home, sweet home," and how she longed to be carried home, where she had sweet hope of being released from the sad bereavements, suffering, disappointments and heartaches of this life, where the redeemed of God will be gathered together. There we will know as we are known, and be satisfied.

To these two boys who were her constant companions, especially during the last three months of her suffering, I wish to say, Mother, the best friend on earth, is gone, yet we should not weep as for those who have no hope. Although she clung to you two boys to the very last, she was anxious to go home and be free from the suffering of this life, there to dwell with her Savior. You, my dear cousins, have had to say, Farewell, mother, and I have had to say, Farewell, Auntie, but we hope by the will of God to all be united, where we will see Jesus and be like him.

Written in loving remembrance of my precious auntie by her little heartbroken

NINA.

LEROY GARTON was born February 20th, 1863, and departed this life October 14th, 1935, at the age of 72 years, 7 months and 24 days. He was the son of the late Zachariah and Rebecca Garton. September 1st, 1885, he was united in marriage to Miss Lizzie Mayhew, and to this union were born four children: Mrs. Nettie Porter, now deceased, formerly of Garber, Okla., Wilce V. Garton, also deceased, formerly of Booker, Texas. The other two, Willard and Ralph, together with the widow, all of Booker, Texas, still survive him, also seventeen grandchildren and six great-grandchildren. He is also survived by one brother, Uriah Garton, of Garber, Okla., and three sisters, Mrs. Cynthia Allen, of Williamstown, Kans., Mrs. Bettie Wood, of Guymon, Okla., and Mrs. Sally Cockrell, of Durham, Okla., besides many other relatives and a host of friends. September 1st of this year Mr. Garton and his good wife celebrated their fiftieth wedding anniversary. A great number of their friends and neighbors gathered at his place to join in the celebration and express their good wishes. He was a staunch friend of the Baptists and his house was always open to them. He was sound in the doctrine and quick to detect any flaw in either doctrine or order of the church. He received a hope in Christ at the age of twenty-three

and although he lived past his three score and ten years he never saw his way clear to ask for a home in the visible church, but had the pleasure of seeing his dear wife and three of his children baptized in the fellowship of the Old School Baptist Church. He and his wife and children entertained the First Kansas Association early in September. It was a pleasant season, and no one enjoyed it more than they, but, alas, just one month later the writer was called back to conduct the funeral of this noble man. His granddaughter showed me where he had marked his Bible the last time he laid it down, and requested that I speak from it: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."—John xvii. 1. I began at this same Scripture and tried to preach unto them Jesus. Mr. Garton filed a claim in the fall of 1904, and the following spring he with his family moved onto that claim, where he made his home ever since. He thus suffered many hardships incident to a pioneer life, but by diligence and perseverance he succeeded in carving a comfortable home out of a wilderness. His last illness was due to heart disorder. He was moved to a hospital in Shattuck, Okla., for treatment, but he succumbed in a day or two after arriving at that place. Our heartfelt sympathy is with his family. May the dear Lord strengthen them to endure.

L. L. SCHENCK.

JEMIMA JANE CUMMINGS, our dear sister in Christ, departed this earthly life July 29th, 1935. She was born in Sullivan County, Missouri, August 6th, 1863. At an early age her parents, Joel and Phoebe Weaver, emigrated to Union County, Oregon, where she grew to womanhood and was united in marriage to Wodson Cummings, September 12th, 1880. To this happy union were born three boys and three girls, all left to mourn the loss of a mother's love, besides fourteen grandchildren, and the sad and brokenhearted husband. Sweet to his memory will ever be the years they spent together as they journeyed down life's pathway. While his heart is overwhelmed with sorrow and the way seems dark and dreary, what a consolation it is to know that we have a kind and loving Father who knows all our sorrows, and has said that he will be with us, that his grace is sufficient for us. Dear sister loved to attend her meetings, having joined the Mespah Church of Primitive Baptists at Touchet, Wash., August 26th, 1906, where she was always present when her health would permit her to be, to listen to the proclamation of God's precious word by her dear pastor, and her voice was always heard in the singing of the beautiful hymns. She left us the sweet assurance that she was going home to rest, where there is no pain or death, where God shall wipe away all tears. May we all have sustaining grace. The day is not far distant when we shall meet again, we trust, never to know the pain of parting. May the Lord's blessing rest upon the family and friends.

Written by a sister,

OLIVE LEE.

MRS. TABITHA (MARTIN) OGBURN, our sister in Christ, was born July 18th, 1854, and fell asleep in Jesus October 18th, 1935, aged 81 years and 3 months. She was the daughter of the late Elder A. and Sallie Martin. Her father was twice married, and from the best information we have at hand sister Ogburn was the youngest of seven children born to the above named union, she having three brothers and three sisters, also two half-brothers and one half-sister. I do not know how many of her brothers and sisters remain, but I think most of them have preceded her in death. She was united in marriage to Charles Ogburn (I have not the date of their marriage), and to this union were born two children, one son, Fred Ogburn, and one daughter, Verta Ogburn. Her daughter is now married and living in some other State. Her son is married, and living near his mother's home place in West Virginia. Her husband preceded her in death many years ago. She united with the Hopewell Old School Baptist Church, Kanawha County, West Virginia, in the year 1908, remaining a consistent member until death. She was blessed by grace divine to adorn her profession with a godly walk and conversation. It was my happy privilege to know her, and I yet hold in remembrance her visits in our home in our early youth, when during times during our Associations she would stay with us. She was endeared to me even then, for to know her was to love her. In more recent years I have many times in weakness visited her home church, where I feel to say as that acquaintance ripened that love, too, became more full, for I did indeed esteem her as a mother in Israel. Her seat was seldom vacant, only when health and strength would not admit of her being present. She will be greatly missed in the church. She was highly favored of her kind, heavenly Father with that deep spiritual understanding and conception of the truth. Of her it can truthfully be said that she was blessed with the hearing ear. Her chief delight seemingly was to meet with her brethren and sisters in the solemn worship of God when he, her God, was pleased to manifest the graciousness of his presence in the power of the Holy Spirit in those heavenly visitations which only the children of Zion know. She was well established in the doctrine of grace, and the sovereignty of Israel's God over all worlds, beings, things and events. She was blessed with a spirit of forbearance, and was humble, meek, and of a sympathetic nature, always speaking in kindness, never infringing upon the feelings of others, yet steadfast in the faith, uncompromising with error. She was one of those rare characters the gospel church is adorned with, which is the planting of the Lord. Her very life bespeaks far more highly of her sterling qualities than ever words can portray. Since her husband's death she had lived a great portion of her time alone, residing in the little town of Poca, W. Va. Death came to her as the result of heart failure, it is supposed, she being alone at the time, so far as creatures are concerned, yet not alone, for the

God of her salvation, who was her only hope in life, we feel was with her even in death. But oh the anguish of soul for her son, who found her dead in bed, where the evidence seemed to prove that she went without a struggle, she having her eyes closed and a placid, peaceful look on her countenance, and the covers of the bed undisturbed. I do not have sufficient data to give anything but a short notice. She is survived by her son and daughter, many near relatives, who I cannot name, with a host of friends to mourn their loss. I feel that we sustain a great loss, but our loss is her eternal gain. May God reconcile us all to his holy will.

Funeral services were conducted October 21st, 1935, at the place of her home, by her pastor, Elder Del Smith, assisted by the unworthy writer of this notice. Burial was in the family burying-ground in the cemetery at Poca, W. Va., where she was quietly laid away to await the call of her Lord.

Written by request.

H. J. BIRD.

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

Mrs. B. H. Shearon, Tenn., \$1; Attie A. Curtis, Maine, \$1; G. C. Jordan, Mo., \$4; Mrs. Henry Hayman, Md., \$2; Mrs. David Farnie, N. J., \$1; Hulda J. Leonard, N. Y., \$1; Miss E. Annie Parker, Md., \$3; "A friend," Mich., \$2; Hewitt Osborn, N. Y., \$1; Sarah I. Rittenhouse, N. J., \$3; Elder F. L. Riffe, Wash., \$1; Middletown and Walkkill Church, N. Y., \$10.

M E E T I N G S .

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IN

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

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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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

Saints' Rest Church of Old School Predestinarian Baptists meets on the first and third Sundays, at 11 o'clock, at 712 Hobson Street, on Trinity Heights car line, Dallas, Texas. Get off car at Hobson and Idaho, walk one and one-half blocks west. All lovers of truth are cordially welcomed.

J. R. HARDY,

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.

LUELLEA 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.

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

A. S. ROWE, Church Clerk.

The Old 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.

Sulphur Fork Old School Baptist Church meets on the first Sunday of each month, at 2 p. m. S. F. Pyles, Clerk, Campbellsburg, Ky.

Cane Run Old School Baptist Church meets on the third Sunday, and Saturday before, at 10:30 a. m., both days. George R. Turner, Clerk, George Barnett, Assistant Clerk, Turners Station, Ky.

Elk Lick Old School Baptist Church meets the fourth Sunday, and Saturday before, at 10:30 a. m., both days. J. William Mulberry, Clerk, Sadieville, Ky.

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, Shelbyville, Ky.

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.

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