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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

LUKE II. 14.

“GLORY to God in the highest, on earth peace, good will toward men.”

These words are a portion of that heavenly song of “a multitude of the heavenly host” sung at the birth of Jesus Christ.

“Glory to God.” These are the first three words in the song. Is it not this very language of all the manifest elect of God? Others may glory in men, in their wisdom, might and riches. (Jer. ix. 23.) They may glory in their own blasphemous doings, in their missionary societies to save souls, theological colleges, Sunday Schools, means and instrumentalities. They compass sea and land to obtain converts to their religion, and never fail to perpetuate the practice of those of whom the prophet Habakkuk writes, “They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn in-

cense unto their drag; because by them their portion is fat, and their meat plenteous.” But the taught of the Lord are cut off and saved from such doings. In themselves how can they glory? The Holy Spirit is pleased to discover to them what they are in themselves: poor, loathsome sinners, and under divine tuition they see, and learn that vanity is stamped on all earthly things. They have the same spirit of the psalmist when he cried, “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.”—Psalms cxv. 1. Having had revealed to him something of the majesty and excellent glory of the Holy One of Israel in the condemnation of transgression in the law, and justification most sweetly realized in the blood and righteousness of Jesus, the believer is prepared and does in spirit cry, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—Gal. vi. 14. The heavens,

and the earth, the deep places, all proclaim the glory of God. Oh what wonderful works are to be seen in the creation of God. "The ministration of death, written and engraven in stones, was glorious." Therein the holiness, the terrible majesty, and eternal justice of God is made known and felt in the hearts of the Israel of God. But the glory of the ministration of righteousness, the ministration of life doth exceed in glory. (2 Cor. iii. 7-10.) In the gospel of the grace of God is that glory that far outweighs and outshines all other manifestations of the glory of the King of glory, it is "the glory that excelleth."

"Glory to God in the highest." It overtops all others. Oh, the surpassing infinite riches of the glory of the blessed God, which shines forth in the face of our beloved Emmanuel. The sun, the moon, the stars, the sky, the earth, and all that is therein, shall fade, and crumble, and be no more; and all the pomp and glory thereof shall pass away. As it is said of the law, the ministration of condemnation, so of all things else, they have "no glory in this respect, by reason of the glory that excelleth."—2 Cor. iii. 10. The glory of the Lord in the universe is but transient, but for time, but in the Word, the Son of God made flesh, in Jesus, Emmanuel, is the eternal, immutable, superlative glory of the everlasting God. In this unfathomable mystery is the fulfillment of the eternal, immutable counsel and oath of Jehovah. (Heb. vi. 17, 18) When the Word, the Son of God, came into the world, was made flesh, born of

a virgin, made under the law, the covenant head of all the chosen and loved of God, the Mediator of the everlasting covenant ordered in all things and sure, then was fulfilled the word of God by the prophet Micah: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This had been promised and foretold in the prophets, had been signified in the types and shadows under the law, and now "the due time" is come, and the Son of God in the joy of his heart, in his eternal love to his bride, the church, and in loving covenant obedience to God the Father cries out, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Heb. x. 5-7.

"Glory to God in the highest." The will of Christ was to do the will of him that sent him, and to finish his work, and in fulfilling the "all things," (oh blessed be the name of the Lord, not in one jot or tittle did Jesus fail) ordered in the everlasting covenant (2 Sam. xxiii. 5), all the attributes of the eternal Godhead in glorious, sweetest harmony were declared, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. The Lord Jesus Christ went forth for the

salvation of Zion, and in his obedience, suffering and blood he wrought salvation, brought in everlasting righteousness, redeemed his people from the curse of the law, being made a curse for them, saved them from their sins, justified them in his precious blood, and reconciled them unto God. He traveled in the greatness of his strength, mighty to save. Jesus Christ, our dear Redeemer, "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6-8. Thus Jesus went forth for the salvation of his people. "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power."—Hab. iii. 3, 4. It is in salvation that the eternal excellency of Jehovah is revealed. The justice and mercy, grace and love, yea, every perfection of God is declared to the eternal glory of the blessed God of Israel. (Rom. ix. 23; Rev. i. 6.) This song which "a multitude of the heavenly host" sang at the birth of Jesus has never ceased to be sung. Even to-day it is the song of the believer in Jesus. While time shall last, and all eternity, all the loved, chosen and redeemed of the Lord will be praising God, and saying, "Glory to

God in the highest." (Rev. iv. 9-11; v. 12-14.)

"On earth peace." Oh what welcome, soul-cheering tidings is this to the distressed and oppressed child of God. What disorder and discord does the enlightened child of God behold among mankind. In that knowledge that flows from the operating of the Holy Spirit what a terrible and sad condition they realize themselves to be in by nature. It is their bitter experience to feel that "the carnal mind is enmity against God," though they labor most diligently to have it otherwise. The enmity still remains without abatement, this desperate and horrible plague rages within. It is their experience, and language, as recorded of the woman in Mark v. 26: "She was nothing better, but rather grew worse."

Those ministers of Satan, transformed as ministers of righteousness "in preaching" another gospel, which is not another (Gal. i. 6, 7), urge poor sinners to make their peace with God. Oh what a task! How utterly impossible for a vile transgressor ever to accomplish! Oh what conflicts with sin and Satan, what tossings to and fro, what unrest, what anxious thoughts possess the poor quickened sinner. His sins are as an army of bitter foes in cruel war against his soul, for the manifest child of God, called by God's grace, being made a partaker of the divine nature, being born of incorruptible seed, cannot be at peace with sin, but possessing spiritual life he hungers and thirsts after righteousness, and the longings of his soul are for entire free-

dom from sin, to see, to feel, to know that all these hateful foes are forever annihilated. No sooner does the poor sinner experience the quickening power of God than the warfare begins between the flesh and the Spirit. (Gal. v. 17.) The new man, which after God is created in righteousness and true holiness, and the old man which is corrupt according to the deceitful lusts; there can be no agreement, no concord between them. Wherever these two are found there must be war. The sinner, therefore, in whom the Lord has begun his work of grace feels and fears there is no peace between his soul and the mighty and holy God. Oh how troubled is the poor soul amidst the abounding of his iniquities. The adversary, the gates of hell, fight against the loved ones of God, and there can be no peace between the seed of Christ and the seed of the devil.

"On earth peace." Such is the song of the multitude of the heavenly host. Jesus, of whom they sing, is "the Prince of Peace." (Isaiah ix. 6.) He is the Mediator of the covenant of peace. (Isaiah liv. 10.) "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." The dear Lord is our peace. Oh at what a cost he procured it. He made peace through the blood of his cross. (Col. i. 20.) "The chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah liii. 5. God hath reconciled us to himself by Jesus Christ, in the body of his flesh through death, to present us holy, unblamable and unprovable in his

sight. Our old man is crucified with him, that the body of sin might be destroyed. Oh, our precious Jesus, the Captain of our salvation, in his obedience and blood vanquished and made an end of all our foes; and the Comforter, which is the Holy Ghost, reveals in the heart what Jesus is, and what he has wrought in our behalf, then we joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. All our enemies, all our transgressions are purged in Jesus' blood; death and hell are overcome in the blood of the Lamb. The law, which is holy, just and good, has received at our Surety's hand full payment of all its righteous demands, and the vessels of mercy in whom the Holy Spirit has revealed the wondrous doctrine of peace with God can indeed with the apostle Paul exclaim, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Oh what sweet tranquility flows into the soul when the poor troubled sinner is experimentally put in possession of the atonement of Christ. It is the blood that maketh atonement for the soul. (Lev. xvii. 11.) It truly is a peace that passeth all understanding, keeping the heart and mind through Christ Jesus. It is "perfect peace." (Isaiah xxvi. 3.) It cannot be better. There no contingency therein. It is ordered in all things and sure. My covenant of my peace shall not

moved, saith the Lord that hath mercy upon thee. (Isaiah liv. 10.) How comforting, O believer in Jesus, is this enduring, eternal peace, that not all the powers of sin and hell can ever mar. Thy warfare is accomplished, thine iniquity is pardoned. (Isaiah xl. 1.) What! mine? Perhaps some poor soul is saying, So I at one time thought my sins were all gone, every voice of accusation was silenced, the devil and all his hosts fled when Jesus in his power and love and blood was revealed unto me, and in my heart his voice was most sweetly heard, saying, Thou art all fair, my love, there is no spot in thee. But oh what trouble, what wars and conflicts have I encountered since then. The evils in my heart; my sweet comfort and peace in Jesus has been most cruelly disturbed, and now there is warfare. I find I still have a carnal mind which is enmity against God. The old man is not gone, but is lively, and is so corrupt I fear that I shall be utterly overcome by indwelling sin, and prove a castaway. Oh what a mystery is the life of a child of God. The apostle Paul exclaims, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. It is by faith that we now experience peace with God. And "faith is the substance of things hoped for, the evidence of things not seen." The Lord Jesus has saved his people from their sins in his death. He died unto sins once. We rejoice to know that

Jesus rose from the dead, and dieth no more. He rose for our justification, and is now within the veil for us, The Lamb as it had been slain (Rev. v. 6.) in resurrection glory. O, dear people of God, we have hope that we shall be like him, though now sharp conflicts with sin and Satan are our lot. In these things we have a taste of the fellowship of the sufferings of Christ, and if we suffer we shall also reign, when, in the resurrection, we appear with all the ransomed of the Lord. We shall be raised incorruptible, and we shall be changed. The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. iii. 21.) Then no more will the carnal mind, the old man, the lusts of the flesh, plague and distress us. Our conflicts will all be over, for Jesus, in his precious blood, has destroyed all our foes, and this by faith, of the operation of God, we believe. And in the power and goodness of the Lord, even now, by faith, we can sing, "O death, where is thy sting? O grave, where is thy victory?" We shall overcome at last. (Gen. xlix. 19.) "On earth peace." When God giveth us quietness, who then can make trouble? (Job xxxiv. 29.)

"Good will toward men." "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?" Yea, he "worketh all things after the counsel of his own will."—

Eph. i. 11. "He will save."—Zeph. iii. 17. Who or what then shall hinder? "Good will toward men." This is "the good will of him that dwelt in the bush."—Deut. xxxiii. 16. Everything provided in the good will of God is precious. There is no lack, nothing faulty. Oh how good! It cannot be frustrated. It contains mercy (Rom. ix. 18), grace (Exod. xxxiii. 19), eternal life (John vi. 40), righteousness (Isaiah lxii. 1.). Yea, all that the elect of God need for time and eternity is found in the good will, the covenant, testamentary will of God the Father, Son and Holy Ghost. "Glory to God in the highest."

FREDERICK W. KEENE.

RALEIGH, North Carolina.

HIRAM, Georgia.

DEAR BROTHER J. B. MILLER:—
Though you are a stranger in the flesh, and many miles lie between us, I feel that you are my brother indeed, and that we have been made nigh by the blood of Christ, and are fellow-comrades in the path of the lone Galilean. I have heard brother Jewell Croker say much about you as a Baptist of the pure type, and I have before me your letter of recent date (an answer to brother Jewell's letter), which contains so many good things that it revives my drooping spirit and turns my eyes to the Hill from whence cometh my help. We rejoice to know there are yet a remnant few, according to the election of grace, who are not carried about by every wind of doctrine, and we further rejoice to know

that God holds supreme dominion and directs all things to the consummation of his righteous designs as purposed in himself before the world was. And since he declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure, every event and incident of time comes to pass according to his immutable counsel, at the time and place appointed. As he has thought, so shall it be. He speaks and it is done, commands and it stands fast. Yet we have the League of Nations, and peace conferences, and a national prohibition law, etc., all to the end that they will evangelize the world and have no more wars, but Ecclesiastes iii. 15, says, "That which has been is now; and that which is to be hath already been: and God requireth that which is past." So I conclude that so long as people are human the world will not be christianized and wars will continue. "The lot is cast into the lap: but the whole disposing thereof is of the Lord."

You speak of the many interpretations of the Scriptures by people in the church. In 2 Peter xv. 15, 16 (read both verses), our beloved brother Paul speaks of things that are hard to be understood, which they that are unlearned and unstable wrest (twist from their real meaning), as they do also the other Scriptures, unto their own destruction. A man's foes are those of his own household. Our troubles spring up among ourselves. The gainsaying world can do us no harm, because the Lord is on our side. "Also of your own

selves shall men arise, speaking perverse things, to draw away disciples after them." But these things must needs be that the Scriptures be fulfilled. For the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. These are they who have their own private interpretations of the Scriptures, willing to offend a brother for a word, calling all who do not agree with them heretics, old absoluters, fatalists, etc. But God is his own interpreter and he will make it plain to all who wait upon the Lord. The psalmist says, They that wait upon the Lord shall renew their strength. Give them strength to bear the infirmities of the weak, and strive for the things that make for peace.

Dear brother, I am seventy-eight years old, and have been a member of New Harmony Church for nearly forty-six years. In looking back over this eventful life I think of many loved ones in the great beyond whom I fancy I see as through a glass darkly, but some day the mystic veil which separates the present from the hereafter will be swept aside and the redeemed of the Lord will enter that realm where all mysteries are solved and all sorrows are melted into joy as we clasp the hands of long departed ones, where hope is lost in the realization of that eternal life which God, who cannot lie, promised before the world began. "O the depth of the riches, both of the wisdom and knowledge of God! how un-

searchable are his judgments, and his ways past finding out!"

Elder John Eubanks and my mother were first cousins.

Yours in hope,

W. A. HARRIS.

POCA, W. Va., Jan. 24, 1932.

ELDER H. H. LEFFERTS—DEAR BROTHER:—As I am lonely, I thought to relieve my mind I would write a few of my thoughts on the book of Ezekiel, and this is the portion of the Scripture, "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live."—Ezek. xvi. 6. This vision given to Ezekiel was for the house of Israel, declaring unto them the things shown him by the Spirit of Jehovah God while Israel was in a state of captivity. In this awful dilemma by the reason of false doctrine as taught by the priests in the law dispensation, Israel in her fallen state was subject to idolatry worship, and the reproof, rebuke and admonitions given to the house of Israel by Ezekiel were for the purpose of stirring up the minds of the true and faithful Israelites, as on the day of Pentecost Peter exhorted the followers of the Lord Jesus Christ to "save yourselves from this untoward generation." "When I passed by thee, and saw thee polluted in thine own blood." This applies to individuals who are trusting in their own righteousness, or in their own strength, the arm of flesh, which is the first conclusion of a child of God when quickened

to life. That which is first is natural, afterward that which is spiritual. Ancient Israel was a type of spiritual Israel, however the law given them was to guide them, as a separate people, from all other people, as the doctrine advocated by spiritual Israel separates them from the world. It is the grace of God that makes the Lord's people differ from the world with all its institutions. Now, as individual members are prepared by the Holy Spirit to be placed in the body, the church, which is spiritually the house of Israel collectively, it is done by the measuring reed (divine love) in the hand of the Builder of the house, or city, and he is the Keeper of the same. They are loved with an everlasting love; their sins and transgressions have never changed the love of God for them, as he is unchangeable. He passed by them in the oldness of the letter, under the first covenant, which could not make the comers thereunto perfect. It, being faulty, gave place for the second, the grace covenant, ordered in all things and sure, and "when I passed by thee, and looked upon thee, behold, thy time was the time of love," pointing to the great day of the feast, when Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. When poor, hungry and thirsty souls are to rejoice in the Savior's love. "And I spread my skirt over thee [the righteousness of Christ], and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." The temple that was built at Jerusalem by Solomon was measured by Ezekiel, and all parts belonging to the temple he measured with the reed of divine love, as is experimentally felt in the bosom of God's little ones when their dear Redeemer looks upon them with love and mercy, and with a voice within saying, Thou art mine. Truly this is a time of love flowing from every avenue of Christ's body, as in him the fullness of the Godhead dwells bodily. When Jesus found in the temple those who sold oxen and sheep and doves, and the changers of money sitting, he drove them all out of the temple and overturned the table, and said, Make not my Father's house a house of merchandise. He said to them, Destroy this temple, and in three days I will raise it up. Revelation xi. 1: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." My dear brother, have you not felt the fullness in your bosom when you have had to address the church, which is the house of Israel? In the spiritual import, every true believer in the Lord Jesus Christ is measured by the reed of divine love, prepared and made ready for the Master's use, to be placed in the body, to the completion of the body. Now the measurements by the man with the line in his hand (power) from the ancles to a great river that could not be passed over, would represent the Lord our Savior revealing himself to poor sinner as it pleases him, by gradual revelation, here a little a there a little, so to convince the child

God that no effort by a human being could pass over it. What a wonderful view of God's love to the people of his choice. So we stand still and see the salvation of the Lord. I will say there is much gleaning in the book of Ezekiel.

J. W. McCLANAHAN.

GLASGOW, Kentucky.

DEAR EDITORS:—Jesus Christ saves us, not our doings, our character, our works, our obedience, our reputations, our prayers, our tears, our penance nor alms. All these qualities are good and commendable, but none of them separately, nor all of them together, will save a man. It needs to be said over and over again that Jesus Christ saves. Christ in you the hope of glory. When we receive Christ we are justified, are sanctified, are adopted, are born from above, are children of God, have everlasting life. We pass from death unto life when we receive him, and have God with us, have the Holy Spirit with us and are saved and safe forever. He that hath the Son hath life, hath love, hath truth, hath immortality, hath the divine nature and hath light. The nature of that light is to make manifest the things which by the power of darkness had been concealed from us before being quickened by Christ, the second Adam, who is a quickening Spirit. We are made to see and feel our sinfulness and our lost and helpless condition, and the same light which reveals these things also shows us the enormity of our guilt, the justice of our condemnation and the impossibility of salvation

by the law. The light of life now begotten in us reveals the holy God, a new relationship, Christ, who is our life, is formed in us, and his sonship, his heirship, his inheritance of glory and immortality are born in us and we are one with him, even as he is one with the Father. From this heaven-born Spirit flow all the fruits of the Spirit, which testify that we are born of God. "Having loved his own which were in the world, he loved them unto the end."—John xiii. 1. "His own!" What a blessed expression! We belong to the Lord Jesus in a three-fold way. First, by the Father's eternal election, we are the Father's love gift to the Son, "chosen in Christ before the foundation of the world." Second, we are his by his own redemptive rights. He paid the purchase price; he bought us for himself. "Christ also loved the church, and gave himself for it." Third, we are his by the effectual call of the Holy Spirit. If any man be in Christ he is a new creature, and we are created anew by the Holy Spirit, "born of the Spirit." What a precious promise: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psalms xxxii. 8. How thankful we christians should be that the One who guided Israel by day and by night across the tractless desert is the One who is our God and is guiding us, and makes no mistakes. "He led them forth by the right way."—Psalms cvii. 7.

Submitted in love.

C. W. FRODGE.

PETAL, Miss., Feb. 2, 1932.

DEAR EDITORS:—I feel impressed to write a few lines for the consideration of the Lord's people. It is not for argument, but I hope it is from a principle of love to the saints of God and for the good of the cause of Christ's kingdom. I feel that I know God is all-wise and has all power in heaven and on earth, and there is no power to overthrow his purposes. I feel to know that all the Father gave the Son has been redeemed and sanctified by the atoning blood of Christ, and that all have been regenerated, born of the Spirit, but that there are some sheep who have not been born of the Spirit, but will be at God's own appointed time. I understand that the soul that is born of God is sanctified in regeneration, but the fleshly body is not born of the Spirit until it is changed from a mortal to an immortal body, and that will be done at the resurrection of the body. The Lord has never called a man to help him accomplish his purposes. Man can be of no help in regenerating souls, that is the work of the Lord. All the money, all the works of man, all the preaching and all the Bibles in the world have never helped to regenerate a single soul. According to my understanding, God's elect are saved by the foolishness of preaching, not foolish preaching, for when the heart is prepared of God to receive the gospel it converts them from the error of their way, and saves them from false doctrine when they hear the true gospel of Christ, but they cannot hear it until they are regenerated, born

of the Spirit, for the natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. Dear children of the Most High God, the duty I feel heavily impressed upon me is to admonish the dear people of God to let brotherly love continue, and to walk worthy of the vocation wherewith they are called. It seems that instead of being humble at the feet of Jesus, and desiring to live at the feet of one another, there is too much envying and backbiting. It seems to me that some enjoy backbiting and trying to put up bars of fellowship on account of a little difference in views that ought not to confuse the peace of the church. We know there have always been different views among the brethren, but the record of the church has a chain of links that reaches back to the apostles, and the fundamental doctrine that Old Baptists hold has never changed, but, according to a few dates of history of the church, in the seventeenth century there were different rules of decorum among the churches in some places, and it is easy to see that the prospectus has been changed, that is undeniable, but the doctrine has not changed, neither have God's purposes changed, but please let me call attention to one thing: we are all imperfect beings, subject to vanity, subject to mistakes, and I believe I can go a little farther and say we all do sometimes make mistakes. I know I do. I know I do wrong many times. My desire is to do the will of God, but the weakness of the flesh

causes me grief and sorrow. It grieves me to hear brethren of the same faith calling one another absoluters and limited predestinarians, for genuine christian love must be lacking. There is a great deal said about time salvation and works. Now here is what I understand the Primitive Baptists believe: to observe and walk in obedience to Christ's commands. I mean the church, and by so doing Christ has promised his children to be with them always, even unto the end of the world, but if his children disobey him they will be chastised. Where a church does not live up to their faith to the best of their ability the church will grow cold and dwindle away. The great trouble that divides the Lord's children is caused by preaching some carnal things to suit themselves to carry points to fit their erroneous views. I do not believe the true servant of God has any desire to deceive the Lord's people. There have been many gone out to deceive the nation. Wicked men shall wax worse and worse, deceiving and being deceived. There never has been as much deceiving as at the present time. It seems to me that God's servants should be satisfied to follow the guiding Spirit, and when the Spirit stops leading if the preacher would stop I do not believe there would be so much disputing. Now, as much as possible, let us be honest with ourselves and with God and confess our faults one to another, and forgive one another, and not be striving about things to no profit or comfort. Primitive Baptists believe in a sovereign God, and that salvation is

of the Lord, unmerited on the sinner's part, and that no one can be of any help in saving souls. All the good works are to obey the commandments of Jesus and follow his teachings. The apostle says, Show me your faith without works and I will show you my faith by my works. The right kind of works are an evidence of faith, not the cause. The apostle warns the saints to not live after the flesh, and to shun the very appearance of evil, and we are commanded to study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. It is also said that the gospel shall be preached unto all nations. Well, let us see. Has it not already been preached to all nations? On the day of Pentecost the apostles received the Holy Ghost and spoke in tongues that all heard in their own language. We notice in the tenth chapter of Romans that Esaias says the sound went into all the earth, and their words unto the end of the world.

Now, dear children of the heavenly Father, should this be published, please read it in the spirit in which I have tried to write it. I hope I dearly love the children of God and feel greatly interested in the welfare, peace and happiness of the saints. I know I am not able to do anything, and I know that the Lord is able to take care of his people, but we have obligations put upon us and it is our privilege to try to do what the Lord commands us to do.

Last year I wrote a letter that was published in the September issue of the SIGNS, and I suppose some remember

that I wrote of my afflictions. I am still a helpless invalid, or almost helpless; I have not sat up to eat a meal in almost four years. I think all the time that I will not live much longer, but the Lord only knows. I see no way for my daughter and me, but the Lord is able to provide a way. He has so far, and I believe that he will continue to do so. Please pray for us. May the Lord bless and comfort his people everywhere and give us all faith and grace to be able to serve him according to his will, and may he draw his people nearer together in love and fellowship and in the understanding of his word and of one another, if it be his will. Please do not forget to pray for us.

Submitted in love.

C. C. SMITH.

BUNA, Texas, October, 1932.

DEAR EDITORS:—As my time was up in September, just past, I feel I should write you in regard to my subscription, as I cannot send in my money this time, for I have none now, and do not know when I will have, as times are very bad with us and money very hard to get. I am sorry to have to do without the dear old SIGNS OF THE TIMES, for I have been a subscriber for many years, but I do not want to be a burden to you, and would much rather have my paper discontinued than to be a burden to the cause. But I want to tell you all in my weak way that I surely do love the dear old SIGNS. The editorial staff is very dear to me while in this old world of sin and sorrow, and oh the many happy days and hours I have spent reading

the pages of the dear old SIGNS. One reason I love the SIGNS so much is because it is so old. It has stood the storms of time so long I know it is God's will for it to be published, for if it had not been it would have gone down years ago, for that which is not of God cannot stand. So my hope and prayer is that God will continue to stand by you editors and writers and bless you in this good work. I know it is not in man to direct his steps, neither is it in his ability to write such letters as the dear SIGNS people do. We know of a truth that they are led by the Spirit to do so. I thank God for the understanding I have, though it be so very little. I think I know the right sound when I hear it preached. There was a time with me when I did not care anything about God, or the Bible, or godliness, but now I love them above all things else and care nothing for the things the world calls great.

I will now close. I hope this will be in harmony with each and every one of God's redeemed children. May God bless us all and save us in glory, is the prayer of this old sinner in hope of mercy,

(MRS.) ORA COCHRAN.

SWANQUARTER, N. C., Nov. 12, 1931.

DEAR BRETHREN:—I am sorry and deeply grieved, yes, my soul feels the burden of it, for I was hoping and trusting that I would be able to pay you for your kindness in sending me the good old SIGNS, the best paper. It is next to the Bible. I feel that it and the Bible are all a child of God needs,

even were he never to hear another sermon. Oh it is so rich, the truth first, last and all the time, and it is about all the preaching I get. I often read an article worth twice the price of the paper, and I had hoped I could have it in my home as long as I lived. I had planned to pay you for your christian love and godly remembrance and renew my subscription, but oh so sad to tell you, I cannot, because of the depression. We are not getting anything for our produce. Instead of receiving living prices, we have nothing with which to buy the necessities of life. That is the condition I am in. I have no clothes and no money to buy them with, so I see no way out, and cannot send a penny, but I hope the way will be opened some time so I can again take that heavenly inspired and godly revealed paper. Oh I just hate to give it up, and feel I shall be lost and perish by the way, but I shall not ask you to send it any longer, for I know you are not able and that this depression has reached you, so do as you feel about continuing to send it to me. I have hoped and looked forward each and every year to paying you for your kindness, but each year gets worse, until now my hands are tied and I am powerless. I would if I could, but poverty, through the depression, has brought me where I cannot do anything. I just exist—not live. If you feel you must stop the paper, do so, and I am sure I shall not be offended, for I feel you have done too much now, yet I am sure that God will bless you, yes, four-fold. I just cannot find words to

thank you for being so kind in sending the SIGNS to me thus far. I hope you know and understand. God bless you. Pray for me.

Your sister, I hope, in tribulation,
(MRS.) EFFIE H. CARAWAN.

[WE publish these two letters, which are a fair sample of the kind we are constantly receiving, in order that those who contribute to help send the SIGNS to "the poor of the flock" may know how much comfort they give to others who have not been blessed with as much of this world's goods as they themselves have. We are now sending the paper to a great many such, who, we know, join us in thanking all who have contributed toward this cause.— J. E. B. & Co.]

INDEPENDENCE, Mo., Jan. 22, 1932.

DEAR EDITORS:—The SIGNS OF THE TIMES affords me great comfort and pleasure. I enjoyed very much reading the letter written by brother J. T. Barnes, of Freewater Oregon. In fact, I enjoy reading all the letters from the dear ones from all the distant parts of the land. It reminds me of all being taught of the Lord. May the love of God be shed abroad in our hearts so that we may have love for all. Without the help of the Lord we can do nothing. I feel that I have been wonderfully blessed all through life. I never knew a time that I did not love the Old Primitive Baptists. Hope makes us not ashamed to own our Lord.. The Lord blessed me when I was a child, and the light that shone around me has never been forgotten.

It does me good to hear the gospel proclaimed. The beautiful letters I read in the SIGNS tell my feelings and express my thoughts better than I can tell them.

I have not much to write, but I would be pleased if you have space in our paper for this little letter, even though it contains nothing much of interest to any one. I love the people of God and hope when we are done with the trifles of this life the strong arm of our blessed Lord will embrace us and save us in heaven, where we all can sing his praises for evermore in that beautiful city of God.

This is from your sister in Christ, I hope,

TEMPERANCE C. GAINES.

MANSEFIELD, Ga., Oct 17, 1932.

DEAR EDITORS:—My father's time for the SIGNS was out in October. He had taken it for forty-six years. It will soon be a year since he died, so I want you to change the address and send it to me. My mother and I feel we cannot do without it, and want to take it as long as we can. I am sick a great deal and am not able to go to meeting often, so I can read the SIGNS. I get more out of it than I do going to meeting. J. B. Bowden's article on absolute predestination was the best thing I have read in a long time. There are but very few here who believe the way he says. I have read the article three times and it gets better each time. I am like him: so many believe that only the good things are predestinated, I want to know who rules the

evil things. I believe all things are predestinated. As far back as I can remember I have liked the Primitive Baptists. I have been to meeting but three times this year.

It was very hard for us to give up our father, but he was here a long time, longer than most of us will be. We all surely do miss him.

I am sending two dollars for the SIGNS for another year. I am sick so much and have to pay such large doctor bills I cannot tell how long I can take it, but will do the best I can. I may have to stop taking it, but I hope you will keep publishing it, for it is the best "Hardshell" paper I have ever read.

You may publish this letter if you think it is worth it; if not, it will be all right.

Your friend,

NETTIE COOPER.

HAMBURG, Ark., July 15, 1932.

DEAR EDITORS:—I am sending you one dollar on my subscription, as far as it goes. I knew that my subscription expired in March, but money has been very scarce with me this year, more so than in a long time, and, too, my expenses have been more than double this year, by taking my son-in-law in to make a crop. I am trying my best to get along without going in debt, so for that reason have neglected sending you the money, thinking possibly it would be a little easier to spare a little later. But when I read Elder Dodson's appeal to the readers in the June number I thought then that I

would attend to it at once, but another month has passed and you are still waiting, for which I must acknowledge that I am ashamed. I do enjoy reading your good paper and feel that its worth cannot be valued in dollars and cents, and sometimes I feel and hope that the things it contains and advocates are my meat and drink and without it all else would be lost. When it comes to real enjoyment and pleasure, I get much more for the money I spend in this way than I do in any other. Then the question, Why do I hesitate? and I feel now that as long as the dear Lord blesses me with the subscription price I will pay up promptly.

Yours unworthily,

D. K. CALDWELL.

FORT WORTH, Texas, Nov. 13, 1932.

DEAR EDITORS:—I get great comfort and enjoyment from the columns of the SIGNS. Many of the contributors I know personally, and many I know just through the many good letters they write for the paper. Oh such wonderful truths are brought forth in this dear God-honoring paper. Many times I have had a desire to write you, but feeling my weakness and sinfulness I have refrained from doing so, thinking I would only darken counsel. So much of my life I am cast down in darkness and gloom, fearing the dear Lord has never known me in the pardon of my sins, but yet my hope is in his abounding mercy. The Lord is gracious and full of compassion, slow to anger, and of great mercy. I know this is true, for had he dealt with me

according to justice I would be forever cast off. I know he is just, good and holy. If we are one of those little ones Jesus came to save our sins were laid on him and we are free. As it is written, If the Son, therefore, shall make you free, ye shall be free indeed. So I take hope in these blessed truths, and although I feel hell-deserving yet I love to hear the truth proclaimed. May the paper continue on and on, if it be God's will, to be a medium of enjoyment to all who read it. I hope the delinquent subscribers will do all they can toward paying their dues. Times are very hard in this country and it is all most of us can do to pay for actual necessities, but it is working together for good to the elect, to the ones who are called according to his purpose.

Cast the mantle of charity over this, and do with it as it seemeth good. Notice my name was formerly Minnie C. Ofill, but please change it to Minnie C. Jameson, 109 North Jones Street, Fort Worth, Texas.

Yours in humble hope,

MINNIE C. JAMESON.

TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec 31 means your subscription expired December, 1931; June 32 means your subscription expired June, 1932; Dec 32 that it expires December, 1932, etc.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 1933.

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

As is the custom with many businesses at this time of year to pause and take stock to see whether they have gained or lost during the past twelve months, so it is good for us individually to take stock of ourselves spiritually to ascertain, if possible, our gains and losses in matters of the soul. The merchant's balance sheet may show results that are purely material and which may be to a great extent, tangible. Not so the believer. His gains or losses are not to be measured in monetary units, possibly not at all in anything that is visible to which he can look with assurance that he has advanced in spiritual things. Whether one has advanced along the path of spiritual integrity depends much on the degree to which

one has become interested in unselfish aims so that self is less in importance than the things of Christ. Paul counted as nothing all the things to which he had by himself attained in order that he might know Christ more and more, that he might be made conformable to His death in order to enter into the fellowship of his Lord's death and resurrection. In proportion as we grow out of ourselves, in proportion as we grow in our realization of our dependence upon the grace of God: just to that degree do we grow in grace. To grow in grace is to grow in weakness within one's self. The time of the believer's weakness is the time of God's omnipotence. It was in his infirmity, so Paul said, that the power of Christ rested on him. Out of weakness, he was made strong. To have advanced in one's spiritual life means that the individual believer must become more and more a minus quantity and that Christ must become more and more the positive factor in one's life. We can well believe in the case of Paul, as well as in that of the other apostles, that as they advanced in their ministry, they thought less and less about themselves and became more and more absorbingly engrossed in their brethren, in the churches and in the work of their ministry. They thought little of their own comfort or convenience so that they might add to the comfort and encouragement of those over whom the Holy Ghost had made them overseers. We have often wondered what might be the consequence with us to-day and with the

churches we serve if only our souls could be on fire of the Spirit and we thus be all burned up in the service of our Lord in his vineyard. There is no doubt but that the apostles were on fire with heavenly zeal kindled in them by the love of God so that they were unre-servedly willing to spend and be spent in the service of the churches of the saints for the glory of God. Would that it might be God's will to make us fervently on fire that way now. We often wonder if there will come in our own day a real revival of vital religion in our churches, and we are sure that in order for it to come there must be a real prayer in our hearts for it: a genuinely Spirit-breathed petition to the throne of grace for a heavenly season of refreshing. If it does come, you may be sure self will be lost sight of in those to whom it does come and there will be seen much disinterested devotion to the cause of truth. As a candle can give light only when it burns, so the child of God lets his light shine only as he himself is consumed in the process. If working out one's salvation is to be in such a way that God is glorified, then it must be in such a way that the individual himself receives no glory at all in the matter. For instance, it is good to listen to preaching and to enjoy it in such a way that the one preaching is lost sight of and only Christ is seen. If the preaching is in such a way that the speaker himself is in the forefront, then Christ cannot be much in view. The more the Lord's power is felt, and the more fully the servant declares the message of his

Lord, the less the servant will be seen in the matter. Fish are not successfully caught unless the fisherman himself is kept in obscurity. The more the fisherman is in evidence, the more wary the fish will be. One cannot catch men unless one's self is hidden and only Christ and his attractions are held forth. So, one's brethren are comforted and fed spiritually in proportion as the Spirit's power and presence are felt to the exclusion of the vessel through whom the message comes. On the other hand, as we write about the need of a real revival of vital religion, let us be on our guard against any false fire. That kind is an abomination in the sight of God and of his people, too. The Lord warned Israel of old by the prophet Isaiah that those who kindled a fire of their own making and walked in the light of their own fires, should lie down in sorrow. We do well to heed this solemn warning. We want no energy of the flesh in this matter. There is plenty of false fire everywhere in the world to-day, there is much that pretends to be revival which is nothing more or less than emotionalism and sensationalism. Such a fire means sorrow to every child of God who thinks to warm himself by it. To stir up the spirit of the flesh is one thing, to be deeply stirred within one's life and soul by the Holy Spirit is a radically different thing. The one is satanic and leads to confusion and condemnation, the other is life and peace from God and lifts one upward from self to God. It was told to Jesus on one occasion by his disciples that there were certain

Greeks who wanted to see him and who wished audience with him. He gave them no opportunity at that time to consult with him, but replied that when he should be lifted up from the earth, that then would he draw all men unto him. The time for the Gentiles to know him was to be after his resurrection and ascension, not before: so he would not show himself to the curious Greeks then. Then he was not sent but to the lost sheep of the house of Israel, afterward would come the visitation to the Gentiles. He would visit the Gentiles to take out of them a people for his name, then he would return and build again the tabernacle of David which was fallen down, and would build again the ruins thereof and set it up again. (Acts xv. 16, 17.) But the point here is that it is Jesus' resurrection from the dead and his ascension to the throne of his Father which has become the door through which we Gentile sinners have been brought to know him. If we be risen with Christ, the evidence that we are is that we do seek the things of Christ which are above the comprehension and reach of finite minds: those things which are a matter of divine revelation and which cannot be known other than as the Comforter takes them and unfolds them to us. It has been our desire in writing for the SIGNS that Christ might be glorified no matter what might happen to us individually. Let Christ be all in all. With no desire to advance any theories of our own, but with a desire to hold forth the Scriptures and compare Scripture with

Scripture in order that God and his grace might be seen, has been our aim, we trust. We have not sought to interpret the Scriptures privately, but to give a "thus saith the Lord" for all that we have advanced in these pages. We do not claim to be always right in our interpretations, but we do claim that the Scriptures are infallibly right and that all weakness and error lies at our own door, not in any wise to the charge of the written word of God. No Scripture is of any private interpretation. (2 Peter i. 20.) The word "private" means "alone" or "by one's self." Thus no passage of Scripture stands alone by itself but is buttressed and upheld by other and all passages of Scripture. To take a verse of Scripture here and there and to tear them away from their connection is to interpret Scripture privately or by itself. This leads to false conclusions and erroneous surmises. We believe that there is no passage of Scripture in the Bible anywhere but can be explained and opened up by other passages of Scripture if one can but be led by the Holy Spirit to see the proper relationship of Scripture with Scripture. Of course, without the Holy Spirit one can never arrive at the right meaning of any portion of the word. Hence, the Bible cannot be understood by any person not born again. The Scriptures are for the thorough furnishing of the man of God, not for the man of the world as such. "Ye must be born again."

It is to be greatly hoped that the Holy Spirit may use the SIGNS, and

the editors and publisher, for the glory of God and for the comfort and encouragement of the children of God scattered abroad. As Shamgar slew six hundred men with an ox goad, and as Samson later slew a thousand Philistines with an ass's jawbone, may it please God to use this humble paper, the SIGN S OF THE TIMES, to offset error and to further establish his people in the truth and to confirm them in the integrity of his word and in the wholesomeness of his gracious promises. We do not desire to be anything in the eyes of men or of our brethren, just so it may please God to be All and in all with us and with his people. Our thanks are to the Lord for his abundant mercy in having maintained the paper thus far and all honor is due him alone for any value whatever that has attached to our feeble efforts in keeping it going. We thank the Lord for the faithfulness of readers and subscribers who have thus far stood with us and hope he may graciously afford them strength to continue with us to the end, whatever the end may be, to the glory of God the Father, of his Son and of the Holy Ghost. The love of God be with you all throughout the new year and forever! Amen.

L.

A CORRECTION.

ON page 273 of our December issue we published a short letter from brother C. C. Smith, in which it was stated that his present address is Fort Worth, Texas, it should have read, Foxworth, Mississippi.

OBITUARY NOTICES.

ELDER JACOB B. CROSS was born August 15th, 1842, and died Armistice Day, November 11th, 1932, aged 90 years, 2 months and 27 days. He was the son of John H. and Nancy Cross, and was married to Emily Phillips August 25th, 1870, both of Barbour County, West Virginia. To their union were born five sons and five daughters: L. E. J. Cross, Belington, W. Va., H. H. Cross, Montrose, W. Va., L. D. Cross, Belington, W. Va., John W. Cross, De Land, Florida, W. T. Cross, Philippi, W. Va. Mrs. S. B. Phillips, Belington, W. Va., Mrs. C. C. Moore, Grafton, W. Va., Mrs. Belle Fitzwater, Belington, W. Va., with whom he and his wife were living when the end came. He joined the Little Bethel Primitive Baptist Church April 4th, 1874, upon experience, and was baptized the same day by the late Elder Joshua Simmons Corder. About two years later he was ordained to the ministry, preaching the gospel in different States and in numerous counties of West Virginia for a period of over fifty-six years. At the time of his going he was pastor of Little Bethel Primitive Baptist Church, Glade District, Barbour County, West Virginia. He leaves to mourn his invalid wife, the above named children, his sons-in-law and daughters-in law, great-grandchildren, great-great-grandchildren, his church, and a host of friends. Interment was at Little Bethel Sunday, November 13th, 1932, at 1 p. m. Elder J. J. Poling, of Belington, preached from 2 Timothy iv. 7, 8, and hymns 808 and 700 (Beebe's collection) were used, by request of the deceased made many years ago. Younger in life he joined the Confederate Army, serving in the Sixty-second Virginia Regiment, under General Imboden's command. He served the entire four years, being in many hand-to-hand conflicts. He was wounded at New Market, Virginia, against odds of three to one, and was left dying on the field of battle for about twenty-four hours, with a comrade who was dead lying across his stomach. He was considered one of the ablest ministers of his time and always contended for the faith once delivered unto the saints. He never looked for the new and up-to-date ways of worship, but rather held to the old paths which the saints trod. The Master said while suffering that he trod the winepress alone, and of the people there was none with him. Who can know the way, the living way? Christ said, I am the way; if any man comes by me he can go in and out and find pasture. Elder Cross selected 2 Timothy iv. 7, 8, which reads, "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." This particular Scripture fits his case so well that he chose it to be talked from. The example he set before the family, the com-

munity and the church will not soon be forgotten. Let us hope that his life lives on and the teaching which he loved to tell about takes root and brings forth seed in some distant field to the honor and glory of God.

Written by his son,

W. T. CROSS.

FRANK G. SCOTT, Deacon and Clerk of Black Rock Church, was born in Baltimore County, Maryland, November 3rd, 1852, where he lived until his death, August 6th, 1932. He was the son of Abram C. and Philena L. Scott. His paternal grandparents were Elder Eli Scott and Elizabeth Cole Scott. Brother Scott is survived by one sister, Mrs. Dan Pearce, of Sparks, Maryland, and seven children, Miss Philena Scott, Baltimore, Md., Miss Martha Scott, Chevy Chase, Md., Miss Verna E. Scott, Sparks, Md., Mrs. James Gore, Coraopolis, Pa., Mr. F. Bosley Scott, Cincinnati, Ohio, Mr. Joseph H. Scott, Lutherville, Md., and Edwin Scott, Chicago, Ill. He is also survived by seven grandchildren. His wife, Rebecca Bosley Scott, and one son died several years ago. He was highly esteemed by the citizens of his community, having served several years as school commissioner for Baltimore County. For twenty years or more he was clerk of the Baltimore Old School Baptist Association. All these offices he filled with credit. Brother Scott was baptized in Black Rock in 1896 by the late Elder F. A. Chick, and was ever a faithful member in attendance to meetings as well as all other church matters.

A. S. ROWE.

HAVING been brother Scott's pastor for about thirty-four years, I want to say of him that he was of the very highest type of christian manhood. It was his pleasure to do his fellow-man a favor. He was a true professor of the religion of Jesus Christ, ever faithful to his church and pastor. He was a good and ready talker on spiritual subjects. He was that kind whose very presence made his brethren feel good. He was paralyzed, and lived just one week. Funeral services were conducted by the writer, assisted by Elder D. L. Topping, at Black Rock August 9th, 1932. There was a large gathering present and many floral offerings, attesting the very high esteem in which he was held. Oh how we miss him. May God bless us.

JOSHUA T. ROWE.

ALSO,

MR. JOHN E. ENSOR, of Baltimore County, Maryland, was born January 23rd, 1852, the son of John H. and Elizabeth Ensor. He was married at the age of twenty-one to Mary Ellen Gorsuch. He was a prosperous farmer and highly esteemed by all who knew him. He received a hope in early life, and was a strong believer in the doctrine preached by the Primitive Baptists, and was for many years a regular attendant at the meetings

of the Black Rock Church and was a true and valued friend to both the church and pastor, and we feel our loss in his passing. He never joined the church, but was almost like a brother Deacon to our late Deacon F. G. Scott. They were close friends, and at the close of each meeting he would go to brother Scott to see that expenses were met. We all loved him as a dear brother in Christ. Mr. Ensor and brother Scott were born the same year and died about ten days of each other. They were both at the meeting the first Sunday in July and the first Sunday in August both were gone. We all greatly miss them and mourn their absence, but we sorrow not as those who have no hope, for believing as we do, that both of them were born of God, we believe that when Jesus shall come again he will call their sleeping dust to arise in his own glorified image. Mr. Ensor's wife passed away in March, 1921. He leaves eight children: Miss Elizabeth Ensor, Messrs Pinkey, Alex, J. Victor, Lawrence and Thomas Ensor, of Baltimore County, John Ensor, of Frederick County, and A. W. Ensor, of Harford County, to whom we would say, May God bless you all. Mr. Ensor died July 27th, 1932, very suddenly, of acute indigestion. The writer attended his funeral, assisted by Elder D. L. Topping, July 29th, at Black Rock. The large attendance and many floral offerings attested the high esteem in which he was held. His remains were laid to rest in the cemetery adjoining the church to await the second coming of Christ.

Your friend and brother in sorrow,

JOSHUA T. ROWE.

ELDER NATHAN REEDER, our dearly beloved pastor, was released from suffering November 10th, 1932. He quietly fell asleep in Jesus, blessed sleep, from which none ever wake to weep. He was born in Illinois September 2nd, 1845, was married to Celia Karns in 1865. That same year, at the same time, he and his wife joined the Primitive Baptist Church, and they remained faithful members until death. They were baptized by Elder Joel Hume, of Owensville, Indiana. They lived happily together nearly sixty-six years. She departed this life July 29th, 1931. They came to Kansas in 1874 and located on a farm in southeastern Kansas, near the Oklahoma line, in which community they lived nearly fifty years. Brother Reeder was ordained in 1884, and was soon chosen pastor of his home church (Bethlehem), but for several years had not been able to preach for us because of throat trouble. Brother Reeder loved the truth in its simplicity and purity, and while he was a frail man physically he was strong in the faith of Jesus and a strong believer in the extensive sovereignty of God. He lived an honorable, upright and religious life, having the confidence and esteem of those without. He was a good counselor, a kind husband and father, a good

citizen and neighbor, always humble and charitable, ready to help the poor and needy. He died at Hominy, Okla., at the home of his niece, sister Stella Leatherman, who did everything possible for his comfort. During the last few months of his life he suffered untold agony with a cancer on his face, but bore his suffering patiently. He often wished he could go to his eternal home. His prayer has been answered, the Lord has taken him home. The last few years they made their home with their grandson, Albert Bright, whom they reared from babyhood. Their only child, Mattie Bright, passed away in the year 1904. Brother Reeder leaves one sister, two grandchildren, several great-grandchildren and several nieces, who all loved him dearly. His funeral was held in the schoolhouse (in which he and Elder Pittman had preached many sermons) near his home, six miles west of Caney, Kansas. There were two preachers present. They were strangers to me and I did not learn their names, but they talked very comfortingly. His body was tenderly laid to rest in the family plot by the side of his good wife.

(MRS.) T. R. PITTMAN.

Mrs. RACHEL ANN BOWEN departed this life on the afternoon of November 20th, 1932, in the eighty-fifth year of her age. She was the second eldest daughter of Jeremiah and Susan A. Dolson, and was born near Warwick, N. Y. She with my mother were the eldest of fourteen children, of whom one sister and six brothers survive. She fell November 8th and dislocated her hip, and all that could be was done for her, but to no avail, and she gradually sank until the end came, relieving her suffering. She never enjoyed good health, but clung to the precious Scripture, "As thy day, thy strength shall be." She and my mother were Methodists for fourteen years, and that body never had more devoted followers than they were until they both began to feel they were not at home and commenced looking for peace and comfort, and often after their Sabbath School went up to the Old School Baptist service, and soon learned that God is gracious. Come out from among them, and be ye separate, saith your God. A short time since, while visiting Auntie and talking of a reason of her hope, she told me that she came to the end of the "Do and live" system, and sat down in a corner, and said, "Here, Lord, I give myself away, 'tis all that I can do." She never expected to rise again, but suddenly she began to sing,

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

In November, 1871, she and my mother were baptized by Elder J. N. Badger, and on that memorable day Elder Badger used as a text, "Ye are no more strangers and foreigners, but fellowcitizens

with the saints, and of the household of God." For them it was not death to die. She leaves to mourn her departure her husband, brother Charles Bowen, a daughter, A. Mae Benjamin, and one son, Jesse A. Bowen, of Montreal, Canada. No mother ever had more devoted children.

Her pastor, Elder R. Lester Dodson, was with us and conducted her funeral, using as a text Mark iv. 26-29, also hymns 1052 and 807. Her Bible and SIGNS were her constant companions, and while she lived forty miles from her home church her seat was seldom vacant. Many beautiful floral tributes attested the love of her friends and neighbors, and we laid her away beneath them. She will be sadly missed by the Warwick Church, and none will miss her more than I.

Written by request, by her niece,

MINNIE E. HYATT.

NANCY EMELINE ODELL RUSHER was born near Greenfield, Illinois, April 10th, 1865, and departed this life November 22nd, 1932, making her stay on this earth 67 years, 7 months and 12 days. July 17th, 1901, sister Rusher was united in marriage to brother William Robert Rusher and proved a faithful and devoted wife until God in his love called her home. To this union was born one son: William Rusher, at home. There is also an adopted son: Byron Rusher, of Dorchester, Ill. Sister Rusher was loved by her family and all who knew her, always ready to lend a helping hand to those in need. In her sixteenth year she united with the Primitive Baptist Church in Girard, Illinois, and in the year 1905 she moved her membership to Hopewell Church, where she remained a faithful member until death. She leaves to mourn their loss her husband, two sons, three brothers, Thomas, John and George Odell, and a host of friends.

Funeral services were conducted by her pastor, Elder J. A. Modlin, and her body was laid to rest in the Hadley Cemetery to await the second coming of her blessed Lord. May God strengthen and comfort the bereaved ones, is our prayer.

JOHN FRANCIS WISDOM was born in Dallas County, Missouri, February 23rd, 1850, the second child of a family of thirteen children, and as his father died a young man, because of ill health contracted in the Civil War, J. F. was obliged to assume family responsibilities early in life. He was married to Priscilla Ellen Hightshoe December 25th, 1870, and to this union were born six children. Five years ago he was stricken with paralysis, from which he never recovered, and the end came September 25th, 1932, in the Deaconess Hospital, Wenatchee, Washington, aged 82 years, 7 months and 2 days. His beloved wife preceded him by only one month and one week. Two daughters, Mrs. W. W. Gill and Mrs. Stella E.

Knowels, and one son, Guy V. Wilson, two sisters, one brother, ten grandchildren, seven great-grandchildren and a host of other relatives survive him. About twenty-five years ago he brought his family to the west and finally settled in Wenatchee, Washington, where he lived until about six years ago. He made his home in Touchet and College Place the last few years. About twelve years ago he joined the Primitive Baptist Church of Touchet, Washington, and was a devoted member until death. He was laid to rest by the side of his wife in Wenatchee, Wash. During his years of invalidism he wore a noble smile and bore his lot with cheerfulness and bravery. Brother and sister Wisdom were very faithful members of Mizpah Church, at Touchet, Washington, and were loved by all, and are greatly missed in our church, but we know that our loss is their eternal gain. We are told not to weep as those who have no hope, for it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Written by the pastor of Touchet Church,
J. T. BARNES.

PRISCILLA ELLEN HIGHTSHOE WISDOM

was born in the State of Indiana July 16th, 1852, and died in College Point, Wash., August 17th, 1932, aged 80 years, 1 month and 1 day. When a very small child she moved with her parents to Wisconsin. Here she spent her childhood days, and in her teens the family moved to Missouri. She was married to John F. Wisdom December 25th, 1870, and to this union were born six children, three of whom preceded her in death. About twenty-five years ago the family came to the west and finally settled in the Wenatchee Valley on a fruit ranch. The last one and one-half years of her life she spent in College Point, Washington. As a younger person, much of her time was spent in the school room: when a child and young woman as a student, and later as a teacher. She had been afflicted with a dreaded disease, which caused her terrible suffering, for some four or five years, but through it all she was a sweet and patient sufferer, always thinking of the comfort of others. Surely her life was an example for those left behind. She was a faithful and devoted wife and a loving mother, and to know her was to love her. She was a faithful member of the Primitive Baptist Church of Touchet, Wash. She left to mourn her husband, John F. Wisdom, two daughters, Mrs. Stella E. Knowels, of Wenatchee, Mrs. W. W. Gill, of College Place, Wash., and one son, Guy V. Wisdom, also of Wenatchee, ten grandchildren, seven great-grandchildren, one sister, three brothers, besides other relatives and a host of friends.

Funeral services were conducted in the Cookery & Groseclose funeral parlors, in Walla Walla,

Wash., by Elder J. T. Barnes, assisted by Elder F. M. Burg, of College Place. The body was sent to Wenatchee for its last resting place.

Written by her daughter,

(MRS.) W. W. GILL.

SISTER LOUISA SCHIEFER died August 2nd, 1932, aged 74 years and 2 days. Sister Lizzie, as she was always called by her brethren, was baptized by Elder S. H. Durand and received into the fellowship of the Southampton Church, at Southampton, Pa., August 15th, 1886, where she remained a faithful member to the end, always in her place at meeting time, and by her walk and conversation she gave evidence of her hope and faith in Christ as her Redeemer. The twenty-seventh Psalm was a great favorite of hers and she always spoke of it as her Psalm. It was my blessed privilege to see her several times during her last illness and always she manifested a sweet resignation to God's will and her trust in him. Truly the Lord was her strength and her salvation. Sister Lizzie helped me many times by her steadfastness and her sweet fellowship for me when I have been cast down in the valley of doubt. How I miss her none can know.

Elder H. C. Ker, our pastor, conducted the services at her home, using for a text the twenty-seventh Psalm, by sister Lizzie's request, and read the hymn beginning "One thing with all my soul's desire." She leaves three brothers and one sister. May the God of all the earth help them as it pleases him. Her twin brother and sister, with whom she lived, feel the loss deeply, but God is faithful to help and can give "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

ELIZABETH L. FETTER.

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

Mrs. Russell Severance, N. J., \$1; M. A. Chaney, Texas, \$1; G. C. Jordan, Mo., \$3; A. W. Bloomfield, Mo., \$2; Sarah I. Rittenhouse, N. J., \$3; Mrs. Sara W. Slack, Del., \$3; Dr. Thomas H. McColl, Ont., \$3; Jesse C. Ellis, Ohio, \$3; Mrs. Mary J. Ege, N. J., \$3; Mrs. Estelle Moore, Ala., \$2; Woburn Church, Mass., \$5; "A friend," Pa., \$3; Martha E. Holloway, Md., \$1; John W. Rockafellow, N. Y., \$3; "A friend," Ont., \$1; Mrs. Henry Hayman, Md., \$2; Kate R. Forbes, Kans., \$1; Mrs. Mary E. Pittman, Kans., \$1; Joseph F. Hall, Maine, \$8; Miss Anne Parker, Va., \$3; "A friend," N. Y., \$2; Mrs. Joab P. Stout, Ill., \$3; Mrs. M. E. Drake, N. J., \$1; Mrs. Georgie H. Carruthers, Va., \$2; Wm. D. Chapman, N. Y., \$3; Mrs. Effie J. Nethaway, N. Y., \$1; Ebenezer Church, N. Y., \$10; Mrs. J. A. McTaggart, Ontario, \$2; Mrs. J. D. Shafer, N. Y., \$1.

M E E T I N G S .

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fifth Sunday in January, 1933. Services to be held at the home of brother J. E. Livingston, 64 East Main Street, Cobleskill, N. Y., at 11 a. m. and 2 p. m., also at 2 p. m. on Saturday before. All are welcome.

ADDIE LIVINGSTON, Church Clerk.

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.

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

IN

N E W Y O R K C I T Y

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

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

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

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

(MRS.) EMMA E. BRUNOW, 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.

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

A L L W E L C O M E

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

S. B. MOFFITT, Moderator,

J. B. SALLER, Clerk.

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

JOSHUA T. ROWE, Pastor.

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

J. W. HAYNES.

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

S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Church Clerk.

DROPSY REMEDY.

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

ELDER C. W. ANDERSON,

St. PAUL, Arkansas.

"FEAST OF FAT THINGS."

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

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

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

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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. 101. MIDDLETOWN, N. Y., FEBRUARY, 1933. NO. 2.

CORRESPONDENCE.

HEBREWS VI. 1-6.

THE apostle Paul was a Jew by birth, and one whom God had blessed with eloquence and an understanding of the law and the prophets, a pharisee of the Pharisees, but God at his (God's) own appointed time and manner separated him from his own selfish pride and giddiness, changing his once hard and revengeful heart into one of meek, lowly and great humbleness and obedience, filling his heart now with godly sorrow that worketh repentance toward God in a moment of time, and he also changed his name from Saul to Paul (or little), saying of him, He is a chosen vessel unto me, and I will show him what great things he must suffer for my name's sake, sending him then a special messenger to the Gentiles, proving his ministry and calling him by many signs and wonders being performed by his hand, which Paul at all times was free to give due honor and

glory to Israel's God for the performance of all these wonderful works, and now Paul is here writing by the revelation of the Holy Spirit to those of his own nation, whom God had blessed in like manner with godly sorrow and true repentance toward God, who had turned them by the operation of the Holy Spirit in their hearts from dead works and the bondage of the law unto a lively hope, an inheritance incorruptible and undefiled and that fadeth not away, to a hope of redemption and eternal salvation through the obedience of his only begotten Son unto death upon the cross, pouring out his own lifeblood as a sacrifice for their sins, according to the divine arrangement in the mind of Jehovah before the world began.

The first three verses of the Scripture under consideration are taken up entirely in recalling the fundamental principles of the gospel of God which Paul had briefly outlined in the foregoing chapters, how that Jesus by his death upon the cross had by one offer-

ing perfected forever them that are sanctified, and there remaineth therefore no more sacrifice for sin; how he had ascended on high and was seated at the right hand of God to make intercession for them who were given him back yonder in eternity in the covenant of grace, who now, having been quickened in the heart by the Holy Spirit, had ceased from their own works and had entered into the rest that now remaineth for the children of God, and he (Jesus) being made perfect through the thing that he suffered became the author of eternal (everlasting, perpetual, endless) salvation unto all them that obey (not disobey) him, and is now a High Priest forever after the order of Melchisedec.

In the next three verses the writer seems to have brought us up a little nearer and given us a more perfect or individual view of this matter, in order that there can be no doubt remaining as to whom he is referring, or who it is that will eventually receive the great blessing here mentioned, and how closely this blessing is guarded by the all-seeing eye of God, not having as its final destination the entire world, or all national Israel, nor even every single individual now representing themselves to be the blood-washed disciples of Christ, but only those who have the "wedding garments." In support of such a thought it might be well to mention here a few Scriptures which I feel sure illustrate very clearly what I believe the apostle had in mind at the time of this writing, but let us bear in mind the fact that we are now leaving

behind the generations of time when the law was written outwardly on tables of stone and the Holy Ghost had not yet come upon the entire assembly of God's chosen people, but on the high priest and prophets only, and we are now moving forward with the lapse of time as the apostle gives us a more perfect view of the generation of Jesus Christ, to the time when the law was written inwardly on the fleshly tables of the heart, as evidence that Jesus had made sacrifice for all the sins of those whom God had given him, that all power was given into his hands, who now makes intercession for them that are kept by the power of God through faith unto salvation, and those only who have such evidence will be caught up to meet him in the sky and accompany him home to that great city of the new Jerusalem.

Now, whether or not those of whom Paul writes in the three remaining verses were conscientious in their connection with God's people is not for me to say, but I rather believe they were never given the same full measure of faith as those above mentioned, and in reality they are those by whom spiritual Israel must be proved, those by whom offenses must come to the very elect of God, and while he bestows upon the vessels of mercy his great blessing these will be left behind in weeping and gnashing of teeth.

Let me now call attention to the life of Judas, who was chosen as one of the twelve witnesses to the temptations, trials and long sufferings of Jesus, and the perfect precision with which he

(Jesus) went about fulfilling the law and the prophets to every jot and tittle, and for the final fulfillment of the parts of both himself and Jesus he betrayed his Master for thirty pieces of silver (the price of a slave), but not until Jesus had commanded, "That thou doest, do quickly."—John xiii. 27. But listen: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. This all had to be accomplished before the salvation was wrought that was promised before the world began. This seems strange to feeble man, but to God all things are as an open book. So salvation was prepared in eternity in the mind of God before sin entered into the world by man, and because sin did enter in and is permitted to remain it cannot be said that God is unjust, or the author of sin, for he was the giver of the law and man was the one who disobeyed it. Sin is always the negative of God's law. Paul writes, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Rom. viii. 20. The same creature that was made weak was by the same reason or consideration of the same Creator subjected in hope, or according to God's election. "According as he hath chosen us [Paul, the church at Ephesus and the faithful in Christ Jesus] in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. So God in his wise decree made provision

for the good works, and faithful ones to perform them in the face of all their opponents, "for it is God that worketh in you both to will and to do." Both the will to do and the how to do it are given to the creature by the same God.

In further consideration of these verses let us now notice the first church assembly, how they had possessions sold them and brought the sum and laid it down at the disciples' feet, but there was one (Ananias) and his wife who sold a possession and kept back part of the price. (Acts fifth chapter.) Now, would it be unreasonable to suppose this couple lacked the same supporting prayer that Jesus offered up for Peter? "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."—Luke xxii. 31, 32. Is not this couple a fair illustration of those who preach to the people of God and keep back a portion for their own glory? Peter writes, I have shunned not to declare the whole counsel of God.

One more Scripture and I am through. One, Simon, who had bewitched the people of Samaria, after that he had heard Philip preach in the name of Jesus Christ: "Then Simon himself believed also," and was baptized. He continued with Philip: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money. * * * * But Peter said unto him, Thy money perish with thee, because thou has thought that the gift of God may be purchased with money. * * * For I perceive that thou art in the

gall of bitterness."—Acts viii. 9-24. Jude writes, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."—Jude 11.

The above has been used to illustrate the fact that it is not in man that walketh to direct his steps, that it matters not what our connection with the brethren may be, how faithful we are in associating with them, how sincere our outward appearance may appear, "if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. And I believe that is what Paul had in mind at the time of this writing. These all in their beginning apparently had their full measure of faith, and from all outward appearance had the same spiritual blessing as the remainder of the saints, and only the Holy Ghost through temptation could reveal it was only a temporal faith or blessing ready to flee at the sight of riches, and not of that same lasting faith that has upheld to the end martyrs of all ages.

This was written at the dawn of day, in much haste, with a hope of obtaining some relief of mind. It may be all wrong; if so, please pray for me.

Submitted in love and for your most careful consideration.

ROBERT L. DAVIS.

SANTA MONICA, California, Oct. 31, 1932.

MY PRECIOUS FATHER AND MOTHER:—I have for some days suppressed the desire to tell you some of what I trust I have been made to see and feel, by divine love. I do not know that I

can lead you into the pastures on which I humbly hope I have feasted, but I know you have traveled the same road before, and by experience will be able to grasp what I fail to tell. Words, used to the very best advantage, are very weak to convey these precious things, and I am very ignorant of language, so I will ask you in the beginning to bear with my weakness. If I had command of the finest language, and did not have the Holy Spirit's guidance, it would be only a mass of confusion; but if he will lend me his sweet presence for a while, what I say may be a little comfort to you.

I hardly know where to begin, for I cannot remember when I did not realize, in a measure, that I was a vile sinner in the sight of the holy God. That, I suppose, was due to your teaching. You taught me the letter (all you could do), but I hope that God has applied it to my heart; and here is the reason of my hope: A little less than four years ago I began to see myself as I really was: a vile sinner. I thought I had always seen myself thus, but it did not bear so heavily upon my heart. Then I realized that I had never really known it. Once in a while I felt that I was the most sinful one of your children, but generally I thought I was quite a good girl, which, as you know, I was speaking after the manner of the world. But when, as I hope, the light shone into my heart I saw it filled with every unclean thing. I thought for a long while that I was getting to be the most sinful being alive. Everything I did seemed awful. I wanted every one

to think I was good, especially the Old Baptists. I wanted them to love me, and I thought that if I was good they would love me, and oh, how I tried to raise myself in their esteem. But far above this, I wanted to appear good before God. I had a longing to be holy, and would say, I will not do such and such a thing again, only to turn right around and do it again. Then I would try to pray to God and beg him to give me strength to do good. I seemed willing, even anxious, to be what is called good, but how to get the ability I knew not. I struggled along this way for months, trying to do good, and always found that when I would do good evil was present, and oh the agony I have endured. Every day my mountain of sin was increasing in size and getting darker. It was as a wilderness dense and deep. Still I labored on, trying to do some good thing to decrease the size of this enormous mountain of sin, and still it continued to grow.

One time, about two years ago, I had several days of bemoaning my condition, and it seemed that I would just give up. I would not try to pray any more, for every time I went to my knees I would think, "The prayer of the righteous availeth much," but I am not righteous; no, no, I am vile, vile and unclean. So I would only say, O God, if thou wilt, have mercy on me. Like the beautiful words of Hart,

"I could only sigh with sore contrition,
Begging mercy every hour."

About this time, as you know, my health was very poorly, and I had gone

to bed deeply groaning and sighing in weariness of body, mind and soul. Winford said, "Can't you rest, darling?" Then the words seem to come from the very center of my heart, Oh I need rest for my poor weary soul. Then the words came so plainly for me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I was amazed for a time. I thought, It may be that God will have mercy on me yet. So for a while I seemed to be relieved of that constant burden, though once in a while it would return heavier than ever before, until the past summer. When I had come to the very end of the way, it seemed, I was made to realize that it was the Holy Spirit within showing me the depravity of my heart, and then, I trust, came more hope. I realized that I could do nothing, because I was vainly trying to struggle along and do something that was done and finished when our blessed Savior expired on the rugged cross of Calvary, and said, "It is finished." I found, by the light of his countenance, that I was trying to do the very thing that he had declared finished. I was trying to bring myself into favor with God by poor, puny works of mine, not realizing that I was trying to drag a pile of filthy rags to his righteous throne to make him look upon me in mercy. Poor presumptuous wretch! trying to present One so divinely fair with such a gift. No wonder I was having such a hard time making him accept it. But when I was brought to where I had no works of my own to offer, when I could plead

merit only through what Jesus had done, then, I trust, I received a token of his acceptance, and oh the sweet peace that filled my heart. There was nothing for me to do but lean on him. I had such a sweet period all alone I cried for joy and my heart was filled with love for God and everything. I sang, and these words flowed from my heart,

"Oh to grace how great a debtor
Daily I'm constrained to be;
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee.

Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, Lord, take and seal it,
Seal it for thy courts above."

A sweet peace has filled my life a part of the time this summer. Oh the indescribable peace when our affections are placed on things above; when we can look up; when we no longer struggle with the vanities of life, but just look to the loving Father, and trust him for his grace, believing that "behind a frowning providence he hides a smiling face." By his grace to say, no matter what may come, what hardships or pain, what trials or persecutions, No matter, all is well. Oh it is a sweet feeling just to know that all is well; to not be wearied by time-things and fretting about frivolous things, but to just trust him, knowing that

"Not a single shaft can hit
Till the God of love sees fit."

Oh that he will go with me all along the way and guide my feet in that strait and narrow way. If his presence is for a moment withdrawn all is dark and I begin to fret about everything, a little pain, or some other little

care. If we could but realize at all times that we really deserve nothing, that all we receive is in mercy sent, we would not expect so much of this world. I long to praise him for what he has done for me, the weakest, frailest, most sinful one of the fold, but I am utterly helpless to give the praise that is due. It would seem that after such unmerited blessings my days would be filled with praise, but alas, I find still many things to take up my mind and my time. What manner of life should we live, seeing from what we have been delivered? Let no one say to me, If I believed in predestination I would take my fill of sin. It seems that I have had more than my fill of it already. How can one who is killed to the love of sin roll it under their tongue like a sweet morsel? Every sinful act causes me much grief and lamentation. I long to be what I cannot be, but trust I appear before Him as spotless through Christ's redeeming blood. For, far from rolling sin under my tongue as a sweet morsel, it is most distasteful to me. But I am still in the flesh, and the warfare will continue until we conquer through Jesus' blood. "We shall be conquerors ere long, and more than conquerors, too." Since, I trust the light and love of God have shone into my sinful heart it has shown me many things from which I have been delivered. As dear Elder Durand says in his "Fragments," It seems that a light shines back over my past life revealing many things to me that when they occurred seemed of little consequence. I can see God's hand guiding me all

through my youthful days, and realize now that I was not allowed to go in the paths of sin only because his grace restrained me. You, my dear father and mother, taught me to walk uprightly at all times, but when I was tempted to do wrong it was not this that stopped me. It was the knowledge of the fact that God's all-seeing eye was upon me, and, if I did not love him then, I feared him. I cannot remember when I did not fear him more than you, even as a small child. Sometimes in my latter youth I have gone out to behold some lovely scene of nature, and have looked and listened, and a solemn awe has fallen upon me. I have realized the power and wisdom of God and felt a longing to live a holy life, for I thought then that I must live holy before he would love me. At such times I have felt that I would love to express my feelings to some one, but even as near and dear as you were to me I could not utter a word. It seemed so solemn, so sacred. I could only gaze on the wonderful work of his hand, and many times I have uncontrollably sobbed out my feelings for no other reason than just the greatness of God and his creation. I cannot tell you of these times even yet. I cannot get into the sweetness of it either by tongue or pen; but just the memory of these times now, as I write at my desk, blind my eyes with tears and fill my heart with love and fear of this great Being.

I must stop this part of my letter, and tell you what happened yesterday. Our (oh the sweet realization that now I can say "our") little church met at

dear sister Miller's, and when dear brother G. O. Walker said the door of the church stands open, my darling husband stepped out over all opposition of the flesh and related his experience and was accepted. I followed him, trembling with joy and fear, feeling my unfitness very keenly, and tried to tell them some of my experience, but it seemed that I utterly failed. But in their love and forbearance they accepted me. Oh if I could but tell you how utterly unworthy I feel to be among them. Oh that my God will keep me where I belong: at their feet at all times. The Lord willing, we will meet at Ontario next second Sunday and go five miles to Santa Ana River and there follow our dear Lord in baptism. Oh such a feeling of peace rests in my heart this morning! I wish I could describe it. It seems that I am resting from a long and hard day's labor.

I will close, asking you both to pray for your poor little girl, that she may always live to serve the brethren and sisters in meekness and humility. I wish I could go into your loving arms this morning, and there sob out my feelings on your breast, but God has seen fit to place many hills and valleys between us.

Your loving, and only daughter,
MABEL BERRY.

MATTOON, Ill., Aug. 27, 1931.

DEAR BROTHER LEFFERTS:—I am inclosing two letters, which are entirely at your disposal. The one from brother Cox was written a number of years

ago. For two years I served the church in Kentucky, where his membership was, as pastor. Owing to my age (nearing my ninety-fourth year), and attendant physical weakness, I can write but little at a time. I probably will not be away from my home any more this fall. I am always glad to have a few lines from my dear kindred in Christ. I may try to write a few lines for the dear old SIGNS OF THE TIMES a little later on. I have been a reader for over seventy-five years.

I am, I trust, most sincerely your brother in gospel bonds,

J. G. SAWIN.

—
RISING STAR, TEXAS.

ELDER JOHN G. SAWIN—DEAR BROTHER:—I received your city paper and am glad to note mention of yourself in penciled paragraph. I have had a mind to write since I received your good letter. It is a special blessing of God to his people and church, and to you, that he is lengthening your thread of life to so great an age. May he be praised for such an unusual blessing. I am at a loss to know how to address such a venerable servant of the Most High God. You can regard this poor attempt as childish prattle. Among other things I might write of, I would speak of our sovereign God and his wonderful work. Great and marvelous are thy works, etc. Let me freely speak of him as Creator of all things, and working them after the counsel of his own will, declaring the end from the beginning. All this is well understood by the very elect, the militant church

of Christ. It is much plainer as we see things left as time leaves them, and so we have this key text to the point, "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south or toward the north, there it shall be."—Eecl. xi. 3. First, the clouds rain without any will or effort on their part, but we do not know the will of God regarding the rain until the clouds pass. Then the tree falls, for it cannot longer stand because God will have it fall at that instant. He directs its fall toward the south or north, and the world could as well cease to exist, or heaven, or even God himself, as that that tree could fall in the opposite direction. So, as time leaves things, it is certain they are just as God would have them be, or, if you will have it, predestinated them to be, and he has ordained that time shall ultimately disclose all his secret will. It is from this viewpoint we see that God predestinated the Adamic transgression and its consequent train of evil. Also, it is further observed that evil is a necessity and so embraced in God's providence, although forbidden by the law, yet every transgression of the law meets with a just recompense of reward. By the law is the knowledge of sin, for, says Paul, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet. Well, Adam would not have eaten of that tree if the law had not said, Thou shalt not eat of it. And if he had, no sin would have resulted, because the law would not have been violated. But the

final conclusion is, that the law entered that the offense might abound. (Rom. v. 20.) Not only, as above stated, that every transgression meets with a just recompense of reward, but also every transgression only fulfills the purpose of God, else God would not have put Pharaoh under law to let his people depart from his dominion. Here Pharaoh's infractions of God's sovereign edict were predestinated of God, for he tells this proud monarch that for this purpose he raised him up, etc., and for the same reason God has declared that the wicked shall do wickedly, because he has created the wicked for their days of evil, as in the case of Pharaoh. So sin came not into the world by just the permission of God, but of necessity, as it is a component part in his providence. The object and end of the entrance of the law being that sin might abound unto death, spiritual death. First, in order that grace might reign through righteousness by Jesus Christ. (Rom. v. 21.) In order that grace reign two prerequisites are arranged in God's providence, to wit: the entrance of the law, and the infraction thereof. Its infraction brought death, and death must of necessity exist before grace and spiritual life could enter. So the transgression and consequent death were alike predestinated, and as events as certain in God's providence as life, grace and mercy. But the conditionalists insist that God has nothing to do with sin but to punish it. According to their argument, sin, being precarious, the reign of death also was uncertain over our whole race, then it follows that

as the reign of death was likely to never have happened, then the reign of grace was equally uncertain, for it must of necessity reign after that death reigns, according to this text. A leading conditionalist preacher once said that God could foreknow all things and yet not have predestinated all things. That is, evil as fully foreknown as righteousness. It follows then, on their hypothesis, that evil, all evil actions of men, individually and collectively, are matters without and beyond the limit of God's providence and control. Let us suppose this to be so, and God, having predestinated righteousness, has done so upon the assumption that sin would enter the world on its own initiative. As righteousness is the direct opposite of evil, so sin, making its self-introduction into the world, made it also possible for God to introduce righteousness into the world right by the side of evil. Had the devil not introduced sin into the world it would have been impossible for God to have brought the reigning grace (through Christ) into the world. So we see how the origin of righteousness as emanating from God through Christ would be conditional on sins' entrance into the world. If that were true, God's providences were shaped, governed and laid out not as he pleased, but to conform to the events of sin and wickedness as he foresaw it would all come to pass.

So much for the theory that God foresaw all things, both the evil and the good, and did not predestinate the evil, but the good only, and, too, just because he foresaw it as future. Let us

note particularly, and forever remember, that according to the conditional theory, that as God is not the first cause of sin he then left sin out of his account, and so all the good he predestinated was but a counteraction against evil, and so of necessity on God's part. We might as well conclude, then, that if sin had not made its self-introduction into the world we would not have been saved from death, since sin came into existence merely on its own initiative, or fortuitously, or in any other way language could express, except that it came not by God's purpose. Plain it is that to limit predestination so as not to be commensurate with God's foreknowledge makes even righteousness as uncertain as evil. But why so? says the conditionalist, are not evil and good both here, and have they not been ever since the beginning of time? Yes, but if you deny that God had a purpose for sin, or that it was not included in his providence, as taught in this text (Romans v. 20), its existence is a mere chance, and so, for the same reason, Christ's righteousness (its opposite) is also a chance, too.

Dear brother Sawin, I believe you are in full accord with me. I hope you are still in good health and will have a mind to write for the SIGNS soon. Your letters are of more than common interest to me, and I feel sure they are to most of its readers.

Your brother, the least, if one at all,
J. I. FOSTER.

GHENT, Ky., Dec. 13, 1895.

DEAR BROTHER J. G. SAWIN:—Your

letter of the 1st inst. came duly to hand and I was greatly interested in its perusal, but you use language in that letter I feel sure you would not use if you knew me as I know myself. Instead of being spiritually-minded and given to every good work, as you seem to think, my home daily is amidst clouds and gloom, and they are my constant companions. For more than sixty-four years I have had a name among God's dear people, and as I have journeyed onward along my weary road sin and iniquity have been more and more manifested in my daily walk, until now, standing on the verge of the tomb, I am made to see in sorrow the corruptions of the flesh. While I have for many long and dreary years known, believed, felt and realized that salvation is of free and sovereign grace, yet that great truth has never been made so apparent to me as in these latter years of my earthly pilgrimage. "I am the Lord; and beside me there is no savior," is the language of inspiration. This great and heavenly truth is the foundation of all my hope of a blessed eternity beyond the tomb. My faith anxiously reaches out and tries to take hold of him as my Savior and Redeemer and my all. But alas, how weak my faith (if I have any) often becomes, and how feeble my hope is when I am groping in darkness. But our God has said to us by his prophet, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I

declare that I will render double unto thee." The waters of salvation do not visibly flow for the comfort and joy of the saints when they are groping in the dark prison-house of the flesh, but then they are made to know that in the flesh there is no good thing. But some rays of joy come flitting through that prison-house and for a moment dispel that darkness. Those rays are graciously sent from their heavenly home, and by their light they are made to trust that they are prisoners of hope. Then their faith and hope go hand in hand, for they then have that faith that works by love and that hope which is the anchor of the soul, both sure and steadfast, and reaches to that within the veil, whither Christ Jesus, the forerunner, hath for us entered. He entered the veil of death that through death he might redeem them who through the fear of death were all their lifetime subject to bondage. They feared death because it was the wages of sin, and being in the prison-house of the flesh they were all their lifetime subject to bondage. Not in the dark prison-house of the law, where hope could not enter, but they were prisoners of hope, and that hope rested in Jesus, who was made the end of the law for righteousness unto them that believe, and being made the end of the law, it had no more claim against them. Then a sweet message comes from the heavenly throne, saying, If the Son make you free ye shall be free indeed. Free from the prison-house of the flesh, free from the prison-house of the law, faith and hope are made their's, and all their joys and

rejoicings are in Christ Jesus, to whose great and ever-glorious name it is their chief delight to give all the glory.

When I took up my pen this morning I thought I would write you a very short letter, thanking you for your truly interesting letter to me, which I mailed to the SIGNS for publication, so that others might share the comfort it afforded me, but I have covered much writing paper with my thoughts just as they have occurred to me and I fear you will be wearied before you finish reading it.

My wife and I are both in feeble health. I have been suffering for several months with a swelling above my left eye, but it seems now to be some better. It is a great pleasure to me to have God's dear people talk to me with their pens, and that pleasure would be greatly increased could I repay them for their trouble by anything I might say by way of answers to their letters. But physical inability to write and poverty of thought often deter me from attempting to answer their letters. But knowing your charity and willingness to overlook the shortcomings of your feebler brethren, such as I am, I feel safe in asking you to write as often as your engagements will permit. My most sincere prayer is that you may be strengthened daily by grace divine, and thus be enabled to go forth proclaiming to God's people the unsearchable riches of Christ to their edification and comfort, and that your dear family may ever be surrounded with all needed blessings, both for time and eternity.

H. COX.

HAINES, Ore., Oct. 30, 1932.

DEAR EDITORS:—The annual three days meeting of the Mizpeh Church, at Touchet, Washington, met on Friday before the fourth Sunday in October. There were present representatives of three of our churches, and their Elders: J. T. Barnes, C. W. Bond and A. D. Hughett. The preaching and fellowship were encouraging and revived our drooping spirits. We were all glad to be there and mingle our voices in praise to the God of our salvation, and to recount the wonders of his grace. Time is leaving vacant seats in our congregations, formerly filled by faithful members, and we missed them in this assembly, but we feel to be reconciled in the belief that they have finished their labors here and have joined the same family in heaven, where there is perfect peace and rest, with no more sorrow or tribulation to be endured. We, too, must soon lay aside our armor and pass on the way the saints of every age have trod. The vacant seats in our assemblies, with no new ones coming in to use them, fill us with concern about the perpetuity of our little churches here. We greatly desire heavenly blessings to strengthen us in the belief that the Lord is still calling witnesses to build of the waste places of Zion, that the true faith shall not perish from the earth.

Elder J. T. Barnes, the pastor of this church, is in his seventy-seventh year and is in good health, except for his failing eyesight. He can see enough to walk about some and recognize his

friends two or three feet away. He can neither read nor write, but his preaching showed his spiritual vision to be of the unfailing sort, and all were comforted by the plain and earnest manner in which he sent forth gospel truth. Why could not such a faithful witness be blessed, like Moses, to come to the end of life's journey in the full vigor of his physical strength, with his vision undimmed and his natural force unabated? We are told in the Scriptures, If there are any sick or afflicted among you, call in the elders of the church and ask God to heal such infirmity, for the effectual fervent prayer of a righteous man availeth much. Jesus said, Whatsoever ye shall ask of the Father in my name, that shall ye receive. We believe that all spiritual blessings are beyond the power of man to give, yet we trust in man to keep the physical powers in repair and not the most learned in scientific knowledge can understand the functions of the principle of life on the atoms which compose our bodily form. Our God is the same yesterday, to-day and forever, and his promises extend to his called and chosen ones in every age the same. Why do we not come boldly to the throne of grace and claim his promised blessings? I feel that we are not living up to the privileges that God has promised us, and that he is so abundantly able to bring to pass in our mortal pilgrimage here on earth. If any of the readers of the SIGNS feel a desire to give some expression on this subject let us have it, as the Lord reveals his

ministrations to his chosen ones in these latter days. Are the times of God's special visitations and blessings past, and has scientific knowledge taken its place, so that we are to look to men trained in these things to minister to all our needs? We have about conceded the point as it pertains to our physical being, and the learned doctors of divinity claim it is also true as to our spiritual life in this world. It is the generally accepted idea that God's providence and mercy are extended to us after death, and that they are measured out as the reward of the way man lived in this world. My faith as it reveals the perfections of Jehovah refuses to acknowledge any such doctrine. May the light of truth still direct our footsteps in the strait and narrow way until mortality shall be swallowed up of life.

Yours in hope,

C. W. BOND.

BERLIN, Maryland.

DEAR EDITORS:—I feel to-night that I would like to pen a few lines for your consideration, if the good Lord will guide me, for I know that except I be guided by him I cannot write to the honor of God nor the comfort of his dear people. I would like to pen a few thoughts upon 2 Corinthians vi. 17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The subject of the unclean thing has been upon my mind at intervals for some time, and

to-day it was renewed while listening to the preached word at our association. To my mind and understanding, there are two classes of people referred to in the Bible, and only two, a chosen class and a nonchosen class; and only two doctrines, a true and a false, and it is of the false doctrine I want to write, and who was spoken to when the words of this Scripture were spoken. He was speaking to the church of God, telling them to come out from among them, from the nonbelievers, those who could not receive the doctrine of our God, those who believed in the works of the ungodly, for he says, "Touch not the unclean thing; and I will receive you." My brethren, how long could you live in a church that believed and preached the works of puny man? No longer than it would take you to get away, for the Lord has said to you, Come out from among them. This is a command and must be obeyed, and you are made to seek the people who can tell you of the things of the Spirit and not of the things of man, and when you have been taught of God you have no desire or fellowship for such language, therefore will touch not the unclean thing; you have been made to abhor the things of the flesh. When Job was being tormented by Satan and one went to him, could he be comforted by the works of man? I say, No, for he had been shown that it is God alone who can save a sin-sick soul, and he knew by experience that of himself he could do nothing, for if he could would he not have driven the evil one from him and walked on in joy?

We find in Isaiah lii. 11, another command: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." So I believe every one that is born of the Spirit is driven out from his native land and made to seek a new home, a home with the church of the living God. He may never unite with the visible church, but he will never handle that unclean doctrine again. We will notice Sodom and Gomorrah. When Lot and his family were ordered to leave there was no cleanness to be found there, except his own family. Does not this show beyond doubt the power of your and, I hope, my God? For if he is not our God, one who can do all things and no one can hinder, could we have any trust in him? I say, No, for we have already tried the works of man and found them to be a failure, and we have been made to hate the things of this world, which are sin, and cannot for the life of us handle that unclean doctrine.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. Then again, "(Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men."—Col. ii. 21, 22.

Now we will take up the clean thing for a short while. When we hear the good news of a free salvation, one we do not have to work out, one we do not

have to keep, but rather, one that keeps us, do not our hearts go out in full fellowship to the one who bears that message to us, and are we not made to rejoice in the Lord for that message of free grace? Some little hope has been given to us, but we have not merited it, and sometimes doubt that we have been shown anything or know anything about the Spirit of God.

I think I had better bring this letter to a close, for I do not feel that I can write to the comfort of any one or to the glory of God. If I know my own heart, it is my desire to give God all the glory and man none.

Dear editors, do with this as you see fit, but do not let it crowd out better matter. Change it any way you wish to best set forth the glory of God and his love for his people, and should any one receive a little comfort from these thoughts, may the God of heaven have all the praise. Love to all the church of God.

Submitted by one who feels himself to be the least of all and unworthy of notice,

J. W. S. TIMMONS.

HOLLYWOOD, California, Nov. 5, 1932.

DEAR EDITORS:—As a merciful token, our covenant-keeping God has favored us to meet with brother Berry and his wife, sister Mabel, for all day meetings on every second Sunday, in the town of Santa Monica, California, but, for favorable reasons we believe, it has been arranged for the little congregation that we have been favored to

meet with, to meet in Ontario, California, as brother Slusher may arrange, so please leave out the announcement that we meet at brother Berry's. Our congregation is called "Seclusia," and we rather appreciate the name, because the world knoweth us not, and we hope we have the marks of the Ecclesia, or the called out, and our little flock represents those called together to worship toward his holy temple, singing aloud of his power and speaking of his righteousness, and his only, worshipping God in spirit, rejoicing in Christ Jesus and having no confidence in the flesh, for the Father seeketh such to worship him. Oh that I could feel worthy to be numbered with the Lord's chosen people! They are a peculiar people, a chosen nation, a royal priesthood, called out of darkness into his marvelous light, and that, too, with an holy calling; not according to our works, but according to his own purpose and grace given to us in Christ Jesus before the world began. 'Tis enough! enough! But what am I to make such claims? If my claim is vain, and my hope vain, and my preaching vain, I am surely a false witness, and am undone forever, and will be taken by the cord of my own sins. But the unspeakable comfort is the assurance that he hath called us with an holy calling, not according to our works; no, not even for works of righteousness which we have done, but for his Son's sake, he who in pity redeemed us, sent his Spirit to quicken us, and to lead about and instruct us,

and enable us to say, I know in whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him against that day; and I say that with fear and trembling, though, I hope, in a small measure of assurance, and I hope it is the same kind of assurance the apostle had in a great measure.

I am writing this simply to grant brother Berry's request, and not for publication, but since that has been the arrangement, I think his request not out of place, and think you will not overlook his request. Should the brethren see fit to retain me as the clerk of "Seclusia Old School or Primitive Baptist Church" I expect to send you shortly an account of brother Slusher's arrangements, perhaps with some data to publish, if you deem it worth anything to the cause. While I seem altogether unprofitable, when weighed in the balances of the sanctuary, and not worthy of the least of his benefits, when I look for commendable principles in myself I find none, yet in hope of life through Christ, and in the best of bonds, the bonds of love, I am, I trust, your brother,

T. D. WALKER.

CHANGE OF ADDRESS.

BROTHER J. B. Bowden having changed his address from San Antonio, Texas, to Ingram, Texas, requests his correspondents to send his mail to the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1933.

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THE HAND OF THE LORD.

THE record given us by Moses declares that "In the beginning, God created the heavens and the earth." Coming over to the New Testament, we find John saying, "In the beginning was the Word, and the Word was with God, and the Word was God. * * * All things were made by him; and without him was not any thing made that was made." Paul testifies, "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."-Col. i. 16, 17. These declarations are all-inclusive and we believe every word of them. Among the

creatures and things which God made was man, and we are told that God saw all that he had made, and, "Behold, it was very good." Job says, With his hand formed he the crooked serpent, so the serpent, along with everything else, must have been good for the purpose for which it was made. God was not, then, in any sense of the word disappointed in his crowning creature-work when Adam transgressed his law and became a self-condemned sinner.

"From hence it appears he made nothing in vain, For Adam thus formed was a link in the chain; In him 'twas decreed that his members should die, And all for the lifting of Jesus on high."

Not many, if any, of our readers will deny the hand of God in all of creation. And history is conclusive in showing the rise and fall of nations, the making and unmaking of kings and rulers, whether great or small, and the destinies of all peoples that have ever dwelt upon the face of the earth have been in his omnipotent hand. Our object at this time, however, is to consider more particularly God's dealings with his chosen people and to show how he has and does continue to lead them. When God made promise to Abraham concerning Isaac, embraced in it was that his seed should dwell in a strange land for four hundred years and be in bondage and servitude, but it also carried with it the assurance that he would bring them up out of Egypt with great treasure. Isaac's offspring proved to be twins, or strugglers; Esau, the first, being red and hairy, of the earth, whom God hated, but Jacob, the younger, was the Lord's portion, whom God loved, and that before either of the

children had been born, that the purpose of God according to election might stand, not of works, but of him that calleth. Jacob tells us that the Lord found him in a waste-howling wilderness and led him about and instructed him. Tracing his offspring we soon run into some of the mysterious deeps of God's providences. Among his twelve sons was to be found a dreamer, and when Joseph had told his dreams he was hated by his brethren. They conspired against him and he was sold, first to the Ishmaelites, then to Potiphar in Egypt, where he was falsely accused and cast into prison. God did not forsake him, however, but with his own hand did keep and lead and prosper him until finally he was placed in charge by Pharaoh "over all the land of Egypt." He who had begun the work was carrying it on and in due time a great and terrible famine was spread out over the face of the whole earth, and when necessity was laid upon Jacob he sent his ten sons to Egypt for corn. Little did Joseph's brethren know of God's way at first, but step by step they were shown the iniquity of their own hearts, until finally they stood dumb with silence before him whom they had so greatly wronged. It was then that Joseph spoke unto them, saying, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life." How wonderful and sacred is the Savior's love when it is made known to and experienced in the sinner's heart. Joseph's brethren

meant it for evil, but God ordained it for good. It is a blessed thing when our own evil purposes are overthrown by the hand of God. This, however, does not release us from guilt, but rather demonstrates the greatness of God's matchless love. And be it far from us to say, The hand of the Lord leads one into sin. James said, Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed. David rightly assumed the responsibility of having made his bed in hell. He acknowledged his transgression, declared that his sin was ever before him. On another occasion, he was heard to say, "I am in a great strait: let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man." Only those whose lives have hung in the balance, and who have been deserving of death, can fully appreciate what it means to fall into the hands of the Lord; they know that his mercies are great, that God is merciful, or full of mercy, and their desire is to sing of that mercy as long as they have breath. They are made to realize that where sin did abound, grace did much more abound, and the hand of the Lord is seen in providing a way for their escape.

The hand of the Lord! What do we in reality know about it? Doubtless there are groups of the Lord's people, known as churches, who have prayed

for and verily believed that they were given to see the hand of the Lord in raising up or sending to them gifts and pastors, or truly called and qualified servants of God to preach to them the unsearchable riches of Christ; his hand has been seen in adding to their number such as he would own and have to be saved. Sometimes it has been a gradual work, at others it has been a sudden cutting down of the rebellious, as with the apostle Paul, but always it has been the Lord who gave the true increase. The hand of the Lord has likewise been seen in the midst of great difficulties and trials, when his people have been compelled to wait upon him and he has delivered them out of their distresses. Pastors and ministers have very peculiar experiences, sometimes believing that the Lord has opened their field of labor to them, while at other times his hand has closed the door so that they could not enter therein. They know of a truth that the Lord opens and none can shut, and shuts and none can open. How good it is when their lot is cast in pleasant places and among brethren who dwell together in unity and peace. In all walks of life, those who have been led through deep waters have been made to earnestly desire to see the hand of the Lord directing their steps and guiding them in the way they should take. Many have had their prayers answered and experienced that every good gift, as well as every perfect gift, cometh down from above, from the Father of lights, with whom is neither variableness, nor

a shadow of turning. Temporal blessings, such as the gift of a good companion, a child or children, loved ones and friends, as well as the necessities and comforts of this life, have all come from his bountiful hand. Too often we forget it. Many are made to desire wisdom from above that they may choose that which is right and acceptable unto God. When all goes well and we prosper in our undertakings, we may feel that the Lord is with us. His hand can withhold as well as give, but we are not so ready to recognize it in crossing our purposes and laying low all our fancied schemes. When trouble comes, when adversity and poverty stalk arm in arm through the door, and sorrow and sickness, and possibly the grim and cold hand of death enters our homes and takes from our very bosoms those whom we hold most dear on earth, it is not so easy to say, It is the hand of the Lord. Yet, do we not have to exclaim with Naomi, The Lord hath dealt bitterly with us? Today, distress is rampant throughout practically the entire civilized world, and great suffering and possibly starvation has been experienced in many countries and thousands of homes. There are those who deny the controlling providence of an infinite God. We have no word for them, but to *the living* we would say, Stay upon your God; though the storm in its fury rage and though the very foundation of your hope seems to shake, Be still, for the Captain of your salvation is not only aboard the vessel, but his hand is at the

helm, and only his wisdom and skill can be depended upon to bring you through safely. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience [endurance] 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." We are aware, as we look about Zion, that there is much to disturb our minds; there is much to mystify and bewilder us, neither can we understand the whys and wherefores of a great deal that is going on about us, but let us not lose faith in the Almighty.

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

It seems easy to recognize his hand in times of deliverance, when he showers his blessings upon us, but let us not forget that trials are often in mercy sent. Job saw no hand but that of God in all of his afflictions. With him, it was God who gave, and it was that same God who took away, and he could still say, Blessed be the name of the Lord. He verily believed that all things were working to one end and purpose, and that finally he would come forth as gold tried in the fire and purged of its dross. His faith was adequately rewarded in the end, for he answered the Lord, and said, "I know that thou canst do every thing, and that no thought can be withholden from thee." Listen to him once more: "I have heard of thee by

the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The widow of Sarepta saw the hand of the Lord each time she went to the barrel and discovered that the meal had not wasted, neither had the oil in the cruse failed. Shadrach, Meshach and Abed-nego saw the hand of the Lord in the fiery furnace, for instead of being destroyed, they were set at liberty and came forth without even the smell of fire upon their garments. Daniel was a witness to the same thing in the den of lions. Jonah saw the hand of the Lord as he lay at the very foot of the mountains in the depth of the sea, and was made to say, "Salvation is of the Lord." In the days of our Lord upon the earth it was often seen by his disciples: the wind and the sea were made to obey his voice, the grave gave up its dead, the blind saw, the deaf heard, the lame walked and the poor had the gospel preached to them. The woman at the well confessed it, the leper realized its cleansing power; Mary, out of whom seven devils were cast, experienced it; Peter and James and John were all witnesses, and what shall we say more? for time and space forbid to tell of the others.

However much may be in the record and regardless of the innumerable witnesses that might be placed upon the stand, we must have more than these if our own souls are to put in their claim. If we are to build upon the firm and solid foundation as individuals, we must be able to find some

good reason for the hope that is within us. If we have been made to stand still and see the salvation of the Lord, we have known what it was to mount up with wings as eagles, to run and not weary, to walk and not faint. Such experiences have convinced us that there is no god like our God, and we have been persuaded that there is absolutely nothing too hard for him. Every day brings forth new struggles, however, and we have to prove again and again that his grace is sufficient for us. We hope to continue fighting the good fight of faith, ever looking unto Jesus to guide us through the wilderness of sin and unbelief. Sometimes the following petition becomes our very own:

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me by thy powerful hand:
Bread of heaven,
Feed me till I want no more.

Open thou the crystal fountain,
Whence the healing streams do flow,
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliverer,
Be thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side:
Song of praises
I will ever give to thee."

In conclusion, we verily believe the hand of the Lord has been seen preserving the SIGNS OF THE TIMES as a medium of correspondence for the benefit of the saints, and the arm of him who has sustained it thus far is not shortened that it cannot save. Let us, therefore, not only look back upon

mercies which are past, but look confidently to the future with hope, in the full assurance of faith, believing that he who worketh all things after the counsel of his own will, will do all things well, and when he takes us from this sin-cursed world, forever to be with him, we shall ever say, It was THE HAND OF THE LORD.

R. L. D.

OBITUARY NOTICES.

It is our sorrowful privilege to note in the columns of the SIGNS the passing away from the sphere of life's usefulness and many activities Sister **IDA A. PATTERSON**, wife of Frank W. Patterson, at their home in Greene County, near the village of Lexington, N. Y., December 18th, 1932. Death was caused by a cancerous growth, for the removal of which an unsuccessful operation had been performed about a year before at the Albany City Hospital. For several weeks before her death she was a terrible sufferer, yet bore her grievous affliction with patient resignation, with hope in God's eternal mercy undimmed, and faith unshaken, longing for the final summons to come, and saying in spirit, "Thy will, O God, be done," desiring to wait the appointed time of the Father, though welcoming the time of her departure. Her daughters ministered to her in her illness with the true spirit of fond devotion, and her daughter-in-law, Mrs. May Courts, of Boston, Mass., gave of her time and labor also for several weeks to render appreciated aid in caring for the afflicted, with all a daughter's true devotion. Nothing was spared that human means could furnish by her husband, who survives her, to aid the sufferer. Sister Patterson was seventy-two years of age, having been born in 1860, at Hardenburg, N. Y. At the age of fifteen she went to Greene County to live, and in 1889 married Frank W. Patterson, of Lexington, where they began their married life, and where they resided at the time of the death of the deceased. Four children were born of this union: James W. and George E., who are deceased; two girls, Mrs. Anna M. Cross, of Lexington, and Mrs. Inez Vermilyea, of Hobart, N. Y., who survive, also two daughters-in-law, Mrs. Helen Patterson, of Yonkers, N. Y., and Mrs. May Courts, of Boston, Mass. The funeral services were conducted at the home of the deceased December 22nd, the writer officiating. The interment was in the Lexington Cemetery.

Sister Patterson's maiden name was Ida A. Kelley, and her people were of Old School Baptist faith, and often drove many miles to attend meet-

ing at what would now be considered a great sacrifice of time and convenience, considering the facilities for traveling in sister Patterson's girlhood days. She was baptized into the fellowship of the brethren of the Lexington Church by Elder George Ruston on August 23rd, 1925. She was devoted to her church and loved the assembly of the saints. Her sweetest theme was salvation by grace, and she gave many evidences of being one of those who are taught of God, and by precept and example her life witnessed to the profession of the christian's hope. As a wife, mother, neighbor and friend her life is a shrine of precious memories, and she will be sadly missed by her aged husband and by the brethren of the church of her faith and order. Uncomplaining in affliction, she evidenced a spirit of meekness and humility that attested the walk of a true believer and witnessed to the presence of her Lord.

ARNOLD H. BELLOWS.

EMMA KATHERINE BIRD, infant daughter of B. B. and Georgia (Sloan) Bird, was born October 1st, 1931, in Putnam County, West Virginia, was taken ill with that dread disease diphtheria and after the intense suffering common to that disease, and with all that medical skill could do, her condition grew worse, until on the evening of October 8th, 1932, her spirit took its flight. Her sweet little form was made still and cold in death. Oh the dark and sad hour for father and mother as their precious babe was wrenched from their embrace by the icy hand of death. Sad indeed when we who witnessed these things knew that at the time of the passing of this precious babe, the joy and light of the home, that the dear mother was already suffering on her deathbed, and that the throbbing, aching heart of the dear mother was in only a few more days of pain and suffering to be stilled also in death. The mother, we feel, was forewarned, not only of the death of the babe, but also of her own death, in two dreams she had. In one dream two white horses were presented to her view, one of which fell in their well, and the other horse was about to fall in. In the other dream she viewed herself in a very pleasant place beside beautiful clear water, in exceedingly bright sunshine, on lovely green grass, feeding beautiful chickens. "God moves in a mysterious way, his wonders to perform," etc., and we realize that death is a conquered enemy, that the blessed King of saints sojourned even there, and that truly he triumphed over all his foes, led captivity captive and gave gifts unto men. Blessed be his holy name. All that was mortal of little Emma was laid away by loving hands in the family burying-ground to await the resurrection of the dead.

ALSO,

GEORGIA LILLIAN (SLOAN) BIRD, our dear sister in Christ, departed this life October 20th, 1932, at her home, in Putnam County, West Virginia. She was born December 15th, 1902, in

Lincoln County, West Virginia, and was the daughter of D. O. and Mary D. Sloan. February 14th, 1919, she was united in marriage to B. B. Bird, and to this union were born seven children, of whom three survive, four preceded her in death. Sister Georgia, while on a bed of sore and deep sickness, when loved ones and her physician all felt that death was near, was given a sweet hope in Jesus, and united with the Providence Church (Old School order), Lincoln County, West Virginia, February 27th, 1924, at a meeting which was held at her home, at her request, and while still on her bed, and touching indeed was that little meeting in her sick room. Elder W. I. Wade was blessed to preach Christ crucified, an all-sufficient Savior of poor sinners, and she was given strength by her Lord and King to make known to the church how she had been led, and her desire for a home in the church. Her recovery from that time on was speedy, and soon she was led down into the liquid grave, baptized into His death and raised to walk in newness of life. She was a faithful and consistent member and was satisfied with the goodness of the Lord's house. Her joy was in meeting with the Lord's humble poor in worship in the courts of the house of the Lord. She was humble, quiet, still-tongued, and her walk was truly that of humbleness and meekness. She loved the truth as it is in Christ Jesus, and while she seldom gave voice to her feelings, yet she had a deep conception of the truth. Her home was truly a home to the children of God and she would spend any effort to make her brethren comfortable therein. She was a devoted and faithful wife, a sweet singer, and many and pleasant were the hours spent by her and her husband around the family circle, where their voices would be joined together in singing the sweet songs of Zion.

She leaves to mourn their loss besides her heart-broken husband and children, four step-children, father, mother, three brothers, two sisters and a host of near relatives and friends. She will be sadly missed in the church and in the neighborhood, but most deeply in my brother's home. The aching void in his heart, the anguish of soul he is undergoing no word of mine could stay, yet there is One that sticketh closer than a brother, who is a very present help in time of trouble, who in great mercy can heal all our diseases and reconcile us to every loss. He, and he only, can comfort, yet, dear brother, in your bitter grief you grieve not as those who have no hope.

Sister Georgia was stricken with a complication of diseases, diphtheria and tonsillitis combined, and all that loving hands, the physician and all could do were helpless to stay the hand of death. He had called, she must go. In her last hours, as she neared her journey's end, many times the unworthy writer was called to her bedside at her request, and as the painted toys of this life faded and lost their charms her faith shone brighter and brighter, and her chief desire was to hear the

lasting riches of Christ spoken of. She was indeed made strong in death, conscious to the very last. Many times in her last hours did she repeat the words, How long, dear Lord, how long? and at least one time did she add to the above words, Until the end comes. She was made willing to go, and longed for the end. She said once, "If my soul were sent to hell, thy righteous law approves it well." Then at last she said, I am going, I am going home. Truly Jesus can make a dying bed soft as downy pillows are.

Elders Dell Smith and J. C. Hammond spoke words of comfort to the sorrowing ones, after which her remains were laid to rest in the family burying-ground to await the call of her Lord. May God comfort all who mourn.

Written by request.

HARVEY J. BIRD.

RHODA JANE CRAIG GREEK was born near Versailles, Ohio, April 8th, 1842, and died at the home of her son, Frank Greek, near Celina, Ohio, December 9th, 1932, making her stay on earth 90 years, 8 months and 1 day. She was the daughter of Elder Seymour Craig, who died in 1856. She was the last of sixteen children born to Elder Craig by two marriages. When she was ten years old she came with her parents to Mercer County, where they settled on a farm near Celina, and in and around said village spent all the rest of her days. April 16th, 1868, our sister was united in marriage to Martin Greek, a soldier of the Civil War, and was the mother of four children, three daughters and one son, viz., Mrs. Ida Suts, of Celina, Mrs. Fanny Touvelle, of Youngstown, Ohio, Hazel, who died in infancy, and Frank Greek, near Celina, Ohio, eight grandchildren and two great-grandchildren, besides many other relatives and friends. Her husband preceded her in death November 22nd., five years ago, at the age of 89 years. Sister Greek was received into membership of the old Chickasaw Church in 1881, and was baptized by Elder W. O. Wilkin, then pastor of the church. Only one member of the old church survives. Since the death of Elder Henry Hole, in 1900, the church has held no meetings, he being the last male member, at whose home the meetings were held. During the last years of her meetings there met with her many prominent ministers, including Elders Carmel, Bartley, Peters and others. Sister Greek lived an exemplary life; a lover of home and home ties, yet was interested in civic affairs, and was loved by all who knew her. Death came as a repose from the effects of the infirmities of age. She died in the faith in which she walked for more than fifty years. A few days before her demise she called her family to her bedside and told them not to weep for her for she was willing to go and be at rest. She could say with Paul, For me to live is Christ: to die is gain.

Funeral services were conducted at the home

of her son by Mr. H. J. Jewett, of the Methodist denomination, an old friend of the family, as no minister of her faith was within reach. Mr. Jewett in his discourse paid a noble tribute to old age, and read from the Bible many passages which she had marked as especially dear to her. After the services her body was borne to its last resting-place, in North Grove Cemetery, by her six grandsons, to be awakened by the trumpet call of the resurrection.

Written by request.

M. V. PURDY.

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

Hubbell Brothers, N. Y., \$8; Mrs. M. N. Webb, Idaho, \$1; Mrs. Lucy J. Wilson, N. Y., \$5; "A friend" Va., (Christmas greetings) \$3; Elder V. R. Harris, Ark., \$1; W. E. Bryan, Ky., \$1; Elder Arnold H. Bellows, N. Y., \$1; F. H. Richardson, Iowa, \$3; A. D. Hughett, Wash., \$1; Sadie Price, Tenn., \$1; H. F. Cate, Kan., \$1; Carl P. Bennett, Md., \$2; Mrs. James E. Livingston, N. Y., \$1; T. L. Disharoon, Pa., \$1; Mrs. Duncan McCallum, Ontario, \$2; Mrs. Lena E. Wilson, Md., \$1; Paul T. Leigh, N. J., \$1; C. Stevens, Ark., \$1; Nellie M. Palmer, Maine, \$3.

POETRY.

VANCOUVER, B. C., Canada.

DEAR EDITORS:—I am inclosing a poem written by dear old sister Gillies, of London, Ontario.
Cordially yours, C. V. M. CUMMINGS.

Be thou my guide in danger's thrall,
And be my help when thee I call;
Prepare my heart to sing thy praise,
And be my strength when songs I raise,
Blest Lord, my life, my all

Dear Friend, be with me when I fear
Dark shadows' pall, forebodings drear;
Hold thou my hand, support my head,
And when in sickness make my bed,
Dear Lord, my life, be near.

Give me not to the tempter's sway,
Though nights be long, bring bright the day;
Remove the morning's hazy gloom,
Speak as to Mary at the tomb,
Blest Friend, my all, my stay.

Blest message on the morning air,
Our Lord is risen, the stone's no snare;
'Tis raiment made for His dear bride,
'Tis finished; he was crucified,
Dear Friend, with love so rare.

JESSIE M. GILLIS.

MEETINGS.

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.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

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

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

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

GEORGE L. WEAVER, Pastor.

SALEM OLD SCHOOL BAPTIST
 CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

(MRS.) EMMA E. BRUNOW, Clerk.

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

S. B. MOFFITT, Moderator,

J. B. SALLEN, Clerk.

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

JOSHUA T. ROWE, Pastor

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

J. W. HAYNES.

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

S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Church Clerk.

DROPSY REMEDY.

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

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

"FEAST OF FAT THING"

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

Cloth binding 75c each. Paper covers, single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and all to the same address. Cash in all cases to accompany the order. Address,

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

J. E. BEEBE & CO.

MIDDLETOWN, N. Y.

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

(MRS.) MILDRED D. GORDY.

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. 101. MIDDLETOWN, N. Y., MARCH, 1933. NO. 3.

CORRESPONDENCE.

SALVATION IS BY GRACE.

(EPHESIANS II. 5-8.)

BEFORE God made man he prepared a way to save him. When man sinned, God knew before that he was going to sin, so he had prepared to save him. Christ was as a lamb slain from the foundation of the world. Isaac represented Christ. Before Abraham went upon the mountain to offer his son for a sacrifice, or to slay him as such, God had prepared a sacrifice in the bushes of the mountain, of which Abraham did not know, to take Isaac's place. With God there is no past or future. He knew the end from the beginning. He knew all that had happened and all that would happen. From the fact that he knew all of this, it had to happen just as it did. Nothing happens by accident. It may be accidental to man, but to God it is not. Christ told Judas that he was going to betray him. He told Peter that he was going to deny him thrice. What if Judas had

been such a free agent that he had changed his mind and failed to betray Christ as he said he would? What condition would the world be in to-day? What if Peter had not denied Christ as he said he would, what would that have made Christ? What if he only denied him once, that would have been bad enough; and what if he had been such a free moral agent that he decided not to deny him at all? This would have been awful for Christ. These free moral agents do not know what an awful fix the world would have been in if man had as much power of choice as they say he has. It is not in man to order his steps. His bounds are set and he cannot pass them. He cometh forth as a flower and as the grass he is cut down. The young die as well as the old. His days are numbered. He cannot make one hair white or black. Man is the clay. God is the great potter. He maketh one vessel to honor and one to dishonor. Man is frail, God is all-powerful. God can do with man whatsoever he desires. God

is either stronger than man or weaker than man. The way the free moral agents have man is that God can only do with man what man lets him do with him. This looks as though man is just as strong as God, and stronger.

What is grace? Most all believers, learned and unlearned, say it is the unmerited favor of God bestowed on some one or an object. If it is bestowed on man it is unmerited. If we say it is unmerited, why do we say man has to do something to get God to bestow it upon him? They say if you do not believe, God will not save you. How inconsistent this is with the true teaching of the Bible, which says that by grace are ye saved, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. While we were yet sinners, or even dead in sins, God quickened us together with Christ, (by grace are ye saved). Christ's shed blood saved all that are saved and all that ever will be. Visibly this was done nineteen hundred or more years ago, but in the mind of God it was done before the world was made. They say you have to believe to be saved. Christ died before any of the people who are here now could believe. They could not believe in him because they were not here. Furthermore, if the baby had been here he could not believe, because he would not have known enough to do so. Christ did not come

to save the righteous people, but sinners. For who would die for a righteous person? It was said, In sin did my mother conceive me, and I was shapen in iniquity. They go forth as soon as they are born speaking lies. When we have done our best as servants of God, our righteousness is as filthy rags. Because we are sons, he has sent forth his Spirit in us crying, "Abba, Father." Because we are sons of his choice he has given us his Spirit. Not because we were so good, but because we were his sons. God is all-wise and independent and happy. He was this before he made man, and if he change not, he is still the same, and ever will be while the years of eternity roll. It is said that in order that the purpose of election might stand, the children had neither done good nor evil, Esau have I hated, Jacob have I loved. Whom he will he hardeneth and on whom he will he will have mercy. Man cannot make God do anything and he cannot keep him from doing anything that he wills to do. God made choice of Abel over Cain, because this was his way and according to his plan. By faith Abel was made to offer a more excellent sacrifice than Cain. How did he get this faith? Faith is the fruit of the Spirit. It is one of God's gifts. The Spirit itself is a gift. Man cannot pay for the Spirit by repentance. The gifts and the calling of God are without repentance. Man cannot repent with godly sorrow without the Spirit. Anything man may do that will be accepted by God as righteousness must be worked in him by the Spirit of Christ.

Before the ascent of Christ to heaven and under the law, God had some mysterious way of making his will known to man. His Spirit will guide us into the ways of all truth that he would have us to know. He knows what we want and what we need before we ask him. Man cannot say that Jesus is the Christ but by the Spirit. Man does not know what to ask for only by the Spirit, or as the Spirit gives him utterance. God made choice of Noah because he wanted to. Not because he was so good, but because he was on the program of his choice. There must have been many more people there in that country besides Noah and his family, but these eight are the only ones that went into the ark. God chose Abraham from among his own people and said he would show him a land that he did not know and he would give it to him, not because he was such a good fellow, but because this was God's way and in his plan of redemption. God made choice of Joseph and let his brothers sell him down into Egypt, that life might be preserved. This looks very bad for Mr. Moral Agent. But Joseph told them they meant it for evil, but God meant it for good. These boys had to do just what they did not seem to have any desire to do. God's people and the devil's people are always willing to do just what they are to do to serve their masters—God or the devil. God's ways are not our ways, neither are his thoughts our thoughts. His thoughts are as high above our thoughts as the heavens are above the earth, and his ways above our ways as the east is

from the west. His ways are past finding out, but his secrets are with them that love him and keep his commandments. It was said that Abraham was God's friend. He said, How can I hide this from Abraham? God reveals many things to his faithful servants that he never lets others know. God has two kinds of calls: a general and a special. All men are in the general call. Only a few answer the special call. Many are called, but few are chosen. The gospel is to be preached to all, but only those are going to hear it and answer its call whom the Spirit pricks in the heart and causes to repent. They cannot repent in the spiritual sense of the word until the Spirit quickens them into life. God quickens whom he will and whom he will he hardeneth. God is not like man. Some rich men build large houses with rooms that likely no one ever uses, but God has better judgment than that. He made heaven and hell. He has a use for both. When the last saint gets into heaven, wherever it is, then heaven will have its portion of man's generation of the redeemed whose names were written in the Lamb's book of life from the foundation of the world, and who have washed their robes in the blood of the Lamb. The same will be true with the devil and his followers who have done evil. When the last one is in this lake of fire, then will the door of hell be closed for evermore, and Christ, who has the keys of death and hell, will need no more to let any into hell or death. The free moral agents say you can go to heaven if you want to, or you can go

to hell. How foolish this sounds to one who has read the Scriptures carefully and prayerfully. If you were working in a bank and no one carried the keys to the vault but the president of the bank, would it be wise to say to the employees that they could get into that vault any time they wanted to, knowing at the same time that the president was the only one who had a key or who could work the combination? The doors of heaven and hell are not to be compared with even the best of vaults in strength and durability, not even a United States Government vault. Christ said he had the keys of death and hell. He further said that he was the door to heaven. In the last case, he not only has the key, but he is the door and the key. In other words, he is the whole thing. Now let us use a little common sense. If what I have said above is true, you cannot get into hell unless Christ lets you in, and you cannot get into death unless he permits you to do so. Ye shall seek death and it will flee from you. Many have wanted to die at times and could not, or did not. Many children are coming into the world without their consent, and many are going out in the same way. Life is no chance work. Life is real and sure. God did not ask Adam to let him make him. Adam had nothing to do with God making him, neither did he have any choice as to staying in the garden when God was ready to drive him out. God does not take a man by the hair of his head and pull him into heaven, nor take a club and drive him into heaven, but when he de-

termines that a sinner is to come into the fold the things that he does are just as strong and forcible as the two things just mentioned, and more so. When a big engine is standing on the track with steam up to the moving or running point, it may have a long string of cars attached to it and when the steam is turned on the driving wheels may turn around several times in one place, the engineer puts a little sand on the track, and although it looks as though it did not want to go, soon it is thundering down the track at high speed. The prodigal son may not have wanted to come home, but when hunger began to pinch him very soon he was found on his homeward march, and he did not stop until he was in his father's arms. The king may not have wanted to serve Daniel's God, but when the Son of God turned the light on him he came down off his royal throne. Abraham might not have wanted to leave his folks, but when God called him he was soon found stepping out upon the plains. Lazarus had been dead four days, and even stinketh, but when Christ called him he came out with his graveclothes on. The people who were in their graves when Christ was hanging on the cross may have been resting easy in their graves, and may have wanted to remain there, but when the Son of God was raised from the dead they came walking forth into the city. God does not have to take a man by the hair or drive him with a club, but only to call him, create a condition or turn on the search-light. Anything that God does to bring a sinner to him is just as forcible as this

club and hair of the head proposition. His arm is not short. He spoke the worlds into existence. He said, Let there be light, and there was light. He has counted the sands of the sea-shore and has weighed the earth in his scales. He can dip the sea dry with a spoon. Before the hills in order stood, or earth received her frame, from everlasting to everlasting thou art God. From eternal years the same. What is man that thou art mindful of him? Man is never willing to come into the fold of God until the Spirit makes him willing. For it is God that worketh in you both to will and to do of his good pleasure. God may save a man without his will, but he does not reveal himself to man against his will, for he says, My people shall be a willing people in the day of my power. My sheep hear my voice and a stranger they will not follow. My word is gone forth out of my mouth and it will not return unto me void, but will accomplish the thing whereunto I have sent it. When Paul was holding the clothes of the men that stoned Stephen to death he was just as much saved, as far as his eternal salvation was concerned, as he was when he stood before King Agrippa. The difference was he had not been converted and the knowledge that Christ had died for him had not been made known to him. He said that God had chosen him from his mother's womb to preach the gospel to the Gentiles. As it was with Paul's conversion, so it is with every sinner that is or ever will be converted. He was saved by Christ's shed blood. All men were benefited

by Christ's death, but the Bible says he shed his blood for many. It may have been just as easy for the apostle to have said "all" as it was to say "many," but being guided by the Spirit, he said just what the Spirit wanted him to say. He did not talk as Mr. Free Moral Agent. He said what he meant and meant what he said. He shed his blood for many because many have been saved by his shed blood. All for whom his blood was shed will be saved, for while he was yet dead in sins he quickened us together with Christ, (for by grace are ye saved). Many will go to heaven if only here and there a traveler. Thousands are finding their way to hell and may go in thereat. Heaven is made for all who have gone there and for all who will ever go there. On the other hand, hell is made for all who have gone there and for all who ever will go there. All who were in the house of the Israelites the night the angel passed over were benefited by the blood on the door post, and the death of the lamb, but all of them did not enter the promised land. Christ told Nicodemus he must be born again. He did not understand what Christ meant. Many leaders and lay members of the church do not know any more about the new birth now than they did in the time of Nicodemus. All who are born of the Spirit, or ever will be, are saved. What had John the Baptist's mother done that was so good to cause God to honor her with the birth of John? What had Christ's mother done that was so good to cause God to honor her with the birth of our Savior? This is God's way, and it is

according to his plan. These two women were not even asked to be willing to such an arrangement. They were told what was going to happen and both of them seemed to be willing to the plan. My people shall be a willing people in the day of my power. Every sinner that is truly born of God is born somewhat similar to Christ. The Spirit overshadows him and quickens him into spiritual life and he comes forth a new creature. We had nothing to do with our natural birth, and it is more reasonable to believe we will have less to do with our spiritual birth. We know so little about our natural birth that we did not even know when or how we were born. We could not even choose the family we were born in. When we found ourselves ten or fifteen years after our birth, we had to even be told the name of the family we were born in. How little man knows, even about himself. How can he know the mind of God? Even God's humblest servants are not permitted to know the mind of God. Whom he will he quickens, and whom he will he hardens. He told Moses to go and tell Pharaoh to let his people go, but he said he was going to harden Pharaoh's heart so he would let his people go. He said he would send strong delusions on some that they might believe a lie: that they might be damned who believed not the truth. Man is God's creature. He made him and can do with him whatsoever he desires to. He can take him to heaven or send him to hell. God has just as much power over Satan as he has over man. Christ has

chained Satan for a thousand years, and it is reasonable to believe that he could have chained him for a thousand years longer had he so desired. Man never was, and never will be while on earth, his own free moral agent. The devil himself is not his own free agent to do just as he pleases respecting right or wrong. No agent is free to do as he pleases with the company's business. The word "agent" itself suggests a person ruled by a higher power than himself. It is supposed that an agent will do whatever his employer or master tells him to do. Jonah did not seem to be his own free agent; the Lord told him to go to Ninevah. He did not go at once, but he went. Paul was on his way to Damascus to arrest God's people, but when the Lord struck him down, and turned him around, he was glad to do what the Lord wanted him to do. God does not have to reveal himself to his people against their will, for they are all willing in the day of his power. They may seem to draw back as did our Savior, but he said, Not my will but thine be done. Every true child of God has this same will in him. If man cannot be saved unless he believes, he is in a bad fix, for Christ has died once for all. He has made one offering, and all who were not included in that offering are forever lost. Many were in that sacrifice who have not known it, yet. They will all come in, in the dispensation of time, each one in his own time as God sees fit to reveal himself to them. The free moral agent says that if Christ has saved the sinner there is no use preaching to him. Christ

did not tell Peter to make any sheep, but he said, Feed my sheep. A shepherd is not to make sheep, but to feed them. The harvest truly is great, but the laborers are few. He did not tell the preacher, or any one else, to scare the laborers into the field, but, Pray ye to the Lord of the harvest that he may send forth laborers in the field. We get in a hurry for people to come into the church, and they come in without being sent in by the Lord of the harvest, and they do not stay. The preacher is to preach to all, but the Spirit is to do the bringing into the church. We have many in the churches that man has brought in, and they are two-fold worse than the child of hell himself. They are in man's church, not God's church. To get into God's church one has to be born in it, and this birth must be brought about by the Holy Ghost. Not of the will of man, nor of the will of the flesh, but of the will of God. These births cannot be hurried. The preacher has much to do if he preach the gospel as it should be preached. He should feed God's lambs and his sheep. If he does this as it should be done he will not have time to make any sheep.

Christ is a great magnet. He said if he be lifted up he would draw all men unto him. This certainly did not mean he would take or draw all men into heaven, or that all would be saved. If a man come to Christ at all he must be drawn. So all who come to Christ at all are drawn to him by himself, through the Holy Spirit. God has elected all who have been saved and all

who will be. He is an everlasting Father, so he must always have some children, and these children are everlasting children. Their lives were hid with Christ in God before the world was made. Those he foreknew he also called, and those he called he also did predestinate to be conformed to the image of his Son. God has always had a people by choice. They have been stepping on the stage of action as we know since the days of Abel. Abel was God's first martyr.

A. E. CLARK.

PARSONS, Kansas.

PLEASANT HILL, Mo., Jan. 26, 1932.

DEAR READERS:—Since my note in the SIGNS of January 1st, 1932, my correspondence has increased until it has gotten to be a task, and as I am in harmony with the editorial of said number, written by brother Lefferts, I would just like to write my mind and tell why I believe as I do, then the incident is closed so far as I am concerned.

Elder Gilbert Beebe in his prospectus gave the saints in his day certain statements in which he (as well as the brotherhood) set forth the Baptist belief as they understood the Bible teaches the doctrine of the church, and, so far as I know, the SIGNS has consistently contended for that truth for one hundred years. A departure from any of those declarations would be leaving the doctrine the Baptists declared for in the start, and we do not care to do that. The Old Baptists are good enough for me. As brother Lef-

ferts says, it is good to have our minds refreshed. I have never understood that anything but a sinner needed salvation, nor have I ever thought that any impurity could come from God, Christ, heaven or immortal glory. I always (since I thought) thought the created man was the lawbreaker and he became ruined by transgression, and if there was a sinner he (the created man) was it. While I believe you must look to the Rock from whence ye are hewn, you must also look to the hole of the pit from whence ye are digged. I can but believe what David says in the one hundred and thirty-ninth Psalm, fifteenth and sixteenth verses. Here David is talking of substance, and that they were written when as yet there was none of them. "Them," more than one. Job xiv. 10: "But man lieth * * * * and where is he?" Twelfth verse: "So man lieth down, and riseth not: till the heavens [Jewish and gospel] be no more, they shall not awake, nor be raised out of their sleep." A long time; but he that dies shall not be awakened, nor raised until the heavens pass. In the 15th verse Job says, "Thou shalt call, and I will answer thee: thou wilt have a desire to work thine hands." God created man of the dust, and he (man) is the work of God's hands. Job will wait all the appointed time, but when God calls Job will answer, and so will every redeemed sinner, and these sinners are the ones lost by the effect of sin, they are redeemed; they are cleansed by the blood of Jesus. They needed salvation. No, not from that eternal life the Father

gives, or did give them in Christ before the world was; that eternal life never has and never will sin, but in the Adamic life they never do anything but sin. But let us try to stay with the creature man. Do you think Job understood what he said in the nineteenth chapter, twenty-fifth and twenty-sixth verses? "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." This is the hope of those old prophets, and they say they know it. This, too, is my hope. This is a great mystery, but it is no greater than "God made Adam of the dust of the ground." Death is no greater mystery than life. I might ask, What is your hope? I think every one who hopes for heaven would reply, To see Jesus and be like him and to be with him. Psalms xvi. 10: "For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption." Of course this is speaking of Christ, but as he is the head it takes the body to complete him. Just preceding this, verse nine: "My flesh also shall rest in hope." Mine, too.

Now with these few witnesses we are going to leave prophecy, and go to where the work was really done. But please do not forget Enoch and Elisha. The prophets spoke of a certain One that should come, and when he cometh they should hear him, for he should speak as never man spoke. The waters and the wind obeyed him. He even had power over leprosy. Yea, when he

said, Lazarus, come forth, the dead obeyed him. And this One came to save sinners. He had all that was necessary to do the work, and with his last speech he said, It is finished. Then sinners are the ones, and the only ones, Christ came to save. God gave the law to Adam; not a spirit, but a man that he (God) had formed of the dust of the ground, a man that ate fruit, the only man in the world. That same man broke the law, violated, transgressed it, thereby becoming a sinner. He and his offspring are the only ones I ever heard of. I do not believe there are others. They incurred by disobedience trouble, disappointment, sickness and death; every ill the flesh is heir to. Sin is a transgression of law. Man transgressed the law God gave him, consequently he (Adam) is the sinner, and he and his children have been given this same heritage even down to now. This Adam and his children God saw when as yet there was none of them, and out of that number before time God chose, or elected, vessels unto mercy and sent his own Son in the fullness of time to redeem them from sin unto salvation. Their eternal life never did need a sacrifice for sin, because it is also their hope, Christ in them the hope of glory. I have found no man yet who needed salvation but the sinner, and no sinner but the Adamic man. There is nothing comes from above but that which is pure. Therefore, there is no need of an offering for anything we receive from above. Jesus came into the world at *the* time, lived, proved himself, that he was verily God and man. He tells what he came to do. He not only tells it, but proves it. He told Mary she should see the glory of God if she but believe, and when he resurrected Lazarus *this was* the glory of God. Then *how* say some there is no resurrection? The third and appointed morning he arose, and many bodies of the saints (not the saint, spirit or life) arose with him, and were the first ripe fruits of the harvest, and when presented to God as such by One that could and did fulfill the law they then insured the full harvest. There were those at that time who did not believe in the resurrection, to wit, Thomas, but he was effectually converted without the demonstration he demanded. Then the teachers that were called and qualified began to teach, and we will notice their teaching just a little. We begin to see some persecution manifest in Acts xvii. 18. Here it is said Paul preached Jesus and the resurrection. In Acts xxiii. 6, 7, Paul preached the resurrection of the dead. Not of Jesus only, but of the dead. There seems abundance to prove the resurrection of the dead, and of course nothing else could be resurrected, so I reckon we better see what we really do hope for. Thus we will now try to connect the resurrection with that which is to be resurrected. There were people who believed the resurrection was past. I think myself many *bodies* of the *saints* arose when Christ arose from the tomb. The apos-

tle Paul when he was old, expecting to pass on, looked on the whole creation of men groaning and in pain together, and not only them, but even the apostles, all waiting for something. So we are in that very condition. We, too, are waiting for something. What is it, brethren? It is the adoption: to wit, the redemption of our *mortal* bodies; not spirits, nor eternal life. The creature (created man) shall be delivered from the bondage of corruption. Adam, the created man that goes to the dead, is the one the grave must deliver. He is the very character that is sown a natural body and is raised spiritual; sown mortal and raised immortal. Then, and not until then, shall we be in full possession of the victory; and any one who does not hope to be resurrected in the likeness of Christ, must be without the Spirit that raised Jesus from the dead. For just as surely as the Spirit that raised Jesus from the dead dwells in you, the Spirit that raised Jesus from the dead shall *quicken your mortal body* by his Spirit that dwells in you. Oh, I do so hope that I am of that blessed number. No, I do not know what I shall be, but I have the blessed assurance that I shall see him as he is, and be satisfied.

Now I shall rest in this blessed assurance. May the God of all grace comfort his little tempest-tossed and tried ones with the blessed truth, that when we see him we shall see him as he is, and be satisfied.

Yours in hope of a better resurrection,

T. E. ATTEBERY.

DANVILLE, Virginia.

DEAR SON:—I am sending you some thoughts, and if you have time to look them over and think them worthy you may have them published in the SIGNS; if not, destroy them, and it will be all right with me. When the apostle Paul said he felt to be less than the least, he did not lack much of getting into my class. I much enjoyed your good letter, and want to have it published whenever you say to.

“Who touched my clothes?” These words are found in the fifth chapter of St. Mark, and are the language of Jesus. I wish to say that the entire chapter is a very interesting one to me, and I will note, or mention, some of the things that took place at that time. When they came into the country of the Gadarenes and he was cast out of the ship, immediately there met him (Jesus) out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains, for it had been tried, and he would break them, and no man could tame him. Now we have in this instance a picture of the worst case of insanity, almost, that is on record in all history. No ghost story written by the most expert novel writer will compare with it. Think of a man crying day and night and cutting himself with stones. Now you who have visited an insane asylum have some idea of such human beings and of their sad condition, many of them hopelessly afflicted, but here we see the power of almighty God made manifest in healing and saving such characters,

showing he has the power to heal all manner of diseases and also to forgive sin. Oh what a precious Savior poor sinners find in Jesus. Now when Jesus cast out this evil spirit he asked his name, and he said, My name is Legion, for we are many. Now to notice the miracle of the unclean spirits, how they entered the great herd of swine and crazed them so they ran violently down into the sea and were choked. This gives some idea of the positive destructiveness and hatefulness of sin that is abroad in our land and only bound and limited by the power of our God. But for fear of being extremely tedious to those who may read this, I will ask you to read the whole chapter, and if you love God I am sure you will be comforted by what it contains.

I will now turn to the words at the beginning of this article, with which I was so deeply impressed after reading the SIGNS and *Landmark*. The SIGNS just received, and I read Elders Keene's and Lefferts' articles. I was touched, not in the sense that virtue went out of me to them; no, indeed, but it seemed to awaken and comfort me so much that I was made to rejoice greatly in the goodness and mercy of God for the many able and precious gifts given to us by him, for so they are, here in touch with us, comforting us in both writing and preaching the gospel to poor sinners who feel hungry and poor. Now is not the gift of healing given to them in some degree, that they are at times enabled to feed and comfort our fainting souls when they write

of the wonderful works of Jesus and can really preach Jesus to a dying people, and when we know there is none other able to save our souls from an eternal hell? Then it is that we want to honor and glorify his holy name. But what a treasure is found in the gift of these dear ones, that we are able to touch them, touch one another, then virtue comes to each of us in a sense. You know Jesus says that when you do kind things, even give a cup of cold water to one of his children, you shall be rewarded, and that whatsoever we do to them, or for them, he takes it to himself. He is still in touch with them. I feel there are some deep and beautiful thought in these words, and if I had the ability to bring them out I would gladly do so, but, as Peter said to the blind man begging, Such as I have give I thee. Then the power of God was made manifest and he was able to see, or healed. My dear readers, are not the Scriptures yet full of the glorious promises of our heavenly Father? but is it not needful that we come in touch with each other that virtue may flow out, that the love of God may flow from heart to heart? Let us remember that Jesus' command is that ye love one another, so let us touch one another, as Jesus was touched by a feeling of our infirmities. Amen.

R. L. DODSON.

[THE foregoing letter, written by brother R. L. Dodson, to his son, Elder R. Lester Dodson, we feel will be read with interest by the household of faith.—ED.]

CASTLEWOOD, Virginia.

DEAR EDITORS:—I have to-day, as in many days past, been reviewing and thinking of the long life of the SIGNS, from the day of its great founder, Elder Gilbert Beebe, and how it has been kept alive and sustained against all the defame and missiles that have been hurled at it to injure it, yet it has outlived all those assaults for these many years, and I often think of its editors and contributors, who have been blessed with fruitful and gifted pens to write words of comfort to the dear people of God, and have been made able by the rich reigning grace of God to stand for the doctrine and faith once delivered unto the saints, and, happy thought, we to-day are yet blessed with such a medium of correspondence with its messages of love and union among God's people. Should we not feel thankful to the great Head of the church for such a paper, that is thus drawing the dear people of God together in one in the pure faith and love of Christ and the apostles? My poor heart is made to rejoice when I see how loyal the good brethren, sisters and friends are in trying to keep the paper alive, by donating to its support and to help send it to those of the flock who are not able to pay for it. I cannot find words to fully express to you how thankful I am to you for being so mindful of poor unworthy me as to continue sending me the good old SIGNS OF THE TIMES, for it is of much comfort to me. I read Elder Gilbert Beebe's book of Editorials when I was a boy, and after I got a home of my

own I subscribed for the SIGNS. I am in my seventieth year and very feeble and my memory is not very good, but if I have ever missed an issue I do not remember it.

Now here is what I wish to say: I want the paper to continue to live that it may comfort many of God's little children, and if the funds were so short you saw it was necessary to stop sending it to me I could not blame you. I would rather deny myself this great comfort than see the paper go down, or have the editors and publishers suffer on my account. I truly hope the good old SIGNS may ever remain the care of the Beebe family and live yet many years, and that it may continue to come richly laden with gospel truth to the lovers of Zion scattered abroad over the whole earth. I know it will live just as long as God has any use for it, and no longer.

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

CELINA, Ohio, Dec. 10, 1931.

DEAR BRETHREN:—I want to tell you how much I enjoy reading the writings of the different brethren all over the land. The SIGNS is all the preaching I get. I have not heard a sermon in fifteen years, but I hope I am thankful I have the SIGNS to read, and that I am able to see to read them at my age. If I live until April 8th I will be ninety years of age, and on a clear day I can read quite well. The SIGNS has been in our homes ever since the first issue. My father took it at that time, and after his death my

mother took it as long as she lived, but I did not know or care anything about that kind of reading then, but some time after I hope I was made to hunger for the truth as it is in Jesus. I was baptized in the year 1880 by our pastor, Elder Wilkins. We had a small church at that time, named Chickasaw Church. There were many ministers who came and preached for us, but they are all gone from this earth and I am left alone. I never even see a Baptist any more. My father and mother were Predestinarian Baptists, and my father was a minister of that order. I was in the dark for many years and my evil thoughts almost crushed me.

Yours in hope,
(MRS.) RHODA GREEK.

WILMINGTON, Delaware.

DEAR EDITORS:—I am inclosing two dollars, the amount due you for my subscription to the SIGNS OF THE TIMES. Please credit me with same, and accept my appreciation for your promptness in sending out your good paper. I fully realize how hard it makes it for you when subscribers delay in sending in their renewals. How nice it would be if all the subscribers would put forth equal effort in being prompt to remit as the publishers and editors are in sending out the paper. May God stir up our pure minds by way of remembrance of our duty toward one another in the one great cause of his kingdom, bearing one another's burdens, and thus fulfilling the law of Christ.

Trusting it may be the will of our heavenly Father that the good old SIGNS have a more prosperous season in the near future, so that it may continue to minister unto the poor in spirit words of comfort and edification, to the honor and glory of God. May the Holy Spirit guide, uphold and support the editors and all who may have a mind to contribute to the SIGNS its reading matter, is my prayer for Jesus' sake.

Yours in hope,

C. E. BENSON.

SOMERVILLE, Tennessee.

DEAR EDITORS:—My subscription is due, and I am sending it, with one dollar extra to be used as you need it. I wish I had one hundred dollars to send instead. I am shut up in darkness most of the time and without the SIGNS I would not get the few crumbs that sustain me, as the Bible is not opened to me very much. But I feel very thankful for the little, and when it is His time I shall get more. Living and working among those who do not believe in a God who made all things, evil as well as good, for his own glory and praise, is like living in a desert. If I did not sometimes get a few crumbs, glimpse a little greenness, and feel the gentle rain that revives and refreshes me, I would surely perish. I need God's grace every second I live and I pray he will keep me until the end of this life, then I shall see him and all the blood-washed throng, that is my little hope.

SADIE M. PRICE.

LEXINGTON, Ky., Jan. 5, 1933.

DEAR KINDRED:—I am inclosing six dollars for three subscriptions. I wish I could write something that would be of comfort to you all, but in my blind condition I am not able to do so. Much of my time is spent in going back over the years when I was able to meet with you, and I feel grateful for these pleasant memories. I am now in my ninetieth year and my health is very good, and in the warmer weather I am able to go to meeting, but the winter keeps me a shut-in. I want to extend my very best wishes to you all for a year of peace and prosperity, and may God's blessings rest upon each of the dear saints. I would love to hear from any of you at any time.

Yours in hope,

P. W. SAWIN.

ELKINS, W. Va., Dec. 13, 1932.

DEAR EDITORS:—As my subscription has expired, I am sending my remittance for another year. We surely feel we would be very lonely without the dear old SIGNS, which is such a great comfort to wife and me. We live in a good neighborhood, our neighbors are kind to us, but they are not our kind. They claim to be helping the Lord, but our desire is for the good Lord to lead us in the paths of righteousness for his name's sake. We hope we are in fellowship with Elder H. H. Lefferts, and also with the associate editors, Elders Dodson, Ruston and

Vaughn. We highly esteem them for the truth's sake, feeling to thank God for such able gifts to the children of God scattered abroad. May it be God's will to be their strength and support in their every trial. We dearly love the dear brethren and sisters who so ably write such comforting letters to the SIGNS, or to the faithful in Christ Jesus.

In hope of eternal life,

G. B. McCLANAHAN.

FERNDALE, Wash., Dec. 16, 1932.

DEAR BRETHREN:—I want to address you in love, for if we are born of God we are born of love, for God is love. Oh to be more like him is my constant prayer, but I am so weak and full of sin, surely there is no one like me. But they cannot keep me from loving them, nor hoping to meet them in heaven, where we can praise our dear Savior for what he has done for us while we have been so rebellious and stubborn. What a relief it will be when we shall be cleansed from all this heart-rending suffering on account of the sin which we long to get rid of but cannot, but he had told us that his grace is sufficient for us. This is my only hope, for in me there is not a redeeming feature.

Please find two dollars inclosed, for which extend my subscription another year, for it is all the preaching I get.

Your brother in hope,

DAVIS BURCH.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1933.

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GENESIS XII. 1-3.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

The language of the word of the Lord to Abram, as recorded above, we feel to call your attention to its wording and meaning with such ability as the Lord will give us understanding. We must know something of the meaning of words before we can grasp the expressions. The word "Abram" in its original language signifies an high father; the father of elevation. We note Abram was the son of Terah, and only one brother lived and was married, which was Nahor, but Nahor was

not in this command of the Lord to Abram. We are not to question why, but note the purpose of his commanding Abram, and in the command of the Lord he separated him from all his country, kindred and father's house, unto a land he had not seen. The outstanding feature was to elect Abram unto the purpose of the Lord, which was in the eternal mind and purpose of God before the world began, for of the seed of Abram, according to the flesh, Jesus was born. We see Abram raised above those of his own flesh to the wonderful purpose of God in salvation to all families of the earth. In his purpose we see he (God) would make of him a great nation, which was manifested as God testified to Abraham, that in Isaac shall thy seed be called. God spoke to Abram, saying, "I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."—Gen. xvii. 1-5. At the time of Abram's life when this was brought to his realization he was ninety and nine years. We know that according to the flesh of our day Abram was a very old man, and also that God's purposes must be fulfilled, and that his power is over all flesh. Abram was not limited to the meaning of the name, but God added to

that by which he was made the father of many nations. As is recorded in the twenty-fifth chapter of Genesis, all the days of Abraham's life were one hundred and seventy-five years, and his sons buried him in the cave Machpelah. As we pass on, God did not cast off all men except Abraham and Isaac, but in the line of Isaac shall the seed of Abraham be called. And God inspired men to write of his dealings with Isaac and his sons, and here we hear the word of God testifying that Jacob have I loved, and Esau have I hated, but according to the flesh Isaac loved Esau, but God's purpose was in Jacob, and he changed Jacob's name to Israel, which signifies power. God had prospered Jacob, that he was the possessor of much wealth and was the father of a great multitude. The name Israel signifies that Jacob as a prince had much power with God and men. (Gen. xxxii. 38.) We hope to call special attention to man having power with God and man later on.

We have God's word to Abram that he would bring him into a land that he would show him, which was the land of Canaan, which was to him and his seed. After Abraham passed away there came in the family of Jacob strange dreams, which were given to Joseph, as you are familiar with the reading, and also they caused an uprising in the flesh against God's servant Joseph, which brings us on through the life of Joseph in the house of Israel and the fulfillment of God's word in a natural sense dealing with men. This Israel was brought down to Egypt naturally to

manifest that the God of Israel was almighty. The travel of Israel down to Egypt their bondage and deliverance from the Egyptians through the Red Sea, the teaching they received by the triumphant power of almighty God, by which he had destroyed both horse and rider in the sea, and by the Spirit of the living God with them they sang the song of Moses and the Lamb. We do believe that the Spirit of the living God teaches his ways by the demonstration of his power. We read from the Scriptures of God's working among the sons of men bringing them into the fulfillment of his divine purpose. God inspired Moses to write the first five books of the Bible, and then the record of the Kings in Israel, then the prophets that received the word of the Lord and held up to Israel as a nation the Lord Jehovah. All that is testified in the Old Testament shows the triumphant power of God, by which all things were made to bow to him. Jesus said, Search the Scriptures, for in them ye think ye have eternal life, but they are they that testify of me. So all the dealings of God with the seed of Abraham were, to our mind, to prove his electing love, and his power to separate from the world his elect and appoint their way, that no man, or men, could hinder him. This seed of Abram is one nation, and Isaac is the chosen out of that nation, but to show Isaac was yet fleshly as a man was proven in the case of Esau, and on through we find similar relations proving God's predestinated purpose, and when God purposed Israel as a nation was dis-

solved. For there must be that which is holy set up, and that was the kingdom of God's dear Son, and the peace and increase thereof shall know no end. When the time appointed of God for greater things to be manifested than that of Israel according to the flesh Elizabeth conceived and the power of the Most High God overshadowed Mary, and by the Holy Ghost she conceived and bare a son, and before either of these two sons were born Mary visited Elizabeth, "and it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."—Luke i. 41-44. What glorious things were appearing? It was the dawn of a new day, and the dark shadows of the law and prophets were being ended and entirely new realizations were testified. We do not want you, dear reader, to think that we would infer that it was not the same Spirit that was making manifest these things that rested with Abraham and all his seed, for it was the same God. Abraham and all his seed were the creation of God, and Jesus and his kingdom were not of the seed of Abraham, but He was none other than the Son of God, and all who are born of him are of that incorruptible seed by the word of God, and are not of flesh and blood, for flesh and blood cannot inherit the kingdom of God. In Jesus Christ the one born of the seed of Abraham all families of the earth are blessed. And God gave of the multitude or great nation of Abraham the disciples as well as the prophets, and they each testified according to the measure the gift of God, and Jesus, the Son of God, as the fulfiller of all God's will that all families are blessed, declared, Other sheep I have, which are not of this fold, I shall also bring. We do believe that God chose in Christ Jesus his elect from before the foundation of the world out of every land, kindred and tongue, and all men are born of the first Adam and are by nature the children of wrath, the elect included, but by the imputed righteousness of God the elect of God are justified. John preached the kingdom of heaven is at hand, and was by the Holy Ghost given to discern between flesh and Spirit, and he commanded those to whom he preached to bring forth fruits meet for repentance, and those who did not bear that fruit he called a generation of vipers. We do not give any distinction between Jews and Gentiles according to the flesh, as Jesus broke down the legalities of law worship and all that worship God must worship him in spirit and in truth, for he doth seek such to worship him. The Spirit abode upon Jesus that identified Jesus as Son of God, and when John beheld him coming where he was baptizing, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the

world." Jesus demanded baptism of John, but John, feeling the weakness and depravity of his flesh, testified that he had needs to be baptized of Jesus, and asked, Why comest thou to me? Jesus commanded and John baptized him, and as he came up straightway out of the water the Spirit abode in a body liken to a dove and said, This is my beloved Son, in whom I am well pleased. After Jesus' baptism by John he called his disciples to be with and bear record of him. So we have the New Testament testifying of the man Christ Jesus and the power of the Father that was with him, and the way by which he offered himself without spot to God for the sins of his elect. The apostles declare that which they tasted and handled of the word of life, and were not commissioned any further, and the power of God that rested with them forbid all fleshly relations of men, and they were led by the Spirit, as Paul declares they should know nothing among them but Jesus Christ and him crucified. The Spirit teaches that denying of ungodliness and worldly lusts we should live soberly and righteously in this world.

There were others born of the first Adam besides those who were of Abraham's seed, and are united in God's salvation of sinners as much as those of the multitude herein mentioned. As is recorded, "The promise is unto you, and to your children, and to them that are afar off, even as many as the Lord our God shall call."—Acts ii. 39. We are minded to call your attention to the power of almighty God that rested with

Abraham as he was commanded to take the lad, the one God told him should be called his seed, and go yonder and worship. In which he offered up Isaac for a sacrifice, and God stayed his hand and presented the offering He had prepared, and not as Abraham had thought. The offering herein presented is a type of our blessed Savior that should be offered for sin, and by this offering sin was put away for all that were embraced in the offering, which cannot be changed, for it is God's work.

"In thee shall all families of the earth be blessed." The connecting link in this sentence binds Abraham's seed to all families of the earth, and as Jesus was born of the seed of Abraham according to the flesh, and was none other than the Son of God that should redeem out of every land, kindred and tongue under heaven, and bring them off more than conquerors, and the called of God contend for the same faith that was the moving power in Abraham, and all the way down the line from a righteous Abel to the present time. Shall men speak that God was not just in not choosing other men as he did Abraham? or that other women were unjustly used because Mary was the chosen virgin that should bear the Son of God? No. The Spirit of God in his people makes them thank and bless his holy name and feel that just and true are all his ways, and to realize that he is the almighty God and Jesus Christ is the Son of God. These virtues of his power separate men and women from the people of the world to

worship God in Spirit, of which Abraham was the type. The service of divine worship is not a mere form, but the manifestation of an endless life, being manifested as God's elect, and who is it that repliest against God? or who shall lay anything to the charge of God's elect? (Rom. viii. 33) or question, Why doest thou? The way of the righteous is evilly spoken of by those in carnality, and the carnally-minded are those, to my mind, that God said he would curse, and he would bless them that blessed Abraham, and all who are born of that incorruptible seed by the word of God are those who bless Abraham, and God blesses them, and they are the blessed of the Lord. This covenant of God was openly brought out among the sons of men, but God declared that he would make a new covenant with them in those days, saying, I will put my law in their hearts, and write it in their inward parts; I will be to them a God, and they shall be to me a people. These are the blessed of all families of the earth. What a wonderful God is the God of Abraham! All his works shall glorify his Son. The poet Watts, according to hymn number one in Lester and Durand's hymn and tune book, and number one in the Beebe hymn book, expresses reverence, which we feel to record:

"Eternal Power, whose high abode
Becomes the grandeur of a God;
Infinite lengths, beyond the bounds
Where stars revolve their little rounds.

The lowest step around thy seat,
Rises too high for Gabriel's feet;
In vain the favored angel tries
To reach thine height with wondering eyes.

Lord, what shall earth and ashes do?
We would adore our Maker, too;
From sin and dust to thee we cry,
The Great, the Holy and the High.

Earth from afar has heard thy fame,
And worms have learned to lisp thy name;
But oh the glories of thy mind
Leave all our soaring thoughts behind.

God is in heaven, but man below;
Be short our tunes; our words be few;
A sacred reverence checks our songs,
And praise sits silent on our tongues."

These glorious things are recorded to express some of the glorious things that are spoken of Zion, city of our God. Oh that all men would praise the Lord.

C. W. V.

CIRCULAR LETTERS.

(Written by brother G. R. Tedford)

The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 7th, 8th and 9th, 1932, to the churches of which she is composed, and to the associations and meetings with which she corresponds, sends greetings.

DEAR BROTHERS:—In writing you this, our annual Letter, we desire to be led by that Spirit which is the discerner of the thoughts and intents of the heart, so that our communication shall be of such as shall touch the heart of every one who has been made to know the law of God, and has also been made to know Him who is the end of the law, for only those who have been made to know the truth that shall set us free can rejoice in a complete Savior. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so then they that are in

the flesh cannot please God. Now, if we have been made to know Christ, who is the end of the law, we have also been made to know that our carnal mind is enmity against God. If Christ be in you the body is dead because of sin. Once, dear brethren, we rolled sin as a sweet morsel under our tongues, but now sin has become exceeding sinful. Once we only knew of the natural religion which the world is full of. Then we thought we were strong in ourselves and could do something to bring God into subjection to our natural wants and wishes, but now we hope we have been made weak in ourselves and strong in Him who is the end of the law and have been made to mind the things of the Spirit of God, to hunger and thirst after righteousness and to glorify Him who is our all and in all. By the law is the knowledge of sin. We see that we are daily chastened because of sin, this gives us hope, because we are told that if we are without chastisement then are we bastards and not sons. But we find the chastening of the Lord is not joyous, but grievous. Now, the knowledge of this is the teaching of the Spirit of God. If any man have not the Spirit of Christ he is none of his. We know that, dear brethren, we doubt if ever we have been made to know anything about the Spirit, which is joy, peace, longsuffering, gentleness, meekness, etc., to know anything about that Spirit that overcame the world. But these anxious thoughts are evidence of life. When we are weak in ourselves we are strong in the Lord. We must become as a little child or we cannot see the

kingdom of heaven. It is when we are brought low that he helps us. Our carnal nature is proud, the flesh loves its own. It does not hunger and thirst after righteousness, neither is it in harmony with God's laws or anxious for the rebuilding of God's kingdom or the welfare of God's people. Satan appears as an angel of light and would have us believe that there is no God, and that the religion of Jesus Christ is all a delusion. But His grace is sufficient for us. While we are weak in ourselves we are strong in the Lord and are made to rejoice that there is no power but of God and that all power is ordained of God. We are kept by the power of God unto salvation. He leads us in a way we know not, in paths we had not known, and while we know that his ways are not our ways, shall we not be glad, knowing that all things work together for good to them that love God, to them that are called according to his purpose? Therefore, dear brethren, let us take courage and pray that we may be led by the Spirit of God into all truth, that truth which shall set us free. As many as are led by the Spirit of God they are the sons of God. We have not received the spirit of bondage again to fear, but have received the Spirit of adoption, whereby we cry, Abba, Father. 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 Jesus Christ. What a glorious thought when brought home to our hearts, that nothing can separate us from God's love. Do not

we love him because he first loved us? May we be made to so love him that we may keep his commandments and walk in peace. Farewell.

D. L. TOPPING, Moderator.

GEORGE R. TEDFORD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 7th, 8th and 9th, 1932, sendeth christian greeting and salutation.

DEARLY BELOVED IN THE LORD:—
Through the goodness and mercy of God we have been blessed to meet again and receive your messengers and correspondence. We feel that God has been gracious to us and blessed us with that peace that passeth all understanding. Brethren D. L. Topping and Arnold H. Bellows were with us and preached Jesus Christ and him crucified, which we all enjoyed.

This Association is composed of the Whitefield and Bowdoinham Churches. There is a church not walking in order, and we had to declare nonfellowship for them. They went out from us, but they were not of us; if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us. (John ii. 19.)

Due notice of our next meeting will be given later.

D. L. TOPPING, Moderator.

GEORGE R. TEDFORD, Clerk.

OBITUARY NOTICES.

SISTER SARAH ANN McCOLL died at the home of her son, Dr. Thomas H. McColl, Tilbury, Ontario, November 12th, 1932. She was born in Lobo Township in the year 1846, and was the daughter of Duncan and Sarah McIntyre. On January 8th, 1874, she was married to Samuel T. McColl, who passed away in April, 1877, leaving the widow and a two year old son, Thomas H. Besides her son, Dr. McColl, and his wife, with their two children, Marion and Duncan, of Tilbury, she leaves a brother, James G. McIntyre, of Clearwater, Manitoba, and many relatives and friends to mourn their loss. She was a worthy member of the Covenanted Baptist Church for sixty-two years, being baptized by the late Elder William Pollard, July, 1870. Her christian experience went back to her childhood days. We have heard her tell that when a child she loved to listen to the aged saints who gathered in the home of her aunt, where she then lived, and when bedtime came, and her aunt would suggest that it was time for her to retire for the night, she would sometimes wish that she could stay and listen, wishing she could hide away like the cricket in the hearth, and listen to such conversation. The Lord spoke peace to her soul while she was still in her youth, and one of the aged brethren, to whom she told her exercise of mind, counselled her to tell it to the church, for, said he, the church, should they receive you, will be a tower of strength to you at times. She often said afterwards that she had proved his counsel true, especially while walking the slippery path of youth. Like many of her brethren, she lived to prove that "Zion is chosen in the furnace of affliction," that trials must and will befall, yet God's grace was sufficient for her. As David, she could say, Lord, I have loved the habitation of thy house, and the place where thy honor dwelleth. Her delight to the end of her days was to be with her dear brethren, especially in public worship, even though she had to travel over fifty miles to do so. Not a few looked upon her as a mother in Israel, to whom they could unbosom their spiritual travel, knowing that in her they always had a sympathetic friend. In her last illness she was confined to her bed ten days, growing weaker each day. The writer was favored to be with her the greater part of two days before she died; we found her filled with a calm but holy joy at the prospect of soon departing from this world of sin and gloom. She recounted many of her past trials, which at the time were hard to endure, yet the Lord upheld her, and at the close of her life she could say that the Lord had done all things well. The unity of God and his people in Christ, was in her conversation much of the time, and she repeated part of the seventeenth chapter of John, which was very comforting to her. She was humble minded, and while there was much in her

walk and conversation to be commended, for the Lord had blessed her in spiritual things above many, yet the day before she died she said to me, "My dear brother, in a few days you will preach my funeral. I want no eulogy, except to say that I was a poor sinner, saved by grace. Our sympathy goes out to her dear son and family, who made her comfortable, and happy to be with them so many years, by their loving, thoughtful consideration. May the Lord reconcile them to their loss. When we left her the afternoon before she died she breathed a prayer that the Lord would bless us, and prosper our ministry, and build up his church in Canada. She left instructions that the twenty-third Psalm should be sung, and the seventeenth chapter of John read at her funeral service, which took place at the Duart meeting-house, the writer speaking from the tenth verse of the seventeenth chapter of John to a large and attentive gathering of relatives, brethren and friends, who loved her in life and mourned her in death. Interment was in the McColl cemetery, at Aldborough, Ontario.

G. R.

I am pained to report the death of **ALVAH CROSS**, at his home, in Lexington, Greene County, New York, after a three days' illness of pneumonia, on January 10th, of the present year. Deceased is survived by his wife and five children, also by three brothers and his father. The funeral services were held at his late home January 13th, 1933, the writer officiating. The interment was in the cemetery at Lexington. Mr. Cross was not yet thirty-nine years old, and was therefore in the prime of manhood, and had, according to view of men in a natural sense, many years of life ahead, but the will of God was otherwise, and he was stricken with a disease that would not yield to treatment when it would seem that he was most needed by his family, and life had so much to offer. But we are comforted by the fact that God is too wise to err and cannot be unkind, and this seemingly untimely death is but a part of the all things that work together for the welfare of true believers and for the glory of God. The deceased was married in 1933 to Miss Anna Patterson. He had lived all his life in Lexington, and was a most exemplary man in all his walk of life. His kindness as a neighbor and friend, his devotedness to his family and his clean life and sterling qualities of character made him a man worthy of the confidence that was his to receive, and of the love of those who knew him most. He was interested in the truth, and believed in salvation by grace, without creature effort, and received comfort from the preaching of ministers of the Old School faith, though he never united with any visible church organization. Much sympathy goes out to the surviving relatives.

ARNOLD H. BELLOWS.

SOLOMON TAYLOR was born in Franklin County, Illinois, October 14th, 1845, moved to Kansas in 1866, where he was married to Mary Jane Sater. He crossed the plains in 1873, and settled at Prairie City, Oregon, until the spring of 1877, when he moved to Boise Idaho, and located on Mann's Creek, near Weiser, Idaho. He was engaged in farming and stock raising. To his first marriage were born six children, two boys and four girls. One son, Frederick I., preceded him in death a few years ago. The remaining children are Carter, of Weiser, Idaho, Mrs. Emma F. Louis, of Oakland, California, Cassal E. Pence, of Fayette, Idaho, Mary O. Hines, of Provo, Utah, and Harriett E. Walker, of Oakland, California. His first wife died several years ago and he married Mary Hogg, to which union three children were born, two boys and one girl. Mrs. Emma Webb is the only one of his brothers or sisters living. He is also served by several grandchildren, and many friends mourn his departure. He joined the Primitive Baptist Church in the eighties, and was a faithful brother, a man who relied upon the sovereign mercy of God. His word was his bond, and what he said you could rely upon. He died at Weiser, Idaho, December 26th, 1932, at the age of 87 years, 2 months and 12 days.

Written by

D. E. ROBISON.

ELIZABETH FRASURE HALL was born September 24th, 1856, near the present post office of McDowell, Floyd County, Kentucky, and died at her home, in Vernonia, Oregon, February 5th, 1933, at the age of 76 years, 4 months and 12 days. She is survived by her husband, Wilburn Hall, to whom she was married January 27th, 1876, in Floyd County, Kentucky. To this union were born ten children, six sons and four daughters, seven of whom survive. They are: Mrs. Isabel Counts, Vernonia, Oregon, John Hall, Idaho City, Idaho, Evan Hall, Waldport, Oregon, Andy Hall, Vernonia, Oregon, Mrs. Hala Lindquist, Burley, Idaho, Lee Hall, Vernonia, Oregon, and William Hall, Boise, Idaho. Also surviving her are twenty-four grandchildren and seven great-grandchildren. She resided in Kentucky until the year 1903, when the family moved to Rainer, Oregon. They located in the Nehalem Valley in the year 1904, and she made this her home, except from 1912 to 1919, when they lived in Idaho. She joined the Antioch Church of the Primitive Baptist faith about the year 1888, in Floyd County, Kentucky. She was baptized by Elder W. D. Martin, and she remained a faithful member of the Primitive Baptist Church until her death. The sister had been in poor health for several years, and about eight days before her death she had a stroke, from which she never rallied. All was done for her that loving hands could do, but the time had come when the Master said, "Child, come home," and she sweetly fell asleep, without a struggle. The writer was

called to conduct the funeral services, using for a text 1 Corinthians xv. 51: "Behold, I shew you a mystery: We shall not all sleep." The services were attended by a large gathering of relatives and friends, and were held in the Congregational church-building. The remains were laid to rest in the Vernonia Cemetery, there to await the call of the Master, when this mortal shall put on immortality. May it be our happy lot to be included in that number, is the prayer of the unworthy writer.

S. B. MOFFITT.

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

Mrs. Anna S. Voorhees, N. J., \$3; Mrs. Mary B. Keogan, N. Y., \$2; "A friend," Mich., \$3; Mrs. A. T. Jones, Mich., \$2; "A friend," Ontario, \$1; J. S. Adams, Va., \$8; Durwood H. Bradley, Texas \$1; E. H. Winchell, Mich., \$3; Jerome Britton, Pa., \$1; George R. Tedford, Mass., \$1; Mrs. T. H. Young, Ohio, \$1; Mrs. Unetta Hamilton, Mo., \$2.

M E E T I N G S .

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

IN

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.

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.

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

S. B. MOFFITT, Moderator.

J. E. SALLEE, Clerk.

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

JOSHUA T. ROWE, Pastor.

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

J. W. HAYNES.

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

S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Church Clerk.

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

(MRS.) EMMA E. BRUNOW, Clerk.

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.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 101. MIDDLETOWN, N. Y., APRIL, 1933. NO. 4.

CORRESPONDENCE.

CHICAGO, ILL., Dec. 18, 1931.

DEAR EDITORS:—A member recently loaned me some copies of the *Lone Pilgrim*, and in the issue of January, 1930, I rejoiced to see an article by Elder Gilbert Beebe on predestination, and another by Elder F. A. Chick on conditional time salvation, both reprints from old SIGNS OF THE TIMES. In view of the divergent views on those subjects I should like to see the SIGNS reprint those articles. Forty years ago, when I first saw the light, I spent months with an uncle, who possibly had twenty-two years of back numbers of the SIGNS, and I think I read them all. I consider Elder Gilbert Beebe the greatest expounder of doctrine I have ever read after. The older subscribers of the SIGNS will remember the peculiarly lovable Elder Chick. He was clear and kind, yet firm, in his articles. In those days it seemed all saw eye to eye. Now, sad to say, it seems “tooth to tooth” to a great ex-

tent, and it seems that the admonition as to biting and devouring one another is at times forgotten. Not that I can add anything to what has been said, but to express myself, I shall discuss these questions.

1. Predestination of all things. Some “limited” predestinarians give God credit for decreeing all “good” things, but dispute his decreeing “bad,” as to them it seems the latter would make him the author of sin. Let me say just here, I agree with Elder Lefferts where, in an article replying to a question, he said, “I see no reason to doubt it means exactly what it says.” I agree with him. Where the writers spoke in parables, it was clear they were parables. Where figurative language is used (as in the Song of Solomon) the expression is such that any one having a clear understanding will know the language is figurative, but in general with the great bulk of the Scriptures the words of the text are to be taken in their ordinary meaning, and as Elder Lefferts justly contends,

"There is too often an attempt to spiritualize words where their meaning is literal." Now we might refer to Joseph (a type of Christ). His brethren sold him into bondage because they envied and hated him without cause. His history is known, so no need to relate it here. But what did he say when his brethren who had sold him at last stood before him? "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." If God did not have a purpose in this act of kidnaping and selling Joseph, then Joseph is a liar and the Bible untrue, and if one word of it is untrue none of it is true. It must be accepted as a whole or rejected as a whole, or at least that is the way I feel about it.

Let us look at Moses. God told him in person to go to Pharaoh and "I will harden his heart." O yes, Moses, the preparation of the heart of man and the answer of the tongue are of the Lord. The king's heart is in the hand of the Lord, he turneth it whither he will. Thou wilt prepare their heart. Thou wilt cause thine ear to hear. Out of the heart come the issues of life. All these are in the Bible. Why did God harden the Egyptian monarch's heart? "Even for this same purpose have I raised thee up, that I might shew my power in thee." "And I will get me honor upon Pharaoh." Incidentally I remark, God is as much honored and glorified by the destruction of the wicked as by the salvation of the righteous. Any heart, even that of the believer, hardens unless softened by grace

and the dew of divine mercy, so all that is needed is that God withholdeth the Spirit and the hardening follows naturally, very naturally, for man is as prone to evil as the sparks to fly upward.

Let us take the crucifixion of Christ, a judicial murder, a sacrifice to the blood lust of a wicked mob, as wicked a deed as human accounts record. Even the most limited predestinarians will not dispute God decreed the crucifixion of Christ, that through his shed blood man should find redemption. Could his death in any way have occurred without involving wickedness on the part of some one? I think not. Peter said on the day of Pentecost, Ye have, by the determinate counsel of God, with wicked hands crucified me. In one case a spirit came before the throne and said, I will mislead him. Jehovah asked how, and the reply was, I will be a lying spirit in the mouth of his prophets, and Jehovah said, Go. Does that make God a sinner? That is not possible. It was for a wise purpose: to overthrow an evil king. I might go on citing instances where God's purposes embraced events involving some wicked act, but to my mind one passage alone settles this question: "All things work together for good to them that love the Lord, to them who are the called according to his purpose." Without dishonoring God or doing violence to revelation we may conceive of a period when this earth did not exist, and that later God chose to create it. Why? For his own honor and glory, involving the salvation of the elect and the dam-

nation of the wicked. I believe the greater purpose is the salvation of the elect, that this earthly pilgrimage is to prepare them for glory beyond, that when the last subject of grace is prepared for glory then time will cease and the new Jerusalem will appear. If the Bible is true all things work together for good to the elect, then his major purpose must embrace both "good" and "bad" things, whether at the time we understand the reason or not. Here we know in part and see in part, as through a glass darkly, but there we shall know as we are known. Put me down as one of the "absoluters."

"Judge not the Lord with feeble sense,
But trust him in his grace."

One incident was recorded in the SIGNS in which the writer had seemingly gotten into the "valley." He had had a bright experience, but his "light" was dimmed and he awoke (like the prodigal son) to a realization of his condition. He took up the Bible to read for consolation. It opened at the sin of David with Bathsheba. He tried again, and it opened at the story of Solomon (directly taught of the Lord) led away by his heathen wives building altars to heathen gods. That was discouraging. Again he opened the Book, and was confronted with the sin of Judah and Tamar. He closed the Book, and mused, How was it those biblical characters, with all their light and knowledge, fell so far from grace and backslid? and like a flash came the comfort he was seeking, viz. the weakness of the flesh, the power of God to save unto the uttermost and that the

blood of Jesus Christ and his grace are sufficient. Not that he was encouraged to follow the example of those Bible characters, not to sin that grace might abound, but that where sin abounded grace did much more abound. How many others, unknown to us, striving within themselves against the bondage of this man of sin have been comforted by Paul's declaration, The good that I would I do not, but the evil which I would not that I do. What, Paul with all his light and knowledge confesses to this? Yes, and I know one who, like the prodigal son or the publican, dare not lift up his eyes, and can only smite his bosom and say, God, be merciful to me, a sinner. Yes, we have company and comfort here and dare to renew our hope that we are among that number whose names are written in the Lamb's book of life. In general I believe that while God has a choice as between the elect and nonelect he shows no partiality between his children, all have the same inheritance. All have not the same "gifts." Not necessary. We do not need prophets and apostles to-day. They served their time and purpose. All we do need is to carry on from where they left off. We all, past, present and future, are dealt with about the same: high, low, rich or poor, we are joint-heirs. That is enough. I believe when the Bible says "all things" it means *all things*, past, present and future, and that somehow all were embraced in the determinate counsel (as well as the foreknowledge) of God, and that that counsel embraced the

“bad” as well as the “good” things,” if we could but understand. I dispute with Paul the title of chief of sinners.

Conditional Time Salvation. It is a curious thing that the article of Elder Chick (herein before referred to) mentions the same thing I thought of, viz. Job.

The conditionalist seems to admit eternal salvation has nothing to do with works either before or after regeneration—no merit in the creature whatever. All our righteousness is as filthy rags, so far as salvation in the next world is concerned. It would then seem strange how our righteousness in any way could change the essential nature and become anything but filthy rags. The “wedding garment” is never of the manufacture of the wearer. Their righteousness is of me, saith the Lord. It is God that worketh in you to will and to do of his own good pleasure. Now for such passages as “Fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones.” “A sound heart is the life of the flesh.” “There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin.” “When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth.” “No good thing will he [the Lord] withhold from them that walk uprightly.” “Whatever a man soweth, that shall he reap.” Godliness is profitable both for the life that now is and for the life that is to come. All these are in the Bible, and I think mean just what they say.

Hence, unhesitatingly I should choose the “strait and narrow way” as the safe way, looking at things only from a temporal standpoint. But the question is, Is that the main standpoint? If so, why did Paul say, I count all things (earthly) but as dung? What does it mean where it says, Set your affections on things above? (not worrying about earthly things.) Seek ye first the kingdom of heaven and all these other things be added unto you. There is a palpable “divorce” here between a time serving, wage worker spirit (which would serve God only for mammon or material reward in this life) and that spirit which actuated the prophets, apostles and the early children, martyrs, many of whom sealed their faith with their blood. We would have had no Paul, no martyrs to the christian faith had only a spirit of working for natural reward actuated them. Read Fox’s Book of Martyrs for some shining examples of believers who were not serving for hire. Job was an eminent biblical character, in one place linked up with the “greatest” in the kingdom of God. But Job was not a “conditionalist.” Those who read Job will find however he had dealings with conditionalists, first of whom was Satan, when he said to Jehovah, Doth Job fear God for naught? In other words, the devil believed that without “pay” there was no religion. So Satan was allowed to deprive Job of children, and to prove the devil a liar on the first “trial” poor Job said, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” Again, the

sons presented themselves before the Lord, and Satan came also, and God said to him, You moved me to destroy Job without cause, and Satan (still a conditionalist) replied, Skin for skin, all he hath will a man give for his life, put forth thy hand and touch his flesh and he will curse thee to thy face, and again was Satan permitted to bedevil poor Job with bosts.

Now the second conditionalist appears, to wit, Job's wife. At the last calamity she said, "Dost thou still retain thine integrity? curse God, and die." Job replied, Thou speaketh to me as one of the foolish women speaketh. (Still the righteous held on his way.) When the last three conditionalists came along in the shape of Job's three friends (or supposed friends), and after due period of mourning they proceeded to heckle Job, in substance telling him he must be "bad" or Jehovah would have been "good" to him and not allowed these things to come upon him. After a time we hear Job saying to them, "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you," and at last we find him in desperation exclaiming, Ye are all physicians of no value. Oh that ye would altogether hold your peace. What Job needed just then was comfort. None in their "do and live" doctrine. None then; none now. Comfort ye my people; cry unto her that her warfare is accomplished, etc. What does it mean in the latter part of the fourth chapter of Hebrews where it says, "For we have not an high priest

which cannot be touched with the feeling of our infirmities. * * * Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"? These two things, grace and mercy, are coupled together in more than one place. Grace, mercy and peace be multiplied unto you. We need them all here and now, but we will not need grace, or mercy, or peace, for all dangers are past there. If we are enabled to live soberly, righteously and godly in this present world it is solely by the grace of God. (By the grace of God I am what I am.) Yes, by all means maintain good works because they are good, not in a spirit of I will do good works if you will pay me for them; if you do not, I will not do them. That "wage earning" spirit is at utter variance with the religion of Jesus Christ. The church here seems to be disintegrating, and for reasons sufficient to myself I have never joined it. All those here are poor, sadly afflicted by the present depression, many are out of work (including myself for some five months) and hardly knowing how we are going to get along. To make matters worse, several (active in the formation of the church) appear to have gone gathering "wild gourds," and have taken up with an evangelist whose main idea seems to be healing by faith. He asks those who will to contribute one dollar toward expenses, and advises them to go after being baptized to "any church" they wish. That is "looseness" to me. While God may to-day in answer to prayer effect cures,

yet I believe the days of open miracles ceased with the apostles. I believe in prayer. Elias was a man of like passions as we, but I am reasonably certain that if God gave any such gift today it would be to one of the children, and his children do not tell their brethren and sisters to home themselves in any sort of fold or eat any sort of food. Strange the turn affairs have taken here, but I know that the Lord knoweth them that are his, and if any who have strayed are of the fold in his own time and way he will bring them back where they belong. I have been ill as well as unemployed for some five months, yet the Lord has provided, and will, according to his word. In the busy seasons of our hurried lives we are apt to become engrossed with worldly affairs and forget the Word. During this idle period I have read both the Old and New Testaments, and some seven or eight years of the SIGNS OF THE TIMES. I am particularly pleased with the editorials of Elder Lefferts. Like him, I am a bookkeeper, and I like his matter-of-fact way of putting things. I think it was he who said, Religion is a positive thing. In one editorial he mentioned his experience in a way he *knew* something, as well as hoped something. Job amid his afflictions exclaimed, I *know* that my Redeemer liveth. I like that word "know" in its proper place and interpretation. As I said before, I accept the whole of the Bible, from Genesis to Revelation, and I believe in general words are used in the Bible in their commonly accepted meaning. I note a writer or two ex-

pressing the opinion we should not claim knowledge, only hope. Well, "hope" is a good word, too. It is also used in the Bible, and I accept it also, in its proper meaning and interpretation. It may be assumed the inspired writers had a reason for using two words of different meanings. "Know" occurs more frequently than "hope," for in 1st John alone, with its five chapters, "know" occurs possibly a score of times. Let us "rightly divide the word." To know a thing naturally we must have cognizance of it through some one of the natural senses. To know a thing spiritually we must have cognizance of it by the spiritual man. I cannot for a moment consider that the word "know" is a useless piece of verbiage in the Bible. "Hope," in a biblical sense, means expectation with desire, and desire and expectation are not always linked together. A man dying may desire life and health, yet his reason bars him from expecting any such thing. But the christian's hope, both as to desire and expectation, is founded on something he knows, just as Christ (when Peter said, Thou art Jesus the Christ, Son of the living God) said to Peter, Flesh and blood hath not revealed it unto thee, but my Father which art in heaven. If any wish to take the position that such revelation does not bring positive knowledge, they may do so. I have no time to argue with them about it, for Solomon says, When thou perceivest a man hast not wisdom go from him. If any one wishes to claim that Paul received no "knowledge" in his experience on

the road to Damascus, that person may hold to such opinion and I will hold to mine. Paul said, Now we know in part and see in part. Does (or does it not) sight of a natural object carry knowledge of that object? To some extent yes. Like Elder Lefferts, I believe the new birth (calling a dead sinner to life) is just as much a miracle as Christ raising Lazarus from the dead. Will any one try to tell us that Lazarus did not know after that miracle that he had been dead and was raised from the dead? If so, I should suspect such person either of deception or foolishness, and just as certain will the reborn sinner *know* he has passed from death unto life. God makes no mistakes. Paul nor any other noted Bible characters were afflicted with doubts. They had faith as to their call and conversion, though at times they bewailed the vast gulf between what they were by nature and what they should be by grace. Make no mistake, my friends, God never yet "initiated" a sinner but what the "novice" has gone on until he has taken all the "degrees," and there is no turning out of this "lodge" for nonpayment of "dues." Christ was not talking idly when he said, Blessed are they that hunger and thirst after righteousness. Only those of the kingdom are concerned about either hope or knowledge in a spiritual sense. The unbelieving (unregenerated) are not concerned in the least about spiritual hope or knowledge, and these dark valleys of unbelief into which at times we enter are merely the clouds later to be dispelled when the

Son of Righteousness arises with healing in his wings. Christian hope springs from knowledge based on experience. We have hope and knowledge both here. We shall have knowledge to the fullest extent there, but no hope whatever. Why not? Because hope is expectation with desire, and when that expectation is met, when that desire is filled, there is nothing to hope for, nothing to desire, for, as David says, "I shall be satisfied, when I awake, with thy likeness."

In hope,

W. C. COX.

YAKIMA, Wash., Dec. 14, 1932.

DEAR BRETHREN:—Inclosed you will find bank draft for three dollars to pay my subscription to the SIGNS another year and one dollar to help send it to some of God's afflicted poor who are not able to pay for it. In reading their letters telling of their afflictions, both temporal and spiritual, I am moved with a desire to do more, but am so limited I cannot, and believe God has so willed it. However, I have a desire to share with them some of the thoughts wherewith I also am comforted in my afflictions. In Philippians iv. 6, 7, we read, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus." Also cast all your cares upon him, for he cares for you. I am going to take for granted that we know what "all"

means, without mentioning all the multitude of cares that surround us. "Be careful for nothing." What a fullness and completeness when understood just as it reads. A peace that is above all we can understand. Paul says he is able to do exceeding abundantly above all that we are able to ask, or even to think. Can we grasp the force of those words? In the prophets it is said, I will extend peace to her like a river. To whom? To them that mourn for Jerusalem. But why do they mourn for her? Because as a babe mourns for its mother, they are hungry and thirsty, so they cry for their mother. Rejoice with Jerusalem, all ye that love her; rejoice all that mourn for her, for you shall suck of the breasts of her consolations, you shall milk out and be delighted with the abundance of her glory, for I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; they shall be borne upon my sides and dandled upon my knees, and I will comfort her as a mother comforts her sobbing child. None can be too far away to experience this peace, because he says, I will extend it, I will extend it to you. But here we may pause and ask, If it be so, why am I thus? Why this dull and lifeless frame? Why do I languish and pine? Why such long winters? Why art thou cast down, O my soul? and why is my spirit disquieted within me? One writer says, If we suffer with him we shall also reign with him. Jesus says, He that saves his life shall lose it, and he that loses his life for my sake and the gos-

pel's sake shall find it. So we thank him with the apostles that we are counted worthy to suffer for Christ's sake, and sing, Mixtures of joy and sorrow I daily do pass through. So our losses are turned into gain, our darkness into light. John says, He is light and in him is no darkness at all. David says, The darkness and the light are alike to him. Therefore Jesus says, If thine eye be single the whole body is full of light. That is, if we look to him only. The Lord alone shall be exalted in that day. All the things that seem to be against us we find work for us a far more and exceeding weight of glory. But says Jesus, If the light that is in thee be darkness how great is that darkness. Woe unto them that put light for darkness and darkness for light. We have all felt that woe in our rebellion to the cross and our labors to find peace in our own works, looking with an evil eye, and not with an eye single to his honor and glory, trusting in him, and him alone. In Isaiah xxx. 7, 15, we read, "Their strength is to sit still." "For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." So we find that when we are weak then are we strong, our darkness is turned into light. What was our loss we now count gain, rejoice in tribulation, enter into the kingdom through great tribulation, death is swallowed up in victory. Thus in Isaiah li. 10, 11, we read that the arm of the Lord has dried up the sea, the waters of the great deep, and has made

the depths of the sea a way for the ransomed to pass over. Therefore the redeemed of the Lord shall return and come with singing unto Zion and everlasting joy upon their heads, sorrow and mourning shall flee away. Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city. Shake thyself from the dust. Arise. Sit down. Oh is that all just sit down? Jesus says, Many shall come from the east, and from the west, and sit down in the kingdom with Abraham, Isaac and Jacob. "Sit still." Thus strength is to sit still. "Be careful for nothing." But what can one do sitting still? Wonders! wonders! O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money. How wonderful to note what can be done sitting still waiting on the Lord, running and not wearying, walking and not fainting, renewing strength, mounting up on wings as eagles. All through faith in Jesus Christ. Many times we are raised up together and made to sit together in heavenly places in Christ Jesus, and in part can see what John saw and heard when he heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God, and God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow nor crying. Neither shall there be any

more pain, for the former things are passed away. Behold, I make all things new; old things are passed away.

I have tried to show how the old things of our nature have a new meaning in Christ to what they do in nature; that is, what is death in nature is life in Christ. So there is no more death. In the same way our sorrow is turned into joy, our pain into pleasure, and all things become new in Christ, in whom there is no death, or sin, or darkness. These things exist only in nature. Paul says, To the pure all things are pure. And again, All things work together for good to them that love God. Col. i. 20: "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven." So if all things are to be reconciled to him, and we are in him, that reconciliation affects us also, of things in earth as well as heaven.

In hope of eternal life,

A. D. HUGHETT.

CENTRALIA, Wash., Dec. 6, 1932.

DEAR EDITORS:—As the time to renew my subscription to the paper is at hand, I feel like writing a few lines for your consideration, and if it is the Lord's will I will try to tell some of the things I see in parts of the third chapter of Genesis. I never knew any one to discuss it, either by tongue or pen, in just the way I see it, so I will leave it to you to decide whether I have been taught by the Holy Spirit or the evil

spirit. I refer to the seventh and twenty-first verses of the third chapter of Genesis. They appear to me to be closely connected, and yet very far apart. The seventh verse reads, "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." "They" sewed the fig leaves together. It was their own work. With those aprons they endeavored to cover up their nakedness and hide their transgressions from the Lord. An apron is made to cover only the front part of the body and hide it from the one wearing the apron, and not from others having a different viewpoint. And think of an apron made of leaves. I am unable to think of any kind of garment that would be of less use in protecting the body. Yet it appears to be the best they could do. How poor and puny their work appears to us, yet is it not just what all the Lord's people do when their eyes are opened and they are made to see themselves sinners? They fly to the law and begin to do good works to cover up their sins. It appears to be the same kind of offering as the fruit of the ground that Cain offered to the Lord, and was rejected, and after fifty-six years of what I hope is an experience of grace, I, of myself, have nothing better to offer. It is all fig leaves, and only an apron at best. The things I should do are undone, and the things I should not do, I do. I can only hope and plead that Jesus has done the good works for me.

The twenty-first verse reads, "Unto

Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." This is very plainly the work of the Lord. None of man's good works in it. I know of nothing better, or more durable, to make coats out of than the skin of animals. The procuring of these skins entailed the shedding of the blood of the animals that bore them, typical of the blood of Jesus shed on the cross, to procure the wedding garment, which all guests at the wedding supper must wear. Out of those skins the Lord made coats, not aprons. A coat goes all around the body and hides it from every point of view, and in this case is typical of that robe of righteousness which is purchased with the blood of Jesus, and with which each and every one of the Lord's people must be clothed, thus covering up all their hideous deformities, hiding them from the sight of a just and holy God, who, when he looks on one wearing that robe, sees only the robe washed in the blood of the Lamb, and orders every charge against the wearer expunged from the record, and the page made white as snow.

"And clothed them." I understand that to mean the Lord put the coats on the man and the woman, as one would clothe a little child, an infant, one utterly unable to procure the clothing, or put it on. A coat is made to open in the front, so it is easy for the wearer to open it and take a look inside and see the awful depravity of his own heart. "The heart is deceitful above all things, and desperately wicked." The Scriptures mentioned prove very plainly, to

me, that all man's good works are represented by the fig leaf apron, while the Lord's works are represented by a big fur coat, and if it should be a cold and stormy time (and the Lord's people experience many such seasons) and I had nothing but a fig leaf apron to wear, while my brethren were going about with their big fur coats on, I surely should not feel like boasting of my fig leaf apron. I feel like giving the Lord all the glory, for if I am so fortunate as to be one of those chosen in Christ before the foundation of the world I will receive all the benefit. If the Lord should transform this old carcass I call my body into an immortal, spiritual body I am the one who would be benefited, and the Lord certainly should have all the glory.

In reading over the above, it seems to come so far short of setting forth the beauties of the Scriptures used, and so far from expressing the many pleasant seasons I have experienced while meditating on the subject, so dry and so lifeless (and it will remain lifeless unless the Lord should put life into it), I have hesitated to send it to you, but feeling that you will know what to do with it, I will inclose it with a money order to pay for another year's subscription to the SIGNS OF THE TIMES. It is nearly all the preaching we get, as the nearest church where regular meetings are held is nearly fifty miles away, and the next nearest is one hundred and twenty miles away. In the more than twenty years I have been subscribing to the SIGNS I think I have not missed a single number, neither

have I failed to read one. Neither have I found reason to disagree with the contents.

Hoping the coming year will be more pleasant and prosperous to you, and that the Lord will continue to be with and sustain both editors and publishers, I am, yours in hope,

J. D. HARDY.

CUBBAGE, Ky., Jan. 9, 1933.

DEAR EDITORS:—I have neglected sending my subscription for your paper for the past year. I acknowledge my fault, and beg forgiveness. I have enjoyed reading the many good letters and have received much comfort therefrom. For some cause I have been impressed to write and tell some of the way our God has led me. When I was a very small boy I slept in a trundle bed, and one day when I was in the room by myself I was in great distress of mind. I thought I was going to die, I said, I am now just large enough to enjoy the pleasures of this world, and now I must die. I did not go to my natural father and mother and tell them of my trouble, but crawled in my little trundle bed, there to die. Why I did not go to my natural father I do not know, but I hope I went to my heavenly Father. I do not know, but I hope that was a spiritual work with me. After that I went on as a natural boy until I was about twenty-one years of age. During that time the Lord took care of me and made a way for my escape through great temptations, but I did not then know he was taking care of me. Later he made known to me that

he had done things for me no one else could do in making a way for my escape, as he did for the Hebrew children. When I was about twenty-one years of age I had a habit of whistling and singing little foolish songs, and it seemed to me the Lord called and told me to stop that and live as my father was living. I promised him I would. My father was an orderly walking man and an Old Primitive Baptist, yet I promised the Lord I would do it, but I could not. I just kept on doing what I was bidden not to do, but every time I commenced singing it seemed to me the Lord said, You promised you would stop doing that. Then I would say, I am going to stop, but instead of getting better I grew worse. Then the question, Why cannot you stop as well as your father? My reply was, I cannot do it. I then was made to feel what an awful sinner I was, and I begged God for mercy, and asked him to keep me from sin. I went on in this way, mourning and begging for mercy until I was about twenty-four years of age, when I was in bed sick, both naturally and spiritually, when I hope the Lord delivered me from my troubles. The first thing I remember saying after my changed condition was telling my wife I wanted my father and mother to come to me. I wanted to shake hands with them in token of that love and fellowship I had for God's people. Then I told my wife I wanted to go home. The church was then presented to me as my home. It was the Old Primitive Baptist Church; no other was on my mind. When, as I hope, the Lord

began this work in me I vowed I would never go to the church unless the Lord was leading me there. Could I have then had the opportunity I would have offered myself to the church, but after that doubts and fears came and the burden got so heavy I could not go through with it, until one morning my sister and I started for meeting and this Scripture came in to my mind, "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." Then the impression came, You will go to-day. But I could not be satisfied that I was fit. When the church door was announced open my sister went and offered herself, and before I knew it I was there with her. Now this fulfilled a dream I had just previous to this. I dreamed I was at a gathering, and a woman went to a well and drew some water, I went to the well and the water was running for me. I was received into the church, and after I was baptized that great burden I had carried so long was removed and never bothered be any more. Later several so-called Baptists tried to get me to have this work done over again, but when I considered it something said to me, If you lay aside this baptism you will be like Esau when he sold his birthright for a mess of pottage. I knew that if I ever was fit to belong to the church the Lord prepared me and put me there. There is one Lord, one faith, one baptism.

"Thou needeth the blessed Jesus,
Thou needeth him every day,
Thou needeth him momentarily,
While traveling on the way."

Your little brother in hope of eternal
life,

E. L. HOSKINS.

FAYETTE, Alabama.

DEAR EDITORS:—Read and weigh this. "And when he was gone forth into the way, there came one running, and he kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" Jesus cited him to the ten commandments. He replied, "All them have I observed from my youth." Jesus said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." This young man went away grieved, and the thing that grieved him was parting with his goods, thus showing that he loved his wealth better than his God. He had lost out on the first and great commandment. Jesus had proved to him that he was condemned by his own testimony. No one has ever kept the ten commandments except Jesus Christ, and he kept them and all the entire law for his people, and suffered the penalty for all his people's transgressions. (Isaiah li.) Therefore he could say truthfully to Zaccheus, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." As much as to say, The Son of man has come to seek and to save the sons and daughters of Abraham. "And

if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So none have right to the promise except Abraham and his spiritual seed, which is Christ, his church and kingdom. He is the only one who has ever done the will of the Father which is in heaven, and he did it perfectly, and he and his church, or bride, being one, his keeping the law and suffering its penalty was for her, and in the great day of accounts it will be found that the holy life he lived here on earth, with all its attendant blessings, will be set to her credit in heaven, while all her sins and transgressions were charged to his account, and he paid it off. If this is not so, there is no one saved, for there is none that doeth good; no, not one. (Rom. iii. 10-18.) I feel sure that all those who have been thus blessed will do all in their power to live a peaceable and quiet life in all godliness and honesty, and to save themselves from this untoward generation. Also, they will strive to work out their own salvation with fear and trembling, and they can do this, for it is God that worketh in them to will and to do of his good pleasure. The old Geneva Bible gives it this way: "Make an end of your own salvation with fear and trembling, for it is God that worketh in you both the will and the deed." As much as to say, If you have a plan of salvation of your own, make an end of it, get rid of it, for it is God that works in you the salvation you need to look to for eternal happiness. And I feel sure that those who are looking to Jesus for deliverance from this vain world of sin will

not be disappointed. John says, Rev. xx. 12, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Mark you, I saw the dead, all of them, but I did not see the living judged, I saw the *dead* judged. I read on down and I saw that they all lost their case, for "death and hell were cast into the lake of fire. This is the second death." Their names were not written in the book of life. God is not the God of the dead, but of the living. But there is a people God has blessed with the gift of his Holy Spirit, which enables them, through their Head and Husband, to do his commandments, and the blessing carries with it the right to the tree of life, and an entrance through the gate into the city, where dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie are left out. Remember, I said God's Holy Spirit enables them, through their Head and Husband (Christ) to do his commandments, for he is the Head over all things to the church, which is his body, and when the head keeps the law and suffers the penalty due the body, surely the body is free. When the husband pays the wife's debts she is free, for the law does not punish two people for the same crime when only one is guilty. Jesus Christ was not guilty, but his bride was, and her sins were transferred to her husband, to wit, Christ. The scape-

goat was not guilty, but the sins of all Israel were laid on his head, and he bore them to a "land not inhabited," and was turned loose where no one could catch the disease, so when Christ bore our sins and canceled our debt our transgressions were separated as far from us as the east is from the west. (Psalms ciii. 12.) And I am sure the east and west will never come together. You can travel either way all your life and you can never get to the east or the west. "Salvation is of the Lord," and is as firmly fixed as the throne of heaven; in fact, heaven would not be a place of glory for Jesus Christ without his bride, for the woman is the glory of the man.

G. W. BERRY.

WILSON, North Carolina.

DEAR BROTHER LEFFERTS:—I herewith inclose my check for three dollars, which pays my subscription for another year, and the other dollar you can use for those who cannot pay. I am sorry I have neglected it so long, but in some way I forgot it, which shows my imperfections, for I feel to be a mass of imperfection, and nothing. Really I hate to acknowledge this, my flesh hates it, but there is something about me that I am glad I feel it, and then say it, for God is our perfection, our righteousness and Savior, and I would be glad to honor him in my body and spirit, which are his, as such, for there is no other name given under heaven or among men whereby we must be saved. I am glad the writer used the word "must," for that is sure, or-

dered in all things and sure. May the dear Lord keep us in this blessed faith, is my prayer. Please pray for me.

Yours in hope, E. L. COBB.

INGRAM, Texas, Feb. 14, 1933.

DEAR EDITORS:—I wish you would publish a notice in the SIGNS that I would be thankful to the brethren if they would send me a Minute of their different associations. I am situated so I cannot be with my brethren for some time yet, and the Minutes would be of great comfort to me. If I could arrange to get out on the road this spring I would visit the entire year among the churches, as traveling around is better for my health. We lost our home in San Antonio, and as some of the localities do not agree with my nervous system, I would love to travel some, if it were possible.

As ever, your poor and afflicted brother,
J. B. BOWDEN.

PALO ALTO, California, Dec. 29, 1932.

DEAR EDITORS:—The inclosed money order is for the renewal of my subscription to the dear old SIGNS OF THE TIMES for another year. The one thing in my life which is indispensable. Without it I would starve for spiritual food. Fifteen years ago I heard the word of God preached, so you see how dear and precious it is to me. I wish I could help those who love it as I do, but at the present time it is impossible. May the Lord help you and enable you to continue with it as long as it contains the sound doctrine for which it has contended during the last century. I hope this new year will be a prosper-

ous one for you and all who have helped its continuance in the past.

Yours in hope,
(MRS.) OTTO SCHRODER.

BATH, Maine.

DEAR EDITORS:—Inclosed find post-office order for two dollars for the SIGNS OF THE TIMES. I am a little late, but thank the good Lord I am able to send it. I wish it were more, that I might help out in this time of depression. I should be very sorry to be deprived of the SIGNS, for I get much comfort and good from the letters as 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.

RACHEL C. POTTER.

GLENSIDE, Pa., Jan. 12, 1933.

DEAR EDITORS:—I am reminded that in a few more days my subscription will have expired for the much loved SIGNS OF THE TIMES, so I am inclosing a two dollar money order for the renewal for another year. I have been a subscriber for more than fifty years, and it would be a great cross to have to do without it. It grows dearer as the years pass on. I trust the subscribers will be able at the beginning of this new year to pay their indebtedness and that you will be able to continue publishing the dear old SIGNS. I am sure it is a comfort to many scattered over this earth, many of whom have not the privilege of attending meeting.

(MRS.) HATTIE J. WALTON.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1933.

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MATTHEW XV. 22-28.

"Lord, help me."

We hope the above Scripture has been given to us as a subject for our consideration in this issue of the SIGNS. Knowing that we were expected to write, we have been very perturbed, as we feel to be in a very low place. All we could say was, What shall we write? In the world at large is distress, misery and confusion, caused mostly by the utter selfishness of both men and nations, who have sown to the wind and are now reaping the whirlwind.

Looking within ourselves, we are made to ask, What am I and where am I? Our faith seems very small, and we seem often to be walking in darkness which can be felt, yet seeing so much indwelling sin and corruption that we

loathe, proceeding from one who has professed to love and follow the Lord, we cannot but cry, "Lord, help me." Turning, as we often do, to look at the low condition of Zion, the lukewarmness in some, and worldliness in others, she seems to be like Hannah of old, mourning, and traveling much of the time in bitterness of soul, in many places subject to the taunts and sneers of Peninnah (the worldly denominations), who has many children. With the poet we would say,

"To see thy saints in mourning clad,
 And foes by their distress made glad,
 Oft fills my soul with poignant grief,
 Lord, send thy servant quick relief."

This morning, as we said, What shall we write? the words came, "Lord, help me," so we turn to the above Scripture, hoping and praying that the Holy Ghost will bless us to write to the comfort and instruction of God's humble poor. We find this was the prayer of the woman of Canaan. This woman was a Gentile, spoken of in another place as a Syro-phoenician, dwelling along the coasts of Tyre and Sidon. This was a low country along the coast of the Mediterranean Sea, and Jesus had not commanded his disciples to go in the way of the Gentiles, yet she came out of that coast and cried unto him; he was preaching unto Israel, yet she cried. In her case she had nothing to encourage her, she was an outcast, a dog, so many things to humble her, and the painful sight of her daughter made her case a pressing one. She knew she was an outcast, that those he and his disciples were ministering to were different to her, so we often say

our case is different, we have no legal right to a blessing, for we are outside of that blessed people. Such a desperate case will bring a cry like unto hers. If she had cried unto any one else it would not have been recorded, neither would it have interested us. She cried, "Have mercy on me, O Lord." Just consider what that means, she believed he had all power and dominion, that devils at his presence would flee, that sickness lost its hold, and nothing could stay his hand. She also shows that she believed him to be the Messiah, the son of David, and she lays her case before him, she told him her trouble. How many to-day there are that are in trouble, some are crushed to the very dust, and they may seek around them in the country in which they are, as she could have looked all over Tyre and Sidon and not have found one to help her. Some will laugh and some will scoff, some will blame, and some will say, I am sorry, but none can help as Jesus can. She turned her back on Tyre and Sidon and came, even with the word against her, crying, "Have mercy on me." She had no legal right to expect his aid, she knew it, she cried only for mercy. We have no right to expect his aid, yet where else can we go? This account is left on record to encourage us, "But he answered her not a word." One might say, How discouraging, this was enough to turn her back. But no, she could not be turned back, for she knew no other cure and she had nowhere else to go. Her cry for mercy is wonderful and should encourage poor sinners who

know that they are doomed to hell unless the Lord has mercy on them. He may be silent to them, but this will not satisfy, and we are sure they will not be content to take it for granted that Jesus died for them because they know they are sinners. They will cry for mercy, and because the Lord is silent they will be very troubled and Satan will tempt them to despair, there will be much to try them. This silence was to try her faith, and it also will try yours.

If your religion is a natural one you will get tired, and, like Pliable, you will turn back when you come to the first Slough of Despond. The world does not understand us, how can they? and in this case the disciples, knowing that she was a Gentile, and that the Jews had no dealings with them, besought him to send her away. The poor soul found much to discourage her, yet she cried. How long this lasted we are not told, neither can man tell how long the soul in trouble will suffer under the silence of the Master, but of this we are sure, none but he can help or do poor sinners good.

"Could the creature help or ease us,
Seldom should we think of prayer;
Few, if any, come to Jesus
Till reduced to self-despair.

Long we either slight or doubt him,
But when all our means we try,
Prove we cannot do without him,
Then at last to him we cry.

Fear thou not, distressed believer,
Venture on his mighty name,
He is able to deliver,
And his love is still the same.

Can his pity or his power
Suffer thee to pray in vain?
Wait but his appointed hour,
And thy suit thou shalt obtain."

At the disciples' request to send her away, Jesus noticed her, and said, "I am not sent but unto the lost sheep of the house of Israel." This also seems to be against her, and here we would say, if we never find the word against us, it will never be for us. Much there is in the word of God to humble and try the children of God, but so urgent is their case they overcome by the strength of faith that God has planted in their souls. She knew he was sent to "the lost sheep of the house of Israel," but although his words were against her, yet she came and worshipped him, saying, "Lord, help me." It is good when every rebuke and chastisement of the Lord to his people, instead of driving them away, brings them to his footstool. Few come to him but through much tribulation. Sometimes there are troubles in business, in the family, among supposed friends, which will have to come to bring us to see what a wicked, sinful heart we have, just as the pot must boil before the scum will rise to the top, and at such times how God's word will reprove us, and the heavens will be as brass, yet, if we are the right characters, we shall still cry, still worship, saying, "Lord, help me." Again, he speaks to try her faith, and says, "It is not meet to take the children's bread, and to cast it to dogs." How humbled this poor soul was under this trial, when Jesus referred to her as a dog, for we believe Jesus here spoke only just as the Jews in general spoke of the Gentiles, calling them dogs. She had, perhaps, often been called that by the Jews. Far from being hurt, she said

it was the truth, owning what He said to be so, that she was just a dog, a poor vile sinner, unworthy of His notice. Thus faith, the gift of God, in this woman so prompts her to confess her low-down condition. While she could not claim the food of the children, yet she begged the crumbs that fell from the Master's table. How low the Lord's people often feel themselves to be, yet there is a great difference between feeling to be like a dog, and in being a dog. Mephibosheth confessed that he was just a dead dog. He said to David, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" Such, we believe, is the low place of many in their feelings to-day, unto whom the word of the King has come. Thus there is such a thing as being brought down as a dog, and unless we are brought there, we might say we are like a dog, but do we feel it? We know this poor woman was very humbled to admit the truth, and when Job said, "Behold, I am vile," he had been brought low. Thus, dear friends, let us be thankful if we have been brought low; it has not been pleasant, but it is profitable unto godliness. This woman is commended to us for her great faith, and it is a great faith that trusts only in the Lord when everything is against us, when instead, as we once thought, of walking in light, we walk in darkness, when we see sin mixed with all we do, and rebellion rages at every cross-providence that is meted out to us. To persist in the thing that is right when all seems to be wrong, is an act of faith. This woman,

because of a devil in her daughter, was humbled in the dust. She came from a low country, where there were swamps and where reeds grew, and as a bruised reed, she learned to her comfort that Jesus did not break the bruised reed. So this world is a low place for an heir of heaven to dwell in, and there are swamps of sin, and sometimes the enemy comes in like a flood, and every bit of solid ground that we have to stand on is gone; in fact, the soul finds here below no rest for the sole of her foot. Faith brings us from such a coast, and enables us to cry, "Lord, help me," and in the same hour, which means a set time, Jesus hears. This does not mean that there is a time when Jesus does not hear, for he always hears our cry, but often he hides the purpose of his grace, as in the case of this woman. He did not seem to regard her, which resulted in her crying the more. A prayer of faith cannot be put off, it will not give up. Such is the case of many of God's afflicted children, they will endure, looking in, through and over all their woes, which press them sore. Against all reasons and opinions of men, faith, which is God-given, will continue to assert that God is his own interpreter, and he will make it plain. It is here, under the silence of our Lord that He is refining the gold, and showing what a heap of dross there is to every one.

We said at the commencement of this article, that the trouble in this world to-day is the result of man's selfishness; it is so in each of us. We love self, and though we know self must be denied, we cannot do anything of our-

elves, and God is merciful to us, and sends trouble, the thing we hate and dislike. It will generally come where least expected, and how galling to our pride. It was this woman's daughter, and what a trial she was. Some would say, Why the Lord was not in that. YES HE WAS. He had a purpose in that, as he had in Job's trials. Earth and hell can do no more than what our Father please. Faith believes this, but when faith is sharply tried the soul will be very faithful. Even then they will find a great desire to read and think of those who overcame, and like James they will say, "Behold, we count them happy which endure." Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy. We look at our friends in sickness, and by acts of kindness show our sympathy, and it is right we should. We look at our friends in distress and want, and either by word or deed help them to bear their load. We see others mourning an absent God, and would encourage them, but do we realize, do they, that our God, who is Lord of lords and King of kings, has bid the tempest rage, created the waster to destroy, that famine, plagues and deaths do but his bidding, and in all he sends to his own he is very pitiful, and of tender mercy? Wait at his door, or, as David says, As the eye of a maiden is to the hand of her mistress, so our eyes wait upon the Lord, till he have mercy. God grant in this day that his afflicted poor shall tread the furnace where no one else can accompany them but the

Son of God, and find that he is pitiful, more pitiful than disciples, brethren or all flesh put together. "He cheereth souls distressed, and loves to bind up bruised reeds, and heal a bleeding breast." He is pitiful to poor polluted worms, whom he may despise, who feel to be the offscouring of all flesh. He pities them, we are living witnesses, for when we have felt hell-deserving, unable to confess anything but sin, he has been merciful with a tender mercy. When David was in trouble at Ziklag, the brethren would have stoned him, everything seemed to be against him, which only hastened David to a throne of grace, and while the trial may be long drawn out, as in Joseph's case, who was so unjustly accused by Potiphar's wicked wife, yet patience will have her perfect work. God's afflicted will have no prayer more suited to their needs, and each rebuff they have, whether from sinner or saint, will drive them crying, "Lord, help me," to the One who has never sent one away.

We write this in much weakness, may God bless it to many who feel they can look only to him for a crumb of mercy.

G. R.

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FLOCK AND TO AID THE "SIGNS."**

T. O. Turner, Ky., \$1; Maria French, N. J., \$4; Elizabeth H. Rittenhouse, N. J., \$4; Elder S. L. Moran, Va., \$1; W. D. Fooks, Md., \$1; Mr. and Mrs. S. J. Morse, N. Y., \$5; G. W. Berry, Ala., \$1; Elder E. L. Cobb, N. C., \$1; Mrs. M. A. Tanner, Miss., \$1; Ira Mullen, Ky., \$1; Mrs. Sarah J. Clegg, Pa., \$1; Mrs. Grace E. Jones, Pa., \$1.

OBITUARY NOTICES.

JOSEPH F. HALL, of North Berwick, Maine, departed this life January 26th, 1933. Having been born February 1348, he lacked only twenty-four days of being eighty-five years of age. He was the youngest of nine children of William and Eunice Hall; was born, lived and died at Beech Ridge, North Berwick, Maine. He leaves a widow, sister Alice M. Hall, who mourns not as those without hope, for she verily believes that her beloved husband has departed to be with Christ, and she desires to be reconciled to the will of her heavenly Father and to trust him for all needed grace. There are also three nieces, one nephew and several grand-nieces and nephews who survive. Brother Hall was twice married, the obituary of his first wife, written by Elder Frederick W. Keene, having appeared in the March 15th, 1908, issue of the SIGNS OF THE TIMES. His second marriage was to sister Alice M. Ford, on March 11th, 1909, who feels deeply her loss. In early life brother Hall was not very strong physically and it was feared he would not live long, but he took his axe and went into the woods to cut his way to health. He was a very hard worker all of his life until just a few days before he passed away. He was an excellent provider, kind hearted and respected by all who knew him. He dearly loved the truth and it was his chief joy to hear it preached in demonstration of the Spirit and with power sent down from on high. He was also a good talker and was bold to contend earnestly for the faith which was once delivered unto the saints. Well do we remember the time of our first meeting. He stood up to talk about things of Jesus, but his cup was so full that he broke down and wept like a babe; later his tongue was loosed and there was a feast of fat things for our soul. In the obituary of his first wife, referred to above, Elder Keene related how God sent an arrow from his bow which pierced the heart of them both in the form of words used by Elder Joseph L. Purington, from the one hundred and thirtieth Psalm: "Out of the depths have I cried unto thee, O Lord." It was over twenty years afterward that he felt compelled to ask for a home among the people whom he greatly loved, and in speaking of his intentions to his wife, he was utterly amazed to discover that she, too, had been struck by the same thunderbolt at the same identical time and had been pondering "these things" in her heart all those years. She got her Bible and showed him where she had marked that same passage of Scripture at the time stated. They were both baptized by Elder Frederick W. Keene August 7th, 1892. We have heard him relate this experience on a number of occasions with tears in his eyes. He verily believed that both of his wives were gifts from the Lord to him, and he delighted in telling of God's goodness and mercy to poor sinners. His trust was only in the Lord,

and a few days prior to his departure he was quoting to sister Alice from the hymn, "How firm a foundation," and in commending her to the Lord he stressed the verse,

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

On one of the writer's visits to North Berwick, a year or two ago, brother Hall asked if we would come and conduct his funeral when the time came, and when we were called to be there on January 28th, last, we felt we were given some of the words of the great Apostle, uttered just before he took his leave of earth, as a text for the occasion: "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: 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." They had been quoted by brother Hall at a gathering of the brethren at his home a short while before, and we felt they could truthfully be applied to his life. We were blest in some small measure, we hope, to declare that truth as it is in Jesus and to exalt the name of our blessed God, to whom be glory now and forever.

R. L. D.

SISTER MARY MacLEAN died at the home of her son Neil, in Ekfrid, Ontario, October 3rd, 1932. She was born in Edinburgh, on July 8th, 1846, and came to the United States in 1851 with her adopted parents, John and Mary Rennie Forbes. Her girlhood days were spent in the cities of Washington and Philadelphia. In December, 1860, they came to Canada, settling in Ekfrid, Ontario. She was married December 31st, 1863, to John MacLean, eldest son of Duncan and Martha MacLean, early pioneers of Ekfrid. She resided continuously on the farm on which she died for over sixty-eight years. Her husband died May 7th, 1887, leaving her with a large family, three children of whom predeceased her: James, in July, 1887, Archie, in April, 1913, and Duncan, in December, 1924. Surviving her are Neil, John and Annie, in Ekfrid, Martha and Mary, in Glencoe, and Alec and Dan, in Saskatchewan. There are also seven grandchildren. Sister MacLean was a very respected member of the Covenanted Baptist Church, having been baptized by the late Elder W. Pollard. She was constantly, when able, in her place at public worship, and she loved the brethren. In the community she was ever ready to lend a kind, helping hand in trouble and sickness, endearing herself to many. She was a woman of few words, but she loved her religion, and loved to entertain her brethren and friends in her home, where she loved to hear their spiritual conversation. She had many trials in her early and middle

life, but in her declining years she was blessed with the kind care of her dear children, each delighting to minister to her with tender and loving devotion. In many ways it could be said that her last days were her best days. We miss her much, but we believe she is forever with the Lord.

The funeral service was held at her late home, the writer speaking from the words, "Them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14. The interment was in the May-fair Cemetery.

ALSO,

SISTER BERTHA ARDIES died December 22nd, 1932, at Victoria Hospital, London, Ontario. About a week before her death she was making her bed in the room where she lived, when she slipped and both her feet went out from under her and she fell very heavily to the floor. She was at once taken to the hospital, where it was found she had fractured the pelvic bones. During the first few days in the hospital she suffered intensely, but her sufferings were much relieved for several days before she died. The doctor and her friends thought she was improving, and even the night before she died, several brethren and friends were with her and they remarked how cheerful and comfortable she was. About fifteen minutes before midnight she had a heart attack and before her dear friends, Mr. and Mrs. Sinclair, could get to her bedside she had passed away. Sister Bertha was the daughter of Joseph and Rebecca Wells, and was born November 24th, 1857, in the village of Ryarsh, Kent, England. She came to Canada in the year 1874, uniting with the Covenanted Baptist Church of Canada, being baptized by the late Elder William Pollard, October, 1885. Some time afterwards she went to Southampton, Pa., where she resided in the home of the late Elder Silas H. Durand, and while there she joined the Old School Baptist Church there by letter. She later returned to Canada, and on November 13th, 1911, was married to Thomas Alexander Ardies, living very happily with him in Ekfrid until he died, January 31st, 1917. For some years she has lived in London, and since the writer settled here, in 1929, as pastor of the Covenanted Baptist Church, he has found sister Bertha to be deeply spiritual, a lover of the truth, and whenever possible she was present in our meeting as one who highly prized the privileges of the gospel church. Her brethren in Canada have lost a faithful sister and friend, and the Southampton Church, of which she was still a member, can comfort herself that our dear sister lived and died in their sweet fellowship. The writer visited her in the hospital and found her mind stayed upon her God and desiring to know no will but his. She leaves to mourn their loss one brother, Alfred Wells, of Buffalo, N. Y., and four nieces in Canada. There are also two nephews in New York State. The writer officiated at her funeral service

in London, Ontario, speaking from the eighteenth verse of the thirty-fifth Psalm. During the service the twenty-third Psalm was sung. The interment was in the Mayfair Cemetery, by the side of her dear husband, and nearby the Ekfrid meetinghouse. She lived in and enjoyed the love and fellowship of her brethren, and she died mourned by those who knew her and loved her.

G. R.

MRS. ALICE TRUNDLE, widow of Samuel H. Trundle, departed from this earthly life March 2nd, 1933, at the home of her daughter, Mrs. J. Edward Myers, New Cumberland, Pennsylvania. Her age was 90 years, 4 months and 3 days. She was a native of Buckeystown, Maryland. She was baptized by the late Elder E. V. White into the New Valley Old School Baptist Church, Loudoun County, Virginia, in April, 1886. She is survived by two daughters: Mrs. Myers, named above, and Mrs. Alice Thackara, of Washington, D. C. There are four grandchildren and three great-grandchildren. She also leaves two sisters: Mrs. Anna Allnutt, Dawsonville, Md., and Mrs. Maurice Dade, Jefferson, Md. There is one brother, Frank Chiswell, living at Long Beach, California. Sister Trundle was a daughter of Joseph and Eleanor White Chiswell. I had not seen her for some years prior to her death, inasmuch as she made her home with her daughter at New Cumberland, Pa., a point off the line of my travels, so that I could not conveniently get to her. She had been failing in body and mind for the past two or three years. So far as I know, the hope which she claimed forty-seven years ago was her sustenance in death as well as in life and she passed from us in the same faith in which she had lived.

Funeral services were held in the cemetery chapel at Mt. Olivet Cemetery, Frederick, Md., where the body was interred until the mystery of God in the calling out of his church shall be finished.

H. H. L.

DEACON JOHN H. PRILLIMAN departed this life April 20th, 1932, aged 73 years, 3 months and 3 days. He was born and reared in Floyd County, Virginia, in the Check neighborhood, where he lived all his life. He was married to Matilda Paradine Conner November 10th, 1881. He united with the Primitive Baptist Church at Salem August 7th, 1897, and was ordained Deacon in that church August 8th, 1902. He set an example for us as citizens, was an industrious progressive farmer and a man of not many words. His strength in the church was because of the faithful, honest life he lived, always in his seat when able to get there. His home was supplied with all the comforts of life, which he delighted in sharing with his brethren. We miss him when we meet at Salem Church, and feel sad when we think of that vacant seat. Sister Prilliman, who was by

his side and labored with him, sharing all his joys and sorrows, is now left alone on life's pathway. Dear sister, we all mourn with you, but not as for one for whom we have no hope. That humble, meek and gentle countenance will live with us as long as memory serves us. It will not be long, dear sister, until we, too, will be called by the same Spirit, if we are what we hope we are.

Much more could be said of this dear servant, but words are inadequate to express our true feelings when speaking of one so near and dear to our hearts. It can truly be said that the Salem Church has lost one of her most precious gifts.

H. V. COLE.

DAVID WILLIAMS HARRY was born in Smith County, Texas, February 23rd, 1855, and died in Commerce, Texas, February 25th, 1933, aged 78 years and 2 days. He and his twin sister were next to the youngest of twelve children of Benjamin and Susan Harry. His parents were pioneer settlers of Wood County, having moved near Oak Grove in 1856. D. W. Harry lived near there until the year 1921. He was married to Sarah Jane Caldwell August 23rd, 1887, and to that union seven children were born, all of whom are living, except one son, who was killed in action in France. All are married except his youngest daughter, who kept house for him. His devoted wife died March 3rd, 1920. During his entire career D. W. Harry was a quiet, peaceable and an unassuming citizen, upright in his conduct, faithful and loyal to his wife and family; broad in his views, pleasant in his demeanor and loved by all who knew him. He expressed a hope early in life, and in the year 1904 united with the Primitive Baptists at Oak Grove. When that church disbanded, in 1929, he placed his membership with Little Flock Primitive Baptist Church, in Van Zandt County, where he was a member, also a Deacon, at the time of his death. He had been in failing health for some time, but was confined to his bed for only five days. All his living children were with him during his last sickness. He never tired of singing, "How firm a foundation," and, "I am a stranger here below."

JULIA EMERINE STEVENS BROWN, daughter of William and Elizabeth Stevens, was born August 7th, 1840, at Terre Haute, Indiana, and died December 31st, 1932, at Caney, Kansas, aged 92 years, 4 months and 24 days. She was one of a family of seven children, her mother dying when she was seven years of age. At the age of thirteen she, with her father, brother and two sisters, went to Wisconsin, where on December 13th, 1855, she was married to Charles C. Brown. To this union four children were born, three sons and one daughter, Mrs. Alma A. Hofmaister, with whom she had made her home the past nineteen years. Her husband, a Civil War veteran, passed away

in 1914. The oldest son, John, passed away in 1910, William in 1899, and Fred, the youngest of the family, in 1881. In 1870 the family moved to Iowa, where they resided until 1887, when they moved to Abilene, Kansas. They lived there and in Louisburg, Miami County, Kansas, until 1903, when they came to Caney. In 1892 she joined the Primitive Baptist Church, being baptized by Elder A. J. Norton, of Hampton, Iowa, and remained a faithful member, although her infirmities kept her from attending meeting the last five years. She leaves to mourn her passing one daughter, five grandchildren and ten great-grandchildren. Grandmother Brown, as she was known, was a friend to all who knew her. Nothing pleased her more than to perform some deed of kindness when possible. She loved to visit the sick, giving them a word of cheer and a bouquet of flowers. She was loved by little children, and on "May Day" would always receive many May baskets from them. Her mind remained alert until the last few months of her sickness, and she was able to quote many poems and verses of Scripture from memory. Because of her good memory she was a source of historical information, having lived so many years. She is missed. Yes, not only by loving relatives, but by friends.

Funeral services were held at the home of her daughter, January 2nd, 1933, with Mr. H. Ellis Ogden, of the Baptist denomination of Caney, in charge. Three beautiful songs that were of great comfort were sung: "Asleep in Jesus," "Some Time" and "No Setting Sun." She was tenderly laid to rest beside her husband, in Sunnyside Cemetery, Caney, Kansas.

Written by

A GRANDDAUGHTER.

ALETHA LEOLA (WATSON) BERRY was born in the State of Georgia October 1st, 1870, and moved to Texas when three years of age. She received a hope in early life and joined the Primitive Baptist Church at the age of eighteen years, and lived a faithful member until death. She was married to H. A. Berry December 26th, 1886, and to their union were born ten children. All are living with the exception of one son who preceded her in death, and were present when the end came. Besides her children, she leaves quite a number of grandchildren and great-grandchildren, five sisters and three brothers to mourn her passing. She departed this life January 27th, 1933, making her stay on earth 62 years, 3 months and 26 days. Brother Berry passed on to his great reward five years ago, and her mortal remains were laid to rest beside those of her husband, in the cemetery near Silver Valley, Texas, to await the second coming of Christ, when he will bid them rise. May God bless all the bereaved, is my prayer. The writer tried to speak words of comfort to the mourning ones.

J. W. WEST.

CHANGE OF ADDRESS.

Elder H. F. Hutchens having changed his address from Selma, North Carolina, to Williamston, North Carolina, requests that his correspondents send all communications to the latter place.

MEETINGS.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fifth Sunday in April, 1933. Services to be held at the home of brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., at 11 a. m. and 2 p. m., also at 2 p. m. on Saturday before. All are welcome.

ADDIE LIVINGSTON, Church Clerk.

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

E. M. FORD.

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11:00 A. M.

2:00 P. M.

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

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

S. B. MOFFITT, Moderator.

J. B. SALLEE, Clerk.

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CHURCH.**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First and Third Sundays

At 10:30 A. M.

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**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

JOSHUA T. ROWE, Pastor.

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

J. W. HAYNES.

"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. 101.

MIDDLETOWN, N. Y., MAY, 1933.

NO. 5.

CORRESPONDENCE.

EVERLASTING PUNISHMENT.

“AND these shall go away into everlasting punishment: but the righteous into life eternal.”—Matt. xxv. 46.

To those who fear the Lord it is a painful thing that in the churches of God there should arise perverse men speaking perverse things, bringing in damnable heresies. Although we are forewarned in the Scriptures that such characters shall creep in, and plague the saints with their deceivings, yet it abides as a vexation, and bitter matter to the souls of those who are of the truth to have to know of the mischievous work of such ungodly men. The sport delights in his sporting; sporting himself with his own deceiving. (2 Peter ii. 13.) The scorner delights in his scorning, and scoffers find satisfaction in their scoffings; for their ears are turned away from the truth and turned unto fables. (2 Tim. iv. 3.) Lies and fictions soothe their itching ears. “Reprobate concerning the faith.”—2 Tim. iii. 8. How dreadful! The shadows of the evening time are stretched out, and

the judgment of the great day approaches. The Lord will come; he shall descend from heaven with the voice of the archangel and the trumpet of God. He shall come to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. (Jude 15.) The Lord shall come, and those who hated him and despised him, who knew not God and Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. But he will be the delight, the welcomed One, the everlasting admiration of all the loved ones, who love him, who have believed in Christ in that day. (2 Thess. i. 9, 10.) The hypocrite with dissembled love, and feigned faith, and who with lip service professedly worships God, and who with flatteries and much wantonness allure and win disciples to fellowship them. But even though some of

the dear children of God may for a time be deceived by carnal professors of Christ's name, our Lord is not mocked; all things are naked and opened unto the eyes of Him with whom we have to do. Our gracious God discerneth all the pretensions of the ungodly, and he knows them that trust him. The true worshippers worship him in spirit and in truth. The Father seeketh such to worship him. Truly it is all of the sovereign grace of God that a sinner receives the love of the truth unto salvation. This is the fruit of the teachings of the Holy Spirit in the soul. He gives us a heart to know the truth. He sends forth in the soul of the quickened sinner light and truth, and brings us into agreement, into acquiescence with the doctrine of God our Savior; we bow to it, love it and delight in it. A minister of Satan once said to me, it did not matter what we believed, we were all aiming for the same place, etc. I told him it was a matter of much importance with me what I believed, and that I would sooner believe the truth than believe a lie. They that are Christ's are sanctified by the truth. (John xvii. 17-19.) It is in God's riches in mercy unto us that we are manifestly of the truth, that we love the truth, walk in the truth, that the truth dwells in us, and shall be with us forever. (2 John i. 2.) Blessed indeed are all such. "Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isaiah xxvi. 2. Men destitute of the truth (1 Tim. vi. 5) have no harmonious views of divine revelation,

yet they are wiser in their own conceits than seven men that can render a reason, and their utterances are nothing but a maze of confusion, a wresting of the Scriptures, handling it deceitfully, and corrupting the word of God, in all of which it is manifested that they are unlearned (2 Peter iii. 16), untaught of God, destitute concerning the truth. None of the comfort, that appearance of pleasure which spurious professors of Christ's name find in their errors is of the Holy Ghost, for He, saith our Savior, shall guide you into all truth. (John xvi. 13.) Satan's devices are many, and entangle many, and one of his masterpieces of deception is to get them to believe that he himself, the devil, has no personal being, and that at death mankind are annihilated. This nonentity is a devilish dream in the souls of men who are captives of the delusions of Satan. Sometimes quickened sinners, under the guilt and bondage of their sins, feeling the just and holy wrath of God in His law against them, have meditated terror in their hearts (Isaiah xxxiii. 18), yes, dreadful apprehensions of the wrath to come (1 Thess. i. 10), have overwhelmed them, and in their souls' miseries have envied the beasts of the field, and have wished they were such for they are not sinners, there is no everlasting punishment for them; they die, and that is the end of their being. But this no hell doctrine, no hereafter, no future torment, punishment for those who die in their sins is contrary to the experience of every sinner who is convinced of his sins, and of the wrath to come, by the Holy

Ghost. "The wicked shall be turned into hell, and all the nations that forget God."—Psalms ix. 17. The Son of God thus speaks, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. x. 28; Luke xii. 4, 5. If in their guilt and desperation wretched sinners have wished there were no God and no hereafter, and thus all would end in annihilation it avails us nothing. But the poor, wretched, law-condemned, self-condemned, afflicted sinner fears to die lest he should be found, justly so, as the rich man who died, and was buried, and in hell lifted up his eyes, being in torment. (Luke x. 22, 23). "And the smoke of their torment ascended up forever and ever."—Rev. xiv. 11. The called of God, the convicted sinner under his soul's heavy load of sin, under the curse of the law, knows that he must be pardoned or damned, and it becomes a matter all-important how he shall escape the damnation of hell. (Matt. xxiii. 33.) How can the Lord pardon, justify and save a sinner like me? "God be merciful to me a sinner."—Luke xviii. 13. Men who teach the nonentity of the personal being of the devil tell us that the devil is man's corrupt nature. But the devil came to Jesus in the wilderness tempting him. (Matt. iv. 1.) This was not His corrupt nature, for Christ Jesus was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. (Heb. vii. 26.) "The prince of this world cometh, and hath nothing in me."—John xiv. 30. We read that

Satan entered into Judas Iscariot. (John xiii. 27.) Christ declared the personality of the devil, and he is under law a transgressor, saying, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John viii. 44. "The devil sinneth from the beginning."—1 John iii. 8. And as to the denial of the everlasting punishment of the wicked, who die in their sins (Matt. xxv. 46), not only does such denial contradict the explicit teachings of the Holy Scriptures, but it shows how utterly such erroneous men have failed to understand the sufferings of our precious Christ for the sins of his people to bring them to God. What! Was Christ bruised, wounded, put to grief and his soul made an offering for sin, and all the sins of his enemies, of the nonelect for whom Christ did not give himself a sacrifice, winked at by the Lord, and go unpunished? Oh! no creature could suffer as Jesus Christ, the incarnate Son of God. Oh what a cup he drank! What agony for the church, the elect's sake was his in Gethsemane, and on the cross of Calvary!

"'Twas here the Lord of life appeared,
And sighed, and groaned, and prayed, and feared;
Bore all incarnate God could bear,
With strength enough, and none to spare."

But we, if we are of God, wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come. (1 Thess. i. 10.) But the Sadducees, the annihila-

tionists, deny that there is any wrath to come, after death, and scoff at the doctrine that any beings are tormented for their sins forever and ever, even though the Scriptures say so. (Rev. xiv. 10, 11.) Annihilation! This is a fleshly pleasing morsel. So much so that many millions of the human race have in Buddhism made the ultimate height of desire to be what they designate Nirvana, signifying the cessation of all conscious beings, personal extinction, ceasing to be; annihilation is its equivalent. Thus they wish to be, and they make and love this lie. (Rev. xxii. 15.) Annihilation! But there is no fear of God before the eyes of those who reject the solemn words of Jesus Christ who thus speaks in Matthew xxv. 41, 45, "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." "And these shall go away into everlasting punishment: but the righteous into life eternal." (Rev. xx. 10-15.) Though the ungodly lull their guilty fears, dope themselves, and sear their defiled consciences with the seductive delusions of annihilation at the moment of death, so that they need have no thoughts about a future condition, nevertheless how dreadful it is to go into perdition with a lie in their right hand. How shall such wicked people who hold and teach such wicked conscience-searing doctrines escape the damnation of hell? Annihilation! In the instant of its infliction upon any being would cease to be punishment. "But the fearful, and unbelieving, and

the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi. 8. But men of corrupt minds, destitute concerning the truth, not knowing the Scriptures, nor the power of God, are ever teaching pernicious errors, they live and thrive and sport themselves with their own deceivings; though they are ever learning they are never able to come to the knowledge of the truth. Those who fear the word, and have that anointing which they have received of the Lord, and abideth in them, and which teacheth them of all things, and is the truth, and is no lie, can find no place in their hearts to wish such characters God-speed. For "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 2. Poor sinner, muse on this:

"Love moved him to die, on this I rely,
My Savior hath loved me, I cannot tell why;
But this I can tell, he loved me so well,
As to lay down his life to redeem me from hell."

FREDERICK W. KEENE.

RALEIGH, North Carolina.

HARLINGER, Texas, Nov. 12, 1932.

DEAR BRETHREN:—For some time I have been thinking of writing a few lines, thanking the editors for sending me the SIGNS so regularly, as I have been in so many different localities.

In reading some of the apostle Peter's writings this evening, I came to this Scripture, and my mind was

centered upon this passage: "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."—1 Peter i. 3. This is a wonderful expression of the apostle's. In it we find two words that are worth our attention, as well as several other words in the following portion of his letter. Blessed is the God and Father which according to his merciful providence and abundant mercy *hath begotten us* unto a lively hope. Right here I will pause a moment and consider upon what grounds he hath begotten us, and by what power. Peter said by the resurrection of Jesus Christ from the dead. First it was (is) according to his (God's) abundant mercy, accomplished by the resurrection of Jesus from the dead. Now let us see if it is possible to find another witness to help Peter out with his testimony, and if so we will just let those alone who teach creature merits as the cause. Paul told the Ephesians, "According as he [God] hath chosen us in him [Jesus] before the foundation of the world, that we should be holy and without blame before him in love." Then he was very plain as to the certainty of the work, when he said, "Having predestinated us unto the adoption of children by Jesus Christ to himself."—Eph. i. 4, 5. He told us just when this work was designed and just when it was accomplished, and how, so it is very simple to the little ones, and very encouraging, too, as these two witnesses were

closely joined together in thought, or in knowledge, and it was plain as to who they were who were thus favored. Paul said it was designed before the foundation of the world, and Peter said it was by the resurrection of Jesus from the dead. Then Peter said, to further strengthen our hope, To an inheritance incorruptible, and undefiled, and that it fadeth not away, and that it is reserved in heaven for you, (and still leading us into the greatness of it all) who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time for you. As Paul said that all our blessings in heavenly places in Christ were according as he hath chosen us to that end, it surely leaves no room to insert human agency, for all blessings were according to his purpose before the world, and that according to his abundant mercy he hath begotten us again to a lively hope by the bringing again our Lord from the dead. And to this we might add Paul again. He said, He (Jesus) was delivered for our offenses, and raised again for our justification. For by the disobedience of one man sin entered into the world, and death by sin, so death passed upon all men. Then if One died for all, all were dead. This last expression stands out to all, that in Adam all were dead. Thus in Peter's words we find, first, God hath begotten us again unto a lively (a living) hope by bringing again our Lord from the dead, and that in bringing us to that hope he assures us that our inheritance doth not fade away, for it is in a state of preservation, it is pre-

served in heaven for us. Then we will bring another witness on the stand: Jude said, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." This is a wonderful testimony, for it doubles the testimony we have on record, for it states that we are sanctified (set apart) by God the Father, and preserved in Jesus Christ, and called. In this we find more strength to the text which says, According as he (God) hath chosen us in him (Jesus), and preserved us in him, too. So it is an assured fact that there is no room for creature merit in order for us to be placed among the "us." Now let us try one other expression of Peter's. In the beginning he introduces his letter by saying, "Peter, an apostle of Jesus Christ [in this he gives his authority], to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." In following the testimony of these apostles it is no trouble to establish the doctrine of grace, predicated on the everlasting love and choice of God even before the world was, and that to depend upon our own merits is to deny the strait and undeniable teaching of the apostles, for in these few quotations it is easy to decide by the written word of God just how his dear children are saved, and that they were in the counsel

of eternity chosen to this certain end. Peter said in his address to those he embraced in his letter, that they were elected according to the foreknowledge of the Father, and set apart to the redemption in Christ, and were given assurance of the fact by the resurrection of Jesus from the dead. Thus Jude tells us they were preserved in Christ, and called. Then Paul tells us we are called with an holy calling, not according to our own works, but according to his (God's) own purpose and grace, which was given us in Christ Jesus before the world began. In this the apostle informs us that it is not according to our works, then if not according to our works (it matters not what kind) it must be according to God's own purpose and grace. Thus, Peter's language is correct: According to His abundant mercy. So Peter tells us how it is, and Paul tells us how it is not, and at the same time tells us emphatically how it is. It is, says Paul, by grace, and not of works, lest any man should boast. He gives us another reason why it is not of works, neither faith nor works are to be boasted of, for he says, For by grace are ye saved, through faith, and that not of yourselves (and tells how faith is ours), for it is the gift of God. Boasting is excluded in every detail of the wonderful plan of redemption. Hence, it is not by works of righteousness which we have done, but according to His abundant mercy we are begotten unto a lively hope of immortal life through the resurrection of the dead. I feel that in the experience of God's

poor and afflicted, tempest-tossed lone pilgrims in the wilderness they realize in their every day stay here that not only is their future state after death, which is blessed with life of joy and peace, according to His abundant mercy, but also their all in all here in time is equally as bountifully displayed in the sovereign mercy shown in Providence and grace as is that to which this lively hope to which they are begotten by the resurrection of Jesus from the dead. One other expression of the apostle that sounds pleasant to the "us" who are begotten again to that lively hope is that "glorious inheritance." This inheritance is the fruit of God's divine choice in Jesus Christ, which the apostle says is incorruptible, and undefiled, and fadeth not away. The apostle says it is reserved in heaven for you (the election of God). Another apostle says the children are preserved in Jesus Christ, and called. Sometimes we hear our housewives speak of their preserves spoiling. That is a mistake, for if anything is preserved it will not spoil; the process in which the preserving is accomplished was incomplete, or else they would not spoil. But earthly preservation is different from that of the soul of man, for there is no failure in the ingredient used in the preservation of the saints, which is divine grace. Grace is the free favor of God bestowed upon the unworthy, and Peter says abundantly, a full and sufficient amount to preserve those to whom it was given, and they

are those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. (1 Peter i. 5.) For they are those to whom Jesus gives eternal life, and they shall never perish, neither shall any man pluck them out of his hand. (John x. 28.) Now with all the testimony I have just in this short article given, why should any one ever attempt to depend on any merits of his own? For in the first place, we are only creatures, and, Paul said, made subject to hope, and it is recorded that the "us" who are the begotten of God in Christ have an abundance of grace, and are preserved in Christ to all eternity, and who hath begotten us again (from the dead in sin) unto a lively hope by the resurrection from the dead of our Lord and Master. Here in his adorable resurrection from the dead lies all our hope, for in this act of arising from the power of death all who were chosen in him are perfectly justified and their inheritance made sure, and the debt that held us bound was paid, and a clear receipt exchanged. Yes, the prison door was opened and the prisoners were sent out free. Thus Paul could say, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me [us] free from the law of sin and death."—Rom. viii. 1, 2.

As ever, your brother in bonds,

J. B. BOWDEN.

BREWERS, Ky., Nov. 15, 1932.

DEAR EDITORS AND READERS:—I find a renewed desire to send you a few lines as a token of appreciation of the many cheering articles I have read in the columns of this medium of correspondence in the hands of God's servants to his humble poor. As the Lord affords strength I will write, and show my faith by my works.

Late yesterday afternoon the Lord gave grace for me to sing hymns, "Oh when shall I see Jesus?" "Amazing grace" and "On Jordan's stormy bank I stand." Then my wife came in to assist me in arising from my bed and prepare for the evening meal, which I ate while sitting before the fire. When I had eaten my lunch I sat with the fire on the hearth warming my body and the fire of God's love filled my body and I began to think and consider John on the lonely isle of banishment, with seemingly no ray of light or life near, when suddenly fear was banished by that still small voice saying, Fear not, trembling one, it is I. As we look around us do we not find many Johns, who are Zion's wayfaring travelers scattered in this unfriendly world, being sorely tried and bleached by the strong winds of adversity? So we pensioners upon the bounty of God's mercy begin to look about to find consolation, and none can be found which is more encouraging than what is found in the written word of God to his dear children. We find by searching the Scriptures a type or picture of the travel all the journey through. Then to the law and the testimony we go.

We want to hear the witnesses testify, and we hear, or read, their testimony in both the Old and the New Testament writings. We take courage, as they compare so favorably with our own testimony, and God has said, In the mouth of two or three witnesses every word shall be established. We will begin with Moses. Hear him, slow of speech and of a stammering tongue. We did not think or feel he could do the work the Lord had for him at all. Consider his work all through, and especially at the Red Sea. Have not all been there? Consider Gideon's army of so many thousand, all who were faint-hearted and weak turned back. This was not all, for the rest of the army was to be tried at the brook, and just a few could and did lap water as a dog. Those who to-day believe in and do receive grace for each day and trial, these are they who gain the victory and can truly cry, The sword of the Lord and of Gideon. March on and consider Elijah's travels, all surrounded by Baal's many prophets, how they were routed and forever silenced by the consuming power of Israel's God. And again we view Elijah when he had fled from his enemy and sat under the juniper tree, and finally he laid down, and first received bread and water from the hand of the Lord, but still was not able to travel. Then the angel gave meat to strengthen, until he went a long time in the wilderness. Look at Elijah, going alone to worship, as the merry children made sport of him, and he cursed (or rebuked) them in the name of the Lord, and the she bears

came forth and devoured many of them. Even the three tried children who would not turn to the right nor to the left to bow to the music of the world were not harmed by the fiery furnace which was heated so very hot. Neither was Daniel hurt by the vicious lions while in their den a whole night, because he would not bow to the glittering array or gay music of the world.

Now I will mention some travels in the gospel day, or field, after Christ came and fulfilled the demands of a broken law and appeased the wrath of a sin-avenging God. We find a cursing Peter denying the Savior, a doubting Thomas, who could not believe until strengthened by the working of the mighty power of our God, John in prison continuing to forget his rich blessing. Paul and Silas surely felt alone and forsaken to some extent when cast into prison, their feet in the stocks and all fettered with chains, but oh what took place when the Spirit of Almighty God enabled them to sing praises unto God in the dark hours of midnight? Surely I experienced a measure of this last night when the Lord in mercy shook the prison wall of this poor worm and the doors leading into the beauty of his kingdom, or rich storehouse, were thrown open. I could not sleep (did not want to sleep) because of the glorious light which illuminated his wonderful work in and with poor sinners in preparing them to praise the glory of his grace wherein he makes them accepted in the Beloved.

I see I cannot express myself as I desire, so will close by asking you to

correct all mistakes, and should you fail to see anything in these scattering lines, cast them aside and all will be right with me. Should any trembling ones read this letter, I ask them to join with me in fighting and conquering our many foes by sovereign grace, desiring and expecting that the God of the whole earth will take us home to rest when he has thoroughly purged the floor.

Submitted in love and sweet fellowship of the gospel.

J. C. CHESTER.

WILMAR, Ark., Dec. 21, 1932.

DEAR BRETHREN:—Forty odd years ago I began reading the SIGNS, and became a lover of Beebe, Chick, Ker, and such other writers as sisters Mary Ellison and Sarah E. Runkle. My subscription was not kept up regularly and I became perplexed. Some alleged our Old Baptist papers had caused more harm than good, accusing Elders Joshua T. Rowe, Gilbert Beebe and Elder Hassell of error and the cause of much confusion, and I, a poor little outcast, was ostracized, censored and condemned by false brethren. I fought against principalities and powers and spiritual wickedness in high places. Brethren, if I know myself, I am no idolator. I do not and cannot bow to their gods. Of the many Elders and members who railed against me and tried to destroy me nearly all are dead. God works and none can hinder, hinders and none can work, for the night cometh when no man can work. If I was the only man in the world to-day

who believed what I do I would still have to believe it: That there is a God who reveals himself to his people as he does not to the world; that he is omniscient, omnipotent, omnipresent eternally; the one true and living God, Creator, Preserver and Benefactor of man, who says, I create and I destroy, I give life and I take it away, I form good and create evil, form light and create darkness. He formed the crooked serpent, and who can make straight what God has made crooked? The creeds are trying to. They are all agreed on one point: man's free agency. I read to-day in our secular paper, the *Little Rock Gazette*, that depression was forecast in the Bible by Isaiah. "They have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Mormon statement.) This applied to the old covenant and not to the new. They give as a remedy, Return unto me and I will return unto you, saith the Lord of hosts. Thereby making man his own savior, not only of this depression, but savior of souls. God's word teaches not so. If our God should deal with this old sin-cursed, depressed world according to her sin and reward her according to her iniquity, this world would not see another sunset. The rise and fall of nations is in God's hands. Heaven and earth shall pass away, but my word shall not pass away until all be fulfilled to a jot and tittle. He viewed the end from the beginning, and declared it, saying, My counsel shall stand and I will do all my pleasure. In the day of prosperity rejoice and in

the day of adversity consider, for God hath set one over against the other, that man shall find nothing after him. The depression is God's work, for a purpose, and shall accomplish that purpose, and no creed can stay his hand, or say, What doest thou? That we are tried as by fire is true, and the dross is consumed and the gold is refined. It is a melting pot, says brother Frederick W. Keene. Shout, brethren, Oh glory to the dying Lamb, and pray, Thy kingdom come; thy will be done on earth as it is in heaven.

Some time ago I awoke preaching. The text given me was, The beast and the false prophet, shall both be turned into hell, and I was made to see the beast, the false prophet and his destiny. It would make my letter too long for me to tell all I saw. First, the beast is the government of the world. The beast and the false prophet shall both be turned into hell. (Rev. xix. 20.) Second, The false prophet is that man that endorses the beast. All the world shall wander after the beast except those whose names are written in the Lamb's book of life from before the foundation of the world. Thank God for the exception. Those mentioned in Revelation xiii. 4, and those for whom Christ prayed in the seventeenth chapter of John.

Third, "For God hath put it in their hearts to fulfill his will, to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."—Rev. xvii. 17. It is all God's work and nothing can be added to or taken from it. "The woman [beast] which thou

sawest is that great city, which reigneth over the kings of the earth," clothed in purple and drunk, not of the fruit of the Vine, but drunk on the wine of the fornication of this idolatrous world. She hath dressed up her daughters (who have communed or imbibed with her) and sent them out to seduce the world. Her idols and her idolatry fill our land like the flood in the days of Noah, and our God has sent them this strong delusion that they might believe a lie and be damned, who have pleasure in unrighteousness.

The depression, as I see it, is caused by what the world calls good things: man made money, bond religion and education. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God."—Luke xvi. 15. And you by your tradition make void the law of Christ. We have been taught an uneducated man is inefficient and that only an expert can succeed. While graduates in all lines present their diplomas demanding employment male and female are rejected regardless of their claims. But the beast says, as he said to Christ, All this will I give thee if thou wilt bow down and worship me. Educated by the beast, who says, Come to us, preach and teach and do all you can and I will give you work; if a preacher or an idolatrous devoter, I will double your salary, and they are falling over one another displaying

their greed and eagerness to follow the beast. But good little Jobes cry, Though he slay me yet will I trust in him. Yet in our fallen nature our firmest resolves melt like wax before the fire, in the crucifix of want. The beast cannot change his nature to bathe his fangs in the blood of defenseless lambs. Pharaoh and his host followed to their destruction in the Red Sea.

Dear brethren, I will be eighty years old Christmas day. All my family, father, mother, sisters and brothers, are dead and alone I battle on. I have raised eleven children to be grown, and have quite a family, children, grandchildren and great-grandchildren, no idiots, cripples or deformed among them. It is written, Children are an heritage of the Lord, happy is the man that hath his quiver full of them. My wife and all my children confess the truth, but all worship the beast and his image. My oldest son, J. McRobt. Baker, was killed at Warren, Arkansas, recently. He was a better man than I ever was, morally. I never heard that boy use a profane or vulgar word, and his mother can say the same. He had a wife and four children. My big boy, Kroger, died at Warren ten years ago. He was a great and noble man. He never joined any creed or society. When talking to him about dying, he looked me straight in the face, saying, I am not afraid to die. I am not trusting in you, papa, I am not trusting in myself, or in any man or set of men, or any human instrumentality,

I am trusting alone in the God that made me, he is able to take care of me, and will do it. Brethren, this is all I have got, for in the Lord Jehovah is everlasting strength. God only knows them that are his. If ye have borne the image of the earthly (Christ) ye shall also bear the image of the heavenly, awake with his likeness and be satisfied. Dear brethren, the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head. I am not a fox or a bird of the air, for I have not where to lay my head, no church, no shepherd (but Christ), cast down, but not destroyed. Rejected of men, I feel alone.

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

Our preachers seem to have forgotten their calling, to strengthen the weak hands and confirm the feeble knees and say unto them that are of a fearful heart, Be strong; fear not; behold, your God will come with vengeance, even the God of recompense he will come and he will save you. Shout for joy, dear brethren, the night is far spent, the day is at hand. Let us walk as children of the day, not in riotous living or drunkenness, not in sinfulness or wantonness, but in the fear of the Lord.

In love and fellowship, your little brother, if not deceived, and a poor lost sheep and a lone pilgrim of the house of Israel,

J. P. BAKER.

FIGSBORO, Va., Oct. 10, 1932.

DEAR EDITORS:—I am inclosing a letter written by Elder W. L. Hall, of Independence, Missouri, which we have greatly enjoyed, and if it meets with your approval please publish it in the SIGNS OF THE TIMES. I have his consent to publish same.

Yours truly,

JOHN E. BURGESS.

INDEPENDENCE, Missouri.

ELDER J. E. BURGESS AND WIFE—
DEAR BROTHER, NEPHEW AND NIECE:—Why I have not answered your good and highly appreciated letters is because of a depressed and barren mind. Your letter, Elder Burgess, expresses much of my own feelings in regard to myself and how little and insignificant a worm I am, sometimes feeling that I am not a fit morsel even for the great enemy of all good who preys upon the weakness of the flesh, yet how I despise and detest the seducing spirit of the evil one that is continually harrassing and leading me to do the things that I would not, having a mind to do the better things, but how to perform them I find not. If I could feel satisfied that it is the Spirit warring against the flesh I might be somewhat strengthened in hope. I sometimes wonder how it is that we feel we may be deceived when we have something that we would not exchange for all the conditional theories in all the world, yet the pharisaical spirit is so strong in our Adamic nature that we would like to stand justified in the sight of God by our own works of righteousness which must and shall fall

in the light of saving grace. I surely believe in a saving God, one that created all things, made all things that are made and rules all things after the counsel of his own will. There was none to counsel with him, for he was before all things and it is by him that all things consist. He said, I form the good and I create evil; I form the light and I create darkness. He raised up Pharaoh for a purpose. He had Joseph's brethren sell him to go down into Egypt for the good of his brethren and for the saving of them from starvation. He raised up a Moses to lead them out at the hand of God, and by his power manifesting such wonderful types and shadows of the church and saving grace of the Lord Jesus Christ that we are lost in wonder and astonishment, even when the light of the life of the Lord Jesus Christ shines in our own hearts to give us a knowledge of his wonderful love that he had for us before the world was, and with which he loved us even when we were dead in trespasses and in sins. I search my heart and inquire of myself, Am I one of that number?

I must tell you of the good meetings we have been having for the past month, and hope they will continue through June. Our three days' meetings, or communions of the churches of Mt. Zion Association, have been in session, one each Sunday, and we have had with us Elder L. D. Seals, of Tennessee. He is a great gift and an able defender of the doctrine, as well as a comforting sheep feeder and a good social mixer in our homes, and we feel

that he is a God-sent blessing to us at this time, for we are sadly in need of some one to come over into Macedonia and help us. Our churches are small in number since the conditional time salvationists withdrew fellowship from us and denounced the doctrine of predestination. Elder T. E. Atteberry and myself are the only two ministers in all of Missouri that I know of, and I think I know about all of them, that stand together on the doctrine of the sovereignty of God and the unity of life in Christ Jesus; that is, that our life is, and has ever been, in Christ, given us in him even before the world was. I was and am grateful that you and many others in Virginia stand where my father and Elders Lester, Martin and others of our faithful forefathers stood, still contending for the faith once delivered unto the saints.

I will now change the subject, and speak of other things concerning us. Surely perilous times are upon us, and, it seems to me, worse to come. Thousands going hungry, some one at the door from morning until night begging for bread.

Well, as much as I would like to be at the Association at Little Creek, I see no possible way open to get there, for God has not willed it so. I am getting along in years now, and we old men here in this time of the world can do but little, are not wanted much, are not respected or revered as they were when I was a child. It seems that the people now are only thinking of pleasure and sport. I hope you will

have a good, quiet, peaceful Association, and you will not miss me, for you would not have much if I was there. I wish some of you folks would come and see us and be at our Association the first Sunday in October.

Write and cheer up a poor, old, dependent sinner.

With love and best wishes to you both, yours truly,

WILLIAM L. HALL.

HAINES, Oregon.

DEAR EDITORS:—I am inclosing a letter written by sister Beatrice Haan to the church at Touchet, Washington, at the October three days' meeting. I believe it will make good reading for the SIGNS, and if you think so please publish it. It was not written for publication, but I am sure sister Haan will concede to your judgment regarding it. Sister Haan is an exception as to church membership among the Old School Baptists, in that she came to the church when she was a school girl in her teens. Her letter sets forth the sweetness of her childish faith which all must have, although the storms of life are endured longer by most of them before seeking church refuge. How often do those coming to the church in the evening of their lives look back with regrets for not taking up their cross when the blessed hope was first revealed to them. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Our faithful ones should always be watchful and careful to take

care of the little ones that belong to the flock of the Lord. It is true in almost every case that in meeting the wants and cares of life sometimes these earthly cares seem to be uppermost and to hinder in the exercise and enjoyment of church privileges, as this sister has realized, but the foundation stands sure and the sweetness of this precious hope and the joys of those early evidences will never be lost, and the harder the storms of life beat upon the trembling soul the more firmly will its refuge be manifested to be in the clefts of the eternal Rock of Ages. In every age and every clime, and in all the difficult affairs of life, it has been decreed, and shall be brought to pass, that "the righteous shall hold on his way."

C. W. BOND.

TILTON, Wash., Oct. 10, 1932.

ELDER J. T. BARNES—DEAR BROTHER:—I had hoped I would be able to see all of you during the three days' meeting there, but guess it will not be possible. I know I do not deserve so great a pleasure, and if I were allowed to be with you it would be through the Lord's mercy. My husband runs an apple packing shed on a big ranch near Naches every fall, and we have to live at the place in a little shack. It is about the only chance we have left to make a living, so we make the most of it. I have to work, too, but I have been thinking about the meeting at Touchet for a month. When I suggested giving up my work for a few days to come down there he thought it unreasonable. I understand how he feels about it, but

oh I want so much to come. Surely the brethren and sisters at Touchet are the most charitable of people or my name would have been removed from the church book long ago. I have always felt too unworthy to be numbered among them, but surely I have never felt more unworthy than I have this summer. Many times I have resolved to write a letter to the church and have been ashamed of my feeble attempts. This summer when I saw you at brother Hughett's and you took my hand, and with a sweet smile on your face said, "Why, it is sister Haan," just as if you were glad to see me, how down and unworthy, yet how happy I was. This summer while reading over the SIGNS of the past eight years, I was made to feel that I never should have joined the church at all. It seemed it was selfishness on my part, without a thought of the welfare of the church. I just loved them so much and longed to be with them. I wonder if I was too young and hasty then and the brethren are now too kind to tell me about it. Not that I have ever regretted it on my own account. I was so rebellious and undecided, and while I was telling my mother that I was not going some unseen force just pushed me right up to the front and I was telling of my little hope. Afterwards I knew such peace and such rest as I have never since known. I have my periods of rejoicing now, but not such sweet peace. It seemed that day the whole world was rejoicing with me and that the sunshine was pure gold. It was two weeks later that I was baptized, and in the mean-

time I had to attend school, and many times I would lay my head down on my desk to shut out worldly scenes and meditate on the beautiful new thing that had come into my life. The day I was baptized and all the brethren and sisters called me "Little Sister," it seemed my heart was melted within me. One dear old sister said, "I know just how you feel. You think that nothing can ever trouble you again." I was very much surprised that she knew what my thoughts were.

There are many things I would like to talk with you about, but I am afraid my letter is tiresome. Often I am comforted by reading letters of others who feel their unworthiness, while at other times I feel I am not like them at all. They only see themselves as vile because they are humble, while I not only see myself that way, but I really am.

I hope you and sister Barnes are in good health. Please remember me to all the brethren and sisters, and tell them I will surely be with them at the Union meeting, if God wills.

Unworthily,

BEATRICE HAAN.

CULLISON, Kansas.

DEAR EDITORS AND FRIENDS:—Time to renew my subscription and a desire to be remembered are the reasons I offer for my appearance before you at this time. Several things in the twelfth chapter of Acts have interested my mind. It is now near the time of our rather fleeting and imaginary Easter, and as this twelfth chapter is the only place where we find the word

"Easter," it occurred to me that many people to-day might find themselves in this picture so nicely drawn by the gospel writer so many hundred years ago. Several acting characters play a part in this scene. King Herod and the Lord's called apostles seem to be the contending, or opposite, parties. They each have their friends to aid their cause. Those trying to keep the feast of the passover supper given the sons of Jacob in Egypt. These were pleased with the killing of James, the brother of John. Many in our land will soon be trying to celebrate that feast day. Not because they or their ancestors were ever led out of Egypt, and not that the blood of the paschal lamb was sprinkled on their door posts, but they are denying that Christ is come in the flesh, and are looking to another king and another god. They often deny many things declared by the apostle Luke in this chapter. They would still like to have their sixteen soldiers hold the chains on Peter. But what if this statement of the deliverance of Peter be true, and their king lose his prey and themselves their expectations? Even if they make peace with him to save their own lives, as did those of Tyre and Sidon, if their king is subject to worms they will lose their god. Now, there is another group, the church, whom their Herod stretched forth his hand to vex. This church prayed without ceasing to God for Peter, and when God by his angel had answered their prayers Peter con-

tinued knocking at their door until taken in. Where are we in this picture? Oh where am I? After looking somewhat hopefully and also fearfully through this historical chapter for a part and portion in this act, I will ask the reader to allow me a place in the last part of the seventeenth verse as one of the "brethren" to whom these things were shown. If we have a Bible this chapter tells the truth, and of a truth God sent his angel and delivered the preacher of the truth from the hands of those who had him in prison. God has (and will always) so defended his gospel that it will be hid from the wise and prudent and be revealed unto his babes, that "little flock."

I am sending in this letter a three dollar money order, two dollars is for subscription and one dollar to help.

E. G. WEBB.

FLETCHER, Okla., Feb. 8, 1933.

DEAR BRETHREN:—I am again reminded that I am behind with my subscription to the dear old SIGNS OF THE TIMES, and I have a desire to address a few lines to you, though it is with pain and sorrow that I make the attempt, as all my fingers on both my hands are frostbitten. Yesterday, the seventh day of February, was my birthday, when I passed the seventy-third milestone in my earthly pilgrimage. I went to feed my team and my pigs, and while I was shocking corn I became suddenly blind and very sick. The ground being covered with snow I

fell twice, and the last time I fell I was so sleepy I could hardly get up, but some mysterious power seemed to urge me to make one more attempt to regain my feet. I tried to call my good life companion to my assistance, but could not speak a word. I was made to know I was freezing to death, and made an effort to get up though I was very sleepy. After getting on my feet I staggered and stumbled along until I got to the house. My good wife came and opened the door and led me to a seat. I was deathly sick and was jerking all over. Wife held me until I quieted enough for her to telephone for help, then she bathed my hands in ice water and made me some strong coffee, which gave me great relief. Then three of my grown sons arrived. Dear brethren, I feel this experience has taught me a good lesson. I am sorrow-stricken because I have been so unmindful of God's love and mercy manifested to me, the chief of sinners. I am also grieved because I know I have not treated the publishers as I would have them treat me, or rather as they have treated me, for I have received my paper regularly; I have not missed even one copy. The editorial in the last issue of the SIGNS, written by Elder Dodson, is worth the price of a year's subscription. Dear editors, I am herewith sending my subscription. If I were able I would send two years' subscription, but I only made one and one-half bales of cotton last year and received but six cents a pound for it.

My age forbids my getting employment on the public works in this part of the country, but, the Lord willing, I will plant and cultivate another crop. Israel's God will at the appointed time stop this depression that has caused so many people to suffer.

Dear brother Dodson, please give your views through the SIGNS on the fourteenth verse of the fifth chapter of Ephesians, which reads as follows, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Dear brother, I want you to know that your editorial in the last SIGNS was read with comfort and satisfaction by me, a poor old sinner, saved by grace if saved at all.

Dear editors if you publish this poor attempt in the SIGNS please correct all errors. Pray for me, a poor worm of the dust,

L. E. SKINNER.

TOUCHET, Wash., April 11, 1933.

DEAR BRETHREN:—I desire to thank all who so kindly remembered me with their good letters while I was so blind I could not answer, also I desire to thank the editors and publishers of the dear old SIGNS. I have hope of being able to answer some of the good letters, as I am now able to read a few lines at a time, the first in more than a year. I truly hope you will still remember me with your good epistles of love.

Yours in bonds of the gospel,

J. T. BARNES.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1933.

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

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"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

An inquirer living in Arkansas has been perturbed by this text and has asked us to give our views upon it. It is often the case that Satan takes advantage of the believer's ignorance of the meaning of Scripture in order to torment one with it. The word tells us that Satan himself is transformed into an angel of light. (2 Cor. xi. 14.) This is one of the many guises assumed by the adversary of our souls in order to plague us with doubts as to the genuineness of our hope and of the security

of our salvation. However, whenever Satan uses Scripture to worry us, he never gives the true interpretation, but always wrests it from its content and context to suit his own ends. At the start, let us be sure that the word of God is never at any time nor in any place inconsistent with itself. The Scriptures are one harmonious whole and are to be so accepted. If it is made to appear that one passage contradicts some other passage, it is because the contradiction is in our own minds. When rightly seen in the light of the Holy Spirit, the word is discovered to be in complete harmony. It is a fundamental point of Bible doctrine that those for whom Jesus died are safe for time and for eternity. Their salvation cannot be affected by anything they do or say. Since salvation from sin and all its consequences is effectively accomplished in the sacrificial atonement of the Lord Jesus Christ entirely independent of the believer's will or efforts, therefore the believer's being effectually kept in the way of salvation to be ultimately housed in glory, is also entirely independent of the believer's will or efforts. Since salvation is wholly by grace, the free and unmerited favor of God whose divine justice has been completely satisfied in the cross of Christ, the preservation of the believer all along the way to future glory is likewise wholly of grace. Therefore, the true child of God cannot fall out of the Savior's atonement, cannot perish from the presence of the Almighty God whose eternal Son paid the precious price for that child's redemption. This

is exactly what the apostle is proving in this sixth chapter of Hebrews. The writer describes those who cannot fall away as follows:

1. Those who were once enlightened.
2. Those who have tasted of the heavenly gift.
3. Those who were made partakers of the Holy Ghost.
4. Those who have tasted the good word of God.
5. Those who have tasted the powers of the world to come.

It is utterly impossible for the above described characters to fall away from the effective work of salvation accomplished for them by the Son of God. To be enlightened is to be lighted up within one's self by the revelation that Jesus is the way, the truth and the life and that only by him must we come to God. To be thus illuminated is to be shown by the teaching, not of men, but of the Holy Spirit, that salvation is wholly by grace through Jesus Christ and entirely without the works of the law on our part. The light, which in the beginning shone out of darkness, shines at God's command in the sinner's heart to illuminate him, thus opening the eyes of his understanding to know the only true God and Jesus Christ whom he has sent, whom to know is life eternal to the one thus illuminated. It is to know by revelation, as did Simon Peter, that Jesus Christ is the Son of God. Can such an one ever fall away and perish from that salvation? It is plain to be seen that such falling away is impossible. If such a thing could be, it would require a fresh crucifixion of

Christ to renew that one again to repentance: and if the first crucifixion was not effective to secure such a character from falling away, would there be any assurance that a second crucifixion would be any more effective? To say that such an one could fall away would be to put Christ to an open shame. Why? Because, if such could fall away after having been saved by Christ, would it not be an admission that his shed blood was spilt in vain? Therefore, to even think of such a thing, much less to say such a thing, as that one once illuminated or enlightened to know the truth can fall away, is to blaspheme the holy Son of God.

Those who "have tasted of the heavenly gift." Believing is eating. Hence, tasting is believing. Peter tells us that if we have tasted that the Lord is gracious, let us desire the sincere milk of the word, that we may grow thereby. (1 Peter ii. 2, 3.) Tasting that the Lord is gracious comes by way of our believing that his grace saves us, and believing comes by faith and faith is the gift of God. Where the Spirit quickens the dead sinner into life through Christ, that one believes by the operation of faith within his soul that he is saved by free and sovereign grace. Jesus Christ is God's unspeakable gift to his lost and ruined children in Adam. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. Can it be possible, then, for these who have tasted of God's heavenly gift of his Son to them,

to ever fall away? No. If such could be, it would mean that Christ would have to die again, thus confessing his first work not to have been efficacious, thus putting him to the open shame of having failed in what he came to do.

Those who "were made partakers of the Holy Ghost." After the close of the earthly life and ministry of the Lord Jesus Christ and after his ascension into heaven the Holy Ghost was sent upon the believing church in such a way that they were baptized in the Holy Ghost. The Spirit was in them and they were in the Spirit, completely immersed in this third Person of the Trinity and completely filled and indwelt by this Holy Person. From the day that this Holy Ghost came from heaven to dwell in the people of God in this grace age and until this day in which we are now living, each and every true believer, as well as the whole invisible church collectively, has been dwelt in by the Holy Ghost so that all who constitute the true body of the Lord Jesus Christ are partakers of the Holy Ghost. Can any such fall away from this security? If such could be the case, there is no such thing as salvation or security anywhere in the universe. Even to think such a thing makes a true believer blush for shame to think of the scandal that would be upon the cross of Christ could he have failed in his perfect work.

Those who "have tasted the good word of God." The word of God is the Scriptures. The believer finds nourishment for his soul in the word of God, the word of God becomes his

food. Such an one cannot live by mere earthly bread alone, but by every word that comes from the mouth of God. The Scriptures are the inspiration of the Holy Ghost and for the thorough furnishing of the child of God unto every good work. The Scriptures through faith make one wise unto salvation. They are for the believer's teaching, for his correction, for his reproof and for his instruction in the way of righteousness. Hence, if one is taught doctrine through the Scriptures, if one is corrected or reprovved or instructed by them in a saving and in a living way, then such an one must be a child of God or the Scriptures would not have that salutary effect in his life. To have the Holy Spirit take the biblical record of Jesus and open it out unto our understanding is to taste the good word of God. Can it be thought for one moment that such can fall away from the saving power of God that holds them and be lost from it? No. Again, we repeat that if such could fall away, nothing short of a repetition of Christ's work could save them. Such cannot be, because by the one offering of himself, Jesus has forever perfected them that are sanctified. (Heb. x. 14.) Hence, the impossibility of their ever falling away. There is a world of difference between falling on the deck of a ship and falling off the deck of a ship. If one falls off the deck of a ship, he is drowned; if one falls on the deck of a ship, he may hurt himself, but he cannot be lost from the ship. Just so, in the believer's life and walk there are many stumblings, but he always falls

ON the Rock that saves him, never does he fall OFF it.

Those who have "tasted the powers of the world to come." There is another world coming other than this one we are now in. We are looking for it, longing for it and are hastening on to it: a new creation, a new earth and a new heavens in which shall dwell righteousness forever. Those who are by God ordained unto this glorious new world of glory already have tasted of the powers of it in their soul's experience here. Believers have received the earnest, or foretaste, of that coming world. Peter, James and John in the mount with Jesus saw Christ transfigured before them, saw Moses and Elias appear with him, heard the voice of God acclaim Jesus his only Son whom they were to hear. Thus did these three disciples taste in the transfiguration scene the powers of the world that is coming at some future time when the redeemed shall be gathered from the dead and into it. What a glorious prospect is before them who fear and reverence God Almighty through his Son and by the Holy Spirit! These have a good hope through grace: hope that is both desire and expectation, kindled within them as an earnest, a God-given pledge, of that which shall be fully and forever theirs some day. As surely as God has implanted in our hearts the foretaste of that better world, so surely he will not disappoint the hope which he has wrought. God cannot deny himself, he cannot go back on his own work. It is he, and no one else, who has begun the

good work in his people and he will perform it unto the day of Jesus Christ, unto that day when the Lord himself shall descend from heaven in person to take his ransomed people home. Can it be thought for one moment that these can fall away, these who have already tasted in their soul's present experience of grace, the powers of the world to come? No, never. Such are kept by the power of God unto the decisive hour when his judgments shall be made known in bringing forth truth unto victory, when it shall be sung by all the angels and by all the redeemed: "O death, where is thy sting? O grave, where is thy victory?"

The writer in Hebrews, sixth chapter, instead of teaching that those once saved are in danger of falling away, is proclaiming just the opposite, the utter impossibility of their falling away; because if they could fall away, it would necessitate Christ's dying again and would be an open or public confession that his first work was a failure. There is no failure in him. He is declared to be the Son of God with power by his resurrection from the dead. Nothing can pluck us out of his hands. Doubtless, he went forth weeping, bearing precious seed, in the time of his incarnation in the flesh, but he will without fail come again with rejoicing bringing his sheaves with him. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Have we not already had a taste of the glorious and wonderful power that is to characterize the world yet to come? Does

not the taste make us yearn longingly for the fullness? "If such the sweetness of the streams, what must the fountain be?"

We hope that if our inquirer who asked us to write upon this subject has had any doubts about the safety and security of God's elect from ever falling away, that such doubts may be banished by a faithful perusal of the word of God. Christ answered the tempter by quoting the word of God, and there is no better way to vanquish the tempter when he comes against our souls than by the sword of God. Satan fears "Thus saith the Lord." May all doubting souls be blest to wield against this adversary the sword of the Lord and of Gideon.

H. H. L.

TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec. 31 means your subscription expired December, 1931; June 32 means your subscription expired June, 1932; Dec. 32 that it expired December, 1932, etc.

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

E. G. Webb, Kans., \$1; Mrs. W. S. Johnson, N. Y., \$2; Mrs. H. A. Strube, Texas, \$2; H. N. Hoskins, Ky., \$1; Dr. J. B. Garrison, N. J., \$3; Mrs. E. L. Hulse, N. Y., \$1; Mrs. L. N. Henry, Miss., \$1; T. J. Ratliff, Ky., \$3; R. W. O'Neal, Texas, \$1.

OBITUARY NOTICES.

FRANCES HILL GARRISON died February 25th, 1933, after a very short illness. She was a daughter of David Stout and Ann Sutphin Hill, and was born June 6th, 1851, at Marshall's Corner, New Jersey. At the age of twenty years she married W. H. Riley, and for two years lived in Hopewell, N. J., then moved to East Orange, and later to Jersey City, N. J., where her husband engaged in business. Her husband became incapacitated after a few years and she was forced to provide for the family, which she did until he died. She had two daughters, Olive, who married Joseph Neiman, and Edith, who married Augustus Girard, and made her home with the latter, until the sudden death of Olive, who left three small children, whose care and responsibility now came upon her, and leaving her home with her daughter she gave her time to the welfare of the children, although it meant years of hard labor to do so. She united with the New School Baptists, but later found they did not represent her belief and she resigned. November 9th, 1921, she married Dr. John B. Garrison, and they made their home in Hopewell, N. J., where she remained until death. She was a regular attendant at the meetings of the Old School Baptist Church in Hopewell, but could never feel ready to ask for a place with them, although she loved to be with those who believed only in the grace of Jesus Christ as the means by which sinners may be saved. She leaves a sorrowing husband, a daughter, Mrs. Girard, and a granddaughter, Mrs. Marjorie Van Ness.

On Wednesday, March 1st, 1933, her funeral was conducted in the Old School Baptist Church by Elder C. W. Vaughn, who spoke with much power and comfort to the relatives and friends who were present in large numbers, after which the body was deposited in the Old School Baptist Cemetery to await the summons to rise and be with the Redeemer, we hope, for evermore.

Written by her husband,

J. B. GARRISON.

NORA E. HASTINGS was born February 13th, 1869, near Delmar, Delaware, and died at her home, near Gumboro, Sussex County, Delaware, March 16th, 1933, at the age of 64 years, 1 month and 3 days. She is survived by her husband, Ananias Hastings, to whom she was married February 17th, 1892, in Salisbury, Maryland, by the late Elder A. B. Francis. She joined the Little Creek Church, of the Primitive Baptist faith, in the year 1936, and was baptized by Elder A. B. Francis. To this union were born five children, three sons and two daughters, four of whom survive. They are Elijah W. Hastings, Richmond, Va., Lester F. Hastings, Gumboro, Del., Blanche E. Bethards, Philadelphia, Pa., and Howard B.

Hastings, University of Alabama, also five grandchildren.

BROTHER Hastings handed me the above records, asking that I prepare an obituary for sister Hastings. I shall only add to the records, given by him, such as should be said of her. She was a genuine Old School Baptist, loving the truth in its purity. The order of the house meant much to her. She was seldom absent from her home church when able to attend. Her home was open to her friends and the church; it was one of her greatest pleasures to entertain. Her last sickness was of short duration and her death was a great shock to her family and friends, as she was improving and the doctor had said it would not be necessary for him to come again, but a heart attack took her away.

The funeral service was held in the Smith Mills meeting-house, near Delmar, Delaware, conducted by the writer. The house did not begin to hold the relatives and friends who had gathered to pay their last tribute of respect to her. Interment took place in the cemetery adjoining. We shall all miss her and deeply sympathize with brother Hastings and the children.

H. C. KER.

MEETINGS.

IMPORTANT NOTICE

It is with deep regret we are compelled to announce that there will not be any session of the Baltimore Association this year. The financial condition in general, which is so well known that it needs no explanation, is the direct cause for our not holding a session this year. We are hoping for a more favorable condition in the year 1934, at which time we will be able to announce the time and place of the 1934 session.

Done by order of the Baltimore and Harford Churches.

D. L. TOPPING.

I am directed by the Clerk of Salem Church, after a business meeting held by them April 1st, 1933, to say that after due reflection, and having no support from Welsh Tract Church or Rock Springs Church regarding financial support from either, that there will be no session of Delaware Association during the year 1933. The depression has reduced all concerned in their financial condition, and we feel this the best course to pursue, regretting it has to be done.

Done and directed by order of Salem Church, April 1st, 1933.

JOHN B. MILLER,
Clerk Delaware Association.

The Delaware River Old School Baptist Association will be held with the First Church of Hopewell, Mercer County, New Jersey, on Wed-

nesday, Thursday and Friday, May 31st and June 1st and 2nd, 1933, commencing at 10:30 a. m. Daylight Saving Time. All lovers of the truth, especially our ministering brethren, are invited to be with us without further notice. Train and bus service from all points.

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

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday, before the second Sunday in June (7th, 8th and 9th), 1933. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street or Chambers Street for train leaving Jersey City. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will get tickets for Winterton, N. Y. Trains will be met and friends cared for. Time of trains will be announced later, when new schedules will be effective. Those coming by automobile will please stop at Howells station and inquire the way to Mrs. L. W. Blumroeder's house, which is only a short distance from the station. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON.

The Union Meeting of the Old School Baptist Churches of eastern Washington and Oregon and western Idaho will be held with Mizpah Church, located at Touchet, Washington, commencing on Friday before the fourth Sunday in June, and continuing over Sunday, which will be June 23rd, 24th and 25th.

J. T. BARNES, Moderator.
WOODSON CUMMINS, Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 521 West Nevada Street, Ontario, California; every fourth Sunday at 3516 Franklin Avenue, Riverside, California.

W. L. SLUSHER.

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

A. S. ROWE, Church Clerk.

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

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

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

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

S. B. MOFFITT, Moderator.

J. B. SALLEE, Clerk.

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

S. B. MOFFITT, Pastor.

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

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

JOSHUA T. ROWE, Pastor.

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

J. R. HARDY.

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

J. W. HAYNES.

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. 101.

MIDDLETOWN, N. Y., JUNE, 1933.

NO. 6.

CORRESPONDENCE.

MEPHIBOSHETH.

I REMEMBER the oath that David made to my father (1 Sam. xx. 14-17). How that for my father Jonathan's sake he would show him the kindness of the Lord, and would show it to his house forever; and, also, when David was in hiding for his life, from my grandfather King Saul, how my father visited him in his stronghold in the wilderness of Ziph, and there they renewed their covenant. Since then my father was slain with my grandfather in the battle on Mount Gilboa. David escaped the sword of my grandfather, King Saul, and has succeeded him to the throne. Will now David the king remember his oath to my father, that he will show the kindness of the Lord to my father's house? But am I worth remembering? Here I am, lame, cannot walk, a lifetime cripple, an object of charity and a charge on the hands of my friend Machir in Lodebar. My life is but a trial of the patience of my

friend; he would be the better were I dead. I know that I can be but a burden. But, notwithstanding all this, oh how I love King David for my dear father's sake, because he loved him as his own soul. Is it not that love that made the oath? Will David keep it? Why should he? I am not worth the keeping of it. Were I one of the valiants in David's kingdom it would make the oath a matter worth keeping. Does David love me for my father Jonathan's sake? I cannot see why he should. It would be a mystery, and yet I know that love is also a mystery, seeking and resting on the most unworthy objects. It is for this reason only that I can be remembered of David for the oath's sake. But now the king is too busy with the great affairs of his newly acquired kingdom to think on the oath, or I on whom the covenant rests; and should he, it would be the least of his kingly interests and undertakings. Although the covenant guarantees David's favorable consideration of myself, yet I would not regard

the king as unfaithful should he annul the oath he made to my father, because I am sole survivor of my father's posterity, and am but a dead dog in the sight of the king. Thus Mephibosheth thinks of himself, debases himself and esteems himself quite unworthy of any favorable consideration that the covenant secures to him from his father's inseparable friend. But, as Mephibosheth thinks so of himself, David, the king, esteems Mephibosheth in a wonderfully different way. The covenant that went out of his mouth straight to Jonathan's heart he resolved to perform. He will make it the weightiest matter in the conduct of the kingdom of Israel. The kingdom would sooner fail than this his oath. So David sends for Mephibosheth. He falls on his face and does reverence. David breaks to him the unexpected and glad tidings that he is now to receive at his hands the kingdoms of the Lord for Jonathan his father's sake. Oh thou faithful friend of my father, does that unbroken friendship rest upon me? It surely does, yet I can be no better than a dead dog, yet thou hast bestowed this honor undeserved, that I shall eat bread continually at thy table the remainder of my unprofitable life. Accept my thanks, King David; it is all I have. My love and my devoted heart are thine; but what is that to thee? in and of myself alone. But as I cannot recompense thee, it affords me the greatest joy that thou art so doing unto me for my dear father's sake, in memory of the covenant between him and thee, and founded upon the love

that passes the love of women. I know, therefore, with what cheerfulness and with what freedom I shall be served at thy royal table all my days. No slackening or diminishing of the love that sustains that covenant. Neither shall the dainties of thy kingly board be less bountiful and free, for could this come to pass, the fountains of the oceans and the springs of the seas could more surely cease to flow.

Now, dear readers, do you find yourselves about like Mephibosheth in his relationship to his fast, protecting and sustaining friend, King David? He is your faithful literal type. Your spiritual David took you up when you could not take another step. He brought you to his banqueting-house. His banner over you bore the insignia of love. Although unprofitable and lame, you are the blest offspring of God and the beneficiaries of his covenant of love, grace and mercy. It is good for you, dear readers, that you descended from a covenanted stock. It is serving you better than your feet could do, or you as a sinner deserve, for when you lost your self-supporting, walking ability then, and not until then, you became a real, lowly, mourning Mephibosheth. You can now receive the graces and benefits of your spiritual David's house in real true godly humility. Do you see your likeness in Mephibosheth as if he were a mirror, completely disrobed of all your unrighteousness? That is God's work, that his grace and glory through Christ, your spiritual David, may rest upon you as the meek of the earth.

You must become impotent in the loss of all your fleshly abilities, so that you cannot carry yourselves another step, and then David's house is yours. Now that all the good of Israel's kingdom is secured to Mephibosheth he meditates thus: Not the least of all these royal favors have I merited, none of them do I deserve, yet how greatly I need them all. They are gracious gifts, undeserved and unsought. Incomparably more pleasant and soul-satisfying than was my temporary abode with my kind friend Machir in Lodebar. Here that covenant of love has made me a lifetime resident of the city of David. There, it was at best, but a time of waiting to see what to-morrow might bring to me. Succession of days brought me no assurance of future bliss, the present day was all I could claim as my own. The next, and my stay with Machir, though kind and welcome, might be ended. But here assurance forever. David, kind friend, nourisher and preserver of my soul. Let no grateful anthem ascend with sweeter chords of solemn praise than mine for thee. Readers, Mephibosheth portrays your travel from the wilderness to your exalted abode in the Zion of your God, the militant church of Christ which he set up on earth. Wisdom builded this house (Proverbs, ninth chapter) over nineteen hundred years ago, and her maidens (gospel ministers) have been preaching good tidings to the simple (Verse 4) ones, the little children, since that time. Jesus is bringing the Mephibosheths from the uttermost parts of the Gentile

world and adding them to the churches, that they may be saved from this present evil world. You Mephibosheths are the people that God has formed for himself to show forth his praise. (Isaiah xliii. 21.) Mephibosheth was David's special care. The riches of David's kingdom contributed to his support. The riches of God's kingdom supply your every need as you eat the bread of the broken body of Christ and drink his blood, for his flesh is meat indeed, and his blood is drink indeed. He has washed you from all your filthiness and clothed you with his robe of righteousness. Having done all for you, you find yourself asking this question, "What shall I render unto the Lord for all his benefits toward me?"—Psalms cxvi. 12.

Dear editors, I had to write on this subject to get it off my mind. It may not be worth its room in the SIGNS, if not, consign it to the waste-basket and I shall be satisfied.

Yours very unworthily,

J. I. FOSTER.

RISING STAR, Texas, Jan. 25, 1932.

WALLACETOWN, Ontario, Oct. 27, 1932.

DEAR ELDER AND MRS. RUSTON:—
In order that I may deliver this letter into your hands to-night I shall take the opportunity of writing to you now, although I had hoped to have written earlier in the week. Trusting you may not be wearied, I shall begin immediately to relate to you my reason for coming before the church on Sunday. Should I repeat occurrences which I have already made known to you, kindly remember that I do so in order

that this letter may be complete on the subject on which I write.

When I was a child of perhaps eight years of age, there seemed to be upon me a peculiar sense of my sinfulness. What prompted this feeling I cannot say. Perhaps it was not unnatural, but when it took hold of me it seemed very strong, and caused me to pray earnestly that I might be relieved. I can still remember, distinctly, hurrying to the woods for the cows, before any one else might go, and, kneeling down by a large stone in the clearing, begging forgiveness for my many sins. Then, lest my people would begin to think I had been away over-long, I would hastily collect the cows and return home. At other times I would go away to bed, alone, and there beg for mercy, in my childish way, until I would fall asleep. This "sense of sin" which I had when very young, seemed to gradually develop into more than a mere sense as I grew older, for at the age of fifteen or sixteen, while in the garden, such a strong realization of my wickedness before God, yes, and man also, came over me that I can recall praying almost constantly as I worked that I might not be such a wretched person. In the midst of my misery I turned and looked upward and a face full of great tenderness seemed to appear before me for the most fleeting moment. I thought it to be the face of Jesus, and my burden was gone. Regarding that incident, I sometimes wonder if it was not the result of an overwrought mind. It is not impossible that it might have been.

Concerning what I believe, Elder Ruston, was the last visit you made here, at our home, before definitely coming to Canada, I have a particularly happy memory. If you are able to recall that visit you will remember that you were here with Mildred Gordy and Annie McColl over Sunday night of the May meeting. On Monday morning, before going to meeting, you and the others were conversing on religious matters. Just what the main topic of conversation was I cannot recall, but its effects upon me have never been erased from my memory. Before leaving the house I managed to slip away for a few minutes, and during that interval the joy that I had experienced in hearing His name so beautifully spoken about, as it seemed it was, burst from my lips in the words of the hymn, "O thou in whose presence my soul takes delight." Even on my return home from the meeting my enraptured state of mind had not taken flight. So strongly, in fact, did it have me in its power that on going out of doors into the sunshine one of the neighbors called to me by way of greeting and I dared not answer, for by doing so it would have seemed that my peace of mind would have been rudely interrupted. Towards evening, however, I had to part with this comforting attitude, and as I saw it slipping inevitably away I was most sorrowful, but could only stand and gaze on its departure, filled with astonishment, and longing that it should not go. Up until my year in London I cannot remember being distinctly taken in hand

again. During that year, as never before (that is, to the same degree) or since, did I come terrifically under the burden of sin at times. It seemed to be like a haunting ghost, present when I lay down at night, present in the morning and present throughout the day, during the times when it dropped upon me. To find relief in myself was out of the question, for my very being seethed in sin, and was not my heart bare before God, so that he could perceive its thoughts and intents, even when they were afar off? Certainly it was, and that was why I suffered. What a sight he could see! At one time in particular, while very much troubled because of my unsightly condition, I tried to place myself among my fellow-men, and came to the conclusion that I was even worse than one who passionately delights in the things of the world, for (and here is a point that made me shudder) having tasted of God's hand, and having realized whose hand was continually blessing me, I was as one who knew him not, and therein was my sin greater than theirs. Sometimes I would receive a little comfort in seeing the burden being gently removed, but often, as time went on, and I seemed to be floating easily with the world again, would I long for its return, for in its presence I seemed to lean so heavily on him, and in that way, at least, was I made to see the vital necessity of his being close to me, else I perish. Gradually I came to realize the manner in which I spent my days. First, a grieving because of sin, and a longing that God would remove it; secondly, its removal, and sometimes my thanksgiving to God for his having removed it; thirdly, a luke-warm attitude towards religious matters; and fourthly, a cold, unfeeling state of mind, which in time produced terror that I should be in this state, then a rehearsal until I would become almost desperate, and would beg that God would stay close to me, and that my burden, when it came, would not be removed unless his presence would succeed. Through the periods of coldness of heart I could not have been made to believe by any one living that God had not left me forever, and that I had been deceived in thinking that I had ever had any share in his notice, for if I had, why was I thus? Even when I would believe I saw his hand blessing me here, and relieving my distress there, I was absolutely unable to remember his past kindnesses when freshly afflicted, and wait patiently for his return again. I felt that he never would return each time that I felt he had gone. It was this condition I referred to on Sunday when I said that my latest comforts (at that time) were of no consolation in my newest grief. I must constantly see fresh evidences of his interest, and love, if he could have such for me. Now, however, it is different, in a way. I feel to have something to look back upon which, since its occurrence, has never, upon my reflecting upon it, failed to give me comfort, strength and courage, even in the most tempted moments. Perhaps I associate too great a degree of importance to what I am about to acquaint you with. In

any case, I feel that it would have been under a vastly increased distress of mind that I should have appeared before the church if I had not the memory of the following experiences, or their equivalent, so present to buoy me up. Early this spring, when at one time I happened to be reading in the Psalms, I came again upon that chapter, or chapters, where David so frequently repeats the sentence, "For his mercy endureth forever." I wondered for some time just what attitude David must, of necessity, be in to necessitate his constant repetition of this one fact. I could, I thought, understand its being repeated two or three times, but further than that I could not comprehend his reason to its fullness. Not long after these reflections had passed through my mind, I dreamed that I had been reduced to tremendous disgrace before the world, to say nothing of what it would seem before God, who had so constantly blessed me in so many, many ways. Under the burden of my guilt my head and shoulders seemed to be bowing prematurely, and I felt very, very helpless. In the morning the memory of the dream seemed to have been wiped out until an hour or two had passed. But then how it flooded in upon me, and how I grew dizzy with gratitude to God for having so mercifully kept me, that my dream was not true, and for his many infinite blessings. Could I doubt for a moment now why David had seen fit to repeat so often, "For his mercy endureth forever"? No, I could not. The expression went over and over in my mind,

until having grown unusually disturbed by my emotions, and imploring that if God was in this matter to make me feel as I did, I prayed that if he was he would return again some time in like manner as a sign of his presence, at this time. In this I prayed as I have never been able to pray before, without the slightest doubt that my prayer would be answered. Nor had I long to wait, for scarcely two weeks having elapsed, on one beautiful spring morning the answer fell upon me. It came at a moment when I was thinking of what I had prayed for some days previously and totally unexpected at that time. It came in the form of sudden, captivating joy. It dropped upon me, permeating my very being like a strong perfume. My heart went out in love and gratitude to God. Had I wings I could have flown away. I could have run and not been weary, could have sung his praises, could have danced through ecstasy, could almost feel his presence near me. Now I no longer wondered at David dancing, for the spirit that possessed him must, I felt, be upon me at this time. He, too, felt greatly rejoiced in God and in his Savior. Did I fail to realize the reason for my attitude? No. It was the answer of my former prayer, and differed in one way from the former experience (if such) only as gratitude differs from joy.

How gladly would I omit some of the following, for it is most grievous even to remember. First, however, I must tell you that the last incident related occurred about a month before

the May meeting. It never, at the time, entered my mind about saying anything to any one there about what I had passed through, until on Monday morning, when I heard you say something to the effect that any one who had ever tasted that the Lord is gracious might remain and relate their experience, did I ever really come to myself concerning the matter. At that time I felt that not to tell the church of the way in which I had thought I was led was simply "acting a lie," and I smarted under the accusation. However, you know the result. I lacked the courage to go before the members and was made to realize, before leaving the building, that my time had not yet come.

Now I come to the painful part to which I referred some time ago. Can you imagine that after passing through all I have related that I should drop into an ugly and indifferent attitude? It is exactly what I did. One day while in the woods gathering berries, the question came to my mind, Since you were not able to speak to the church at the May meeting, why do you not pray to be made able to join with the members again, soon? And my mental answer shocked me, even at that time: Why would I pray for something that I do not wish for? At that time I had a feeling of much guilt, upon the remembrance of the above occurrences in which I felt I saw His hand. After that horrible baring of my wicked heart it pleased God in his infinite and astounding mercy to bless me again. For the past month or so

there have been times when a feeling of satisfaction regarding my future life has come over me. It seemed to be a settled matter and the two above and closely related incidents seemed to be such strong evidence of His interest in this miserable soul that I felt a certain calmness in the matter. One day the question dropped rather temptingly into my mind, Of what are you satisfied? To which the answer seemed ready, and came clearly to my mind, I am satisfied that my Redeemer liveth, and a peace came upon me which until almost now has never entirely left me. Upon these last three exercises of being (if I may thus refer to them) I have been made to look as upon an eternal monument, whose inscription might read, "In these places I have seen my deliverance."

At this point there comes to mind an incident that I did not mention heretofore. It is most closely connected with the time when I was burdened by the vileness of my sinful self. One night while sitting beside the fire and thinking of my condition, I seemed to have a momentary vision of myself in heaven. Although I had been granted this supreme privilege of being there I saw myself, quite clearly, down in a corner with bowed head, and I still carried my burden. I felt that my presence was contaminating, and if really there I was all unworthy, and less than the least present. I seemed to lose sight of the fact that God's children will all, undoubtedly, be on one plane in that day, and that through no effort of their own. And now, some-

times, I can scarcely realize it, I am in a new relationship to both of you and the others of the church. This afternoon and to-night I can scarcely believe but what there has been some mistake. I really feel that the members must have agreed to accept me more by outward conduct (which is none too good) than by actual worthiness of experience. Day before yesterday I wakened with the appalling thought that I was not going to consider my present position seriously enough. At this thought I prayed to be kept very low in humility. Through the day the words, "It is your Father's good pleasure to give you the kingdom," and later, "I will never leave thee, nor forsake thee," came comfortingly into my mind. Late in the afternoon, however, I was stormed by the thought that I had not done right in coming to the church, and that I had deceived the members. I wondered why my peace of mind should be thus sorely disturbed, but soon remembered that I had prayed to be made humble and my prayer was being answered. The day after the baptism, at one time a terrible loneliness came over me, and I realized what Edna meant a few days ago when she said how alone she felt after her baptism as far as having some one right at hand to unburden her joys and sorrows to. In this attitude home seemed a very, very pleasant place to go to, and I could not help wishing to be there, as the last lines of the hymn "Home, sweet home" dropped sooth-

ingly into my mind. Later in the day, however, (I told you before how and why) my attitude in this matter changed. To-night at church, or meeting, I felt at times as though I should be placarded with the words, "There has been a mistake in me, in regard to my baptism," but now, as I end this long, long letter to you (though feeling all unworthy) He has given me a little joy, in that I may have been brought to confess His name openly, and have an increased love for those I believe I loved before. How much I long that my proud, vain spirit, mind and heart may never rise above the dust except to praise him.

You need not answer this letter on Friday, Elder Ruston, unless you are able to. Surely I have occupied enough of your valuable time already. I am sorry I did not have this letter ready for you at the meeting at St. Thomas to-night, but circumstances intervened.

I did not mention in the above that on our way over to Ekfrid last Sunday the Psalm beginning, "I'm not ashamed," came to me with comforting boldness. Such a different feeling from any I had ever had before concerning the words contained in that particular Psalm. Previously I could not sing it, in truth, and hence often did not sing parts of it at all.

I remain with the kindest and best wishes for you both,

MARGARET McCOLL.

ST. ALBANS, W. Va., April 2, 1933.

ELDER J. W. McCLANAHAN—DEAR BROTHER:—This is your meeting time at dear old Hopewell Church, and my mind seems to be particularly drawn to you and the little band of spiritual worshipers assembled together there. This morning as I have not the high privilege of meeting and greeting you at your place of worship (a place long endeared to me), I wish that I could be so blessed and directed of the Lord of hosts as to pour out some of the yearnings of my heart.

Your letter came to me as a choice gem, as a cup of cold water to a thirsty soul, and to think such a creature as I should hold a place in your love and fellowship, even that I should be remembered by you at all, fills me with a feeling that words fail to express. Truly the fellowship of the brethren is more to be desired than fine gold, and, personally, I had rather hold the love of the faithful in Christ Jesus than to be all that the world calls good and great. I know, dear brother, that I am not worthy of your love, but knowing this, I presume that your love is not based or governed by worth or merit of the creature, for has not one said of old that love covers a multitude of faults? and again, That many waters cannot quench love, and the floods cannot drown it? And truly Christ, our Elder Brother, that great Shepherd of the sheep, hath said, Greater love hath no man than that he lay down his life for his friends. So, dear brother, this great love of his, which love is everlasting, knows neither be-

ginning nor end, is our covering, and this is what rescued us from danger and removed our guilt and took the stain away. Our sins (if truly we be the recipients of mercy) were borne in his own body on the tree of the cross, and were put away by the sacrifice of himself, to be remembered against us no more forever. What he hath done shall be forever, no undoing or amending his works by bringing in creature effort, conditionalism or any other form of arminianism, regardless of how plausible it may seem to the carnal mind. So to just the measure that the love of God is shed abroad in our hearts do we forbear one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. All the love we have or feel in our breasts for each other is the fruit of the Spirit, and instead of us controlling or exercising it, it controls and exercises us, and governs our actions toward each other.

Early this morning, while walking in our garden noting the evidences of life on every hand, as the plants were invigorated by the gentle showers and the bright sunshine of this beautiful spring morning, I was made to drink in some of the beauties of nature, and after my return to the house I said that I had been in the garden, but not in His garden of spices. Somehow I was filled with a yearning after this garden of spices, the garden of the Lord. Oh how I was filled with love and wonder! How amazing are the works of the Lord and how past finding out are his ways! This garden that I was made to think upon Solomon was made to view

her as a garden inclosed (fenced), a spring shut up, a fountain sealed. I was made to view you brethren over there as a portion of his garden, fenced with the wills and shalls of Jehovah, his fixed and unalterable purposes, the immutability of his will, his sure and never-failing promises, and sealed with the Holy Spirit of promise, the earnest of your hope. Here, precious brother, it is that you receive the spirit of adoption, whereby you cry, Abba, Father. But now alas you are waiting for the adoption, to wit, the redemption of our body. The One who declared in his word, This people have I formed for myself, they shall show forth my praise, also hath said, My doctrine shall drop as the rain, my speech shall distil as the dew. We know that the falling of the literal rain is from a cloud that the Lord of hosts has brought upon the horizon, so just as surely does the Lord bring all the clouds from whence his doctrine drops. You know when Elijah prayed for rain there was seen a little cloud, about the size of a man's hand, and from this the famished earth was watered. How beautiful are the types and figures, also the distilling of dew is what keeps alive vegetation during periods of drought, so His speech (the still small voice) distils as the dew, keeps your soul from famishing in the desert.

The above was written this morning, I was here interrupted and now night has once more fallen on the earth by the swift movement of time. Your meeting is now over, and while I feel my leanness much indeed, yet I feel that I

would love to say a few words more to ease my mind.

I truly hope your health is better. I regret very much that I was unable to attend your meeting. Since I received your letter I had looked forward to this time, hoping to have the privilege of meeting you, but so many things seemed to be in my way, and I did not feel physically able to stand the long walk. I am very closely tied down any way.

I realize that what I have here written has only hinted at the subjects, also my thoughts seem to have been disconnected. I hope you may bear with me and my many weaknesses. Write me again when you feel like it. I have thought of you often this winter and of your shut-in hours. Several times I have had a desire to write you on the subject of the resurrection of the dead, which is a most vital doctrinal subject, but I am so weak I fear I should not make the attempt. Our health is about as usual. Much love to you and all the faithful in Christ Jesus.

Yours in bonds,

HARVEY BIRD.

FAYETTE, Ala., Feb. 16, 1933.

DEAR BROTHER C. M. RUSHING:—I still remember your request that I give my views on Ezekiel, third chapter, nineteenth to twenty-third verses.

In the first place, I will say the book of Ezekiel, from the first chapter to and including the eleventh chapter, is made up, in the main, of visions, and also the justice of God in the enforcement of his just and holy law, and that

he will certainly mete out the just punishment for every transgression of the same. We should remember his laws were given to Israel, and it was Israel to whom Ezekiel was sent. When he got there he sat among them astonished for seven days, and at the end of that seven days the word of the Lord came unto him, saying, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."—Ezek. iii. 17. We should remember that the prophet was sent to God's chosen people, and all the warnings and exhortations were to them and all the chastisements and curses were to be poured out upon them. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast de-

livered thy soul."—Ezek. iii. 18-21. If we search the Bible carefully we will find that God's way of chastening nations for their wickedness has ever been wars, famine, pestilence and captivity, and at the time the above quotation refers to the whole world was in captivity under Nebuchadnezzar, king of Babylon, and Israel had been there for a number of years, and Judea was probably among the last of the kingdoms to be subjugated to this Babylonish world power, and they were doomed to spend seventy years in captivity. This world dominion of Nebuchadnezzar was prophesied of by Isaiah at least one hundred and forty years before the time spoken of by Ezekiel, as above quoted. (Isaiah x. 5-10; also Jeremiah, twenty-fifth chapter.) We must remember that the chastisement referred to in Ezekiel does not mean a sentence to eternal punishment. If it did we are lost, for he says, "All souls are mine; * * * the soul that sinneth, it shall die." If that means all souls that sin shall go to hell, we are all lost, for all have sinned. But God never pardons sin at the expense of justice. "Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict."—Job xxxvii. 23. In the case of every chosen "vessel of mercy" there was plenty of justice for them when their Redeemer was crucified, for he met all the demands of justice in their stead. But he told us, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world," which is as

much as to say, My victory over sin and the wicked one is your victory, I have paid your debt. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 19. The "one man" in this quotation is the first Adam, and the many that were made sinners by his disobedience are all his posterity. Moreover, the law entered that the offense might abound. But where sin abounded grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ. (Rom. v. 19-21.) All who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. (Rom. v. 17.) We gather from the last quotation that righteousness is a gift. It is what Jesus wrought out here on earth for his people, for all our righteousness is reputed as filthy rags.

The Jews were sent into captivity for seventy years as a punishment for idolatry and various other sins, but the punishment and death here spoken of does not mean eternal punishment, although some of them may have received that. For, They are not all Israel that are of Israel, neither because they are of Abraham's seed are they all children. If ye be Christ's then are ye Abraham's seed. So the negative would be, If ye are not Christ's ye are not Abraham's seed, nor heirs, nor have ye any interest in the promise, for God's promise is to Israel, and is, They all shall be saved. For the Deliverer shall

come out of Sion, and turn away ungodliness from Jacob. But God says this promise, or covenant, applies only to those whose sins Jesus Christ bore, and he bore the sins of all that are Israelites indeed, or in the Spirit of the case. "For this is my covenant unto them, when I shall take away their sins." (And not before.) Jesus took away the sins of all his people. As quoted above, "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The "many" that were made sinners by the disobedience of the first Adam are all his posterity, and the "many" that were made righteous by the obedience of the second Adam are all His posterity. "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." God is glorified in the person of every righteous person, for it is he that has made them righteous, by the imputation of the righteousness of Jesus Christ in them.

God ordained Ezekiel as a watchman over the house of Judah, to warn them of every approaching danger. The minister of to-day is set as a watchman over the church, and should be very careful to warn them of every approaching danger, and surely there never was a time when it was more important for the watchman to watch and warn God's dear children against the many false doctrines and systems than the present. Many of God's dear children are "falling from grace," and they are the only ones who can fall

from it, for they are the only ones who ever attain to it, and when they fall they begin immediately to preach this "conditional time salvation," or a salvation with a mixture of works with it, and that was just what led Judah into Babylon, and all the suffering they endured there. But all the time they were in Babylon they were God's chosen people as a nation. Certainly to cease preaching salvation by grace and go to preaching a mixture of grace and works for salvation is a great fall, and sometimes it takes a long time to get over it.

Brother Rushing, I hope you may get some good ideas from what I have written.

Dear editors, brother C. M. Rushing, of Sulligent, Alabama, asked me some two or three years ago to write, and I will ask you to publish it if you think proper.

It looks now as if the SIGNS OF THE TIMES is about to be the last sound periodical we have. I earnestly hope it continues. I am inclosing one dollar to use as you see fit.

Your brother, I hope,

G. W. BERRY.

COLUMBUS, Ga., June 10, 1932.

ELDER J. W. McCLEANAHAN—DEAR BROTHER:—I received my SIGNS OF THE TIMES a few days ago, and in reading came to a short letter you had written brother Miller, of Newark, Delaware, saying you were feeling well at that time, etc., but felt to be a total wreck so far as doing any labor or going out among the churches of the asso-

ciations. "Blessed be the tie that binds our christian hearts in one." You are waiting. Waiting until the Father calls, Child, come up higher. I, too, have hope that I am waiting his appointed time, for surely it cannot be much longer at best, as I am nearing seventy-eight years of age, my steps are growing feeble and hoary locks adorn my temples. We can but share each other's joys and sorrows, troubles and afflictions, for these were appointed us here and come much alike to all the Lord's people while passing through this time world. They have no abiding city here, but are seeking a city not made with hands, eternal in the heavens. If we be members of Christ's body we share all these things with one another, for all are members of one (Christ's) body. So all members of this body are in sympathy one with the other because of this pure love Christ Jesus shed abroad in our hearts, saying, Love ye one another as I have loved you. Men, cities and nations pass away, but we receive a kingdom that cannot be moved; its glory can never be tarnished and shall never end. All its pleasures and provisions are fixed and eternal. Thus while we feel everything belonging to ourselves and all things here unsatisfactory, all come short, yet in the blessed Savior, Christ Jesus, we find rest and comfort, sweet satisfaction is found for our needy souls. In him we are given all things.

Where you spoke in your letter to brother Miller you spoke of how for long years you rode on horseback over the mountains to the churches of your

care, preaching the unsearchable riches of Christ, comforting the precious brethren and sisters with the comfort wherewith you were comforted, you carried my memory back nearly seventy years, when but a little girl I went with my dear old mother to all her meetings (Old Baptist), when the dear old ministers would come to their appointed church meetings riding up on horseback, with saddle bags (they were called) containing their few necessary articles of clothing to last them through the time absent from home. Even then, brother, those dear men did look and seem lovely and good to me, though only a little girl, and I thought they sang the sweetest songs, and soon I learned the tunes, many of them and the words by memory, and up to this time (old age) I think them the sweet songs of Zion, and with my feeble voice love to sing them now, and I love to look back to those good old days, when it seemed every thing and all the people were more quiet and peaceful, more primitive in their ways, more easily satisfied, and more contented with the things they had. Now all seem to be in a state of restlessness and confusion, not contented with things as they are given us. Yea, brother, I fear we see some of these ways among our loved people. But God is ruling. All times are in his hand. He is sovereign over all people, all worlds, ruling in the army of heaven and among the inhabitants of earth. All things and people are fulfilling his wise purposes and decrees, and we read, All things work together for good to them that love the

Lord, and for his glory. All power is the Lord's, so we are not to fret nor worry. "Let not your heart be troubled: ye believe in God, believe also in me."

Like yourself, brother, my days of visiting among the Baptists far away are ended. I have in the last twenty years taken many trips among the northeastern Baptists at their associations, and also down south in Alabama, but feel from now on to the end of my days I had better not attempt long trips. I, too, sit and watch for my mail. I try to talk with the loved ones with my pen. I feel my writing is poor and unprofitable, but feel to be given a desire to write many of the dear ones I have met face to face, and soon I receive a sweet message of love, a sweet token from the Lord, sent by a little one to me, and I am comforted. These precious messages cheer my drooping soul and lift me above time and time things.

Brother, as the days come and go, oh may we be made more and more steadfast in Israel's God, feeling him to be our only stay and hope. I have been made to more fully realize that this is God's world, and God's creatures here below, that all is taking place for good to his people and for his own glory. Yea, all things must and shall glorify him. All things were made by him and for him. All the glory is due him.

I pray you will pardon my scattering way. Throw the mantle of charity over all. After reading your good letter I just felt I wanted to write you a little bit. Christian love to you and

your dear companion. Remember me when at the throne of grace.

Yours in hope,
(MRS.) F. J. NORRIS.

HOLLYWOOD, California, Dec. 14, 1932.

DEAR FRIENDS AND BRETHREN (I hope):—And in the beginning I must say I also hope in the near future to write again, setting forth some material points of the doctrine of God our Savior, and our reasons for surely believing this doctrine. As the Scriptures have said, That which, or what, the record sayeth, and why the veil remains where Moses is read, and why it is manifest as taken away, where Christ, our antitypical law-giver, is revealed, since the law was given to Moses, but grace and truth came by Jesus Christ. So the Law-giver is manifest as the one who fulfilled the law, satisfied its most exacting demands in behalf of those he represents, and he is the end of the law for righteousness to every one that believeth, for every one who believeth is (has been) born of God and knoweth God, even that God who is only known by revelation, and of whom the disciple did speak when he declared, He reveleth not himself unto the world. And during his humiliation Jesus himself declares the world cannot receive the Holy Ghost, or the God of all comfort, and surely the comfort is not found in setting at naught the above facts, but rather in a realization experimentally of the fact that he knoweth his own. He knoweth where they are, and he knoweth what they are in need of even

before they ask him. And we are cautioned (in spite of a bedarkened and wandering mind, or our weakness and sinfulness) to believe that he is abundantly able to do much above anything we can ask or think. Such is the record, such is in keeping with the spirit and letter of the Scriptures, but for want of time and other reasons I must close, praying, or desiring, that God may be pleased to manifest himself as our keeper, for he is able to keep us from falling and present us faultless, with exceeding joy, before his throne, the throne of his glory.

I am very unworthily, yet (I hope) sincerely yours,

T. D. WALKER.

HAINES, Ore., Feb. 5, 1933.

DEAR BRETHREN EDITORS:—The speeding wheels of time have already carried me past the date when I should have made my yearly remittance for the SIGNS, but here it is. This is my thirty-ninth year as a subscriber, and I hope to continue as long as I live on this earth. The first issue of the year 1894 contained my experience and reason for leaving the Missionary Baptists. I was but a child then, just learned to prattle in the language of what I hope is the kingdom of grace, and beginning to discern between the things which are of man and those which are of God. Bright hopes were mine then, and I hoped to attain a state of perfection and knowledge where doubts and fears would be remembered only as unpleasant things of the past. But as succeeding years have passed I

find myself still looking forward for the realization of what I hoped then was to be mine through all the years ahead of me. I have learned that all these ideas of perfection are but vanity, but it is necessary ever to be made to realize the vanity of the things of this life. Most of our activities are in pursuit of the vanities of this world, and the disappointments they cause us when we have attained to the fullest extent we may reach and find there is still something to be added to produce the rest and consolation the soul desires. When the peace of mind which passeth understanding comes to us we just stop and rest while it lasts; there is no other place to go and nothing better to be desired. The Lord brings us into these places to teach us the truth and fulfillment of his promise, In the world ye shall have tribulation, but in me peace. When Paul was blessed to see and know these heavenly things by being exalted to the third heaven and could not tell his brethren of them, for it was not lawful for them to be told, he was taught a precious truth on which rests all the saints' consolation and the very foundation of their faith. It is this: The Lord reveals himself as the only way the glories of heaven may be known, and after such a wonderful revelation has been experienced by any of his saints they have no language that can express it to one who has not been shown the same things. In this way righteousness is revealed from faith to faith, and it is nothing but the righteousness of Jehovah. In this is our fellowship, and brotherly love is based

on the strength and knowledge of this heavenly tie which binds the saints together. When the tribulations of this life shall be finished, and all the heavy weights which burden us here shall be removed, then shall appear the full realization of our hope. We shall then realize that these light afflictions which are but for a moment have wrought for us a far more exceeding and eternal weight of glory. Do not be discouraged in this warfare, we are sure to conquer by the might of him who has called us unto this battle.

Yours in fellowship and hope,
C. W. BOND.

ISAIAH XIV. 24.

"As I have thought, so shall it come to pass."

I wonder if the Lord had the salvation of his people in his thoughts. He surely did. When Christ stood as a lamb slain from before the foundation of the world, had there been no transgression there would have been no need of a Sacrifice. But it was in the mind of the Creator and that is why he made the creature subject to vanity. Not by reason of the will of the creature, but by reason of him who subjected the same in hope. He gave him a law and told him that in the day he transgressed it he should die. When lust is conceived it brings forth sin, and when sin is finished it brings forth death. Was man able to keep the law, independent of the Lord? No. As long as the Lord kept man man stood, but when he was left to fight his own battles alone the devil was too strong for him. Old Leviathan, the king of the proud, was

too powerful. God alone could conquer him. When we come to figure these covenanted heirs who were chosen in Christ and their names written in the Lamb's book of life from before the foundation of the world, we find all their blessings were treasured up for time and eternity. These heavenly blessings which were in Christ were all in the mind of the Lord to be brought to pass. All of our trials and afflictions were in his mind, as was the crucifixion of our blessed Lord. This elect bride is the salt of the earth. For her sake this old world is preserved until this elect bride is all gleaned out, then the salt is taken out. That was all in the mind of the Lord. The end was declared from the beginning. Then all the incidents leading up to the end were in the mind of the Lord.

May the Lord bless his dear children to faithfully contend for his truth.

D. E. ROBISON.

WEISER, Idaho, Jan. 19, 1932.

PITTSVILLE, Md., April 17, 1933.

DEAR BRETHREN EDITORS:—Find inclosed check for two dollars for which please give me credit for another year. I feel I cannot do without the SIGNS now, as I have been used to it a long time. My father, Benjamin B. Hastings, took it as far back as I can remember, and I used to wonder (when a boy) why my dear mother was so particular to save every copy, and often at the end of the year would collect them together and sew them in book form. I have long since learned why she did it. It was for the great love she had for the paper and its able

writers. After I was married my dear companion and I missed the dear old SIGNS so much we subscribed for it, and have never missed a copy that I can remember. Now that my dear wife has been called home to her reward, I feel more than ever the need of it, and expect to take it as long as I live and can pay for it. It is a great comfort to me in my lonely hours. Often while reading one article seems to be worth the price of the paper for a whole year. Right now I have one letter in mind, it was written by A. E. Clark, subject, Salvation is by grace. It is the first article in the March number. I have read it over twice, and, like all other able articles, it makes me wonder how the writers can bring out and explain such Scriptures.

I must close. I did not intend to say so much; just wanted to renew my subscription.

Wishing you Godspeed, I beg to remain your little brother in hope,

ANANIAS HASTINGS.

CHICO, California, Feb. 7, 1933.

DEAR EDITORS:—I find it impossible to renew my subscription and it makes me very sad, for the SIGNS is all the preaching I have ever had, but I just cannot pay for it as times are so hard, so I bid farewell to all the dear children of God. If the Lord is willing, I hope before long to take the dear paper again. May God bless and keep every one connected with the SIGNS, and may it live long to comfort those who are able to take it.

MARION S. BROOKS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1933.

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"THERE shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

Sister Phoebe Horton, of Warwick, N. Y., has asked that we devote the editorial space of our family paper to an exposition of the above Scripture. It will doubtless appear to all who will read this Psalm that it has to do with Christ and the subjects of his kingdom. He is King of kings, of whom it is said, "He shall judge the people with righteousness, and thy poor with judgment." What he would do for his people and to their enemies is further enlarged upon in the Psalm. We quote a portion of what is said, as follows: "He shall judge the poor of the

people, he shall save the children of the needy, and shall break in pieces the oppressor. * * * He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." His absolute rule over the whole earth, and the fact that he will be worshipped are further evidenced by the following: "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him."

In considering the text, we will divide it into three parts: (1) "There shall be an handful of corn in the earth upon the top of the mountains." Whatever this signified, there is no question about it; it was most certain to be, for the mouth of the Lord had spoken it. Corn is known for its food properties: it is full of strength and substance. The concordance in the Bible which we have before us says there were eleven Hebrew words used for describing it in its different states. The world shall not stand long enough to exhaust the great variety that there is in the Lord Jesus Christ. Eleven of the original apostles testified of the wonderful things of Jesus, but neither they nor all who follow after shall ever be able to tell the half. That he was the bread of life which came down from heaven, we

have his own words to show: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 51. The text says, "There shall be an handful of corn in the earth," etc. An "handful" is not a large quantity, but rather a small portion. At the most, therefore, comparatively speaking, we actually know but little of the Christ in this life, either as to his sufferings or the glory which followed. He reminded one of the beloved disciples who could not watch one hour with him that the spirit was willing, but the flesh was weak. We do but taste the cup which he drank to the dregs. Earthen vessels are not capacitated to contain the fullness of the joy that will some day, we hope, be ours, hence it is said, "Now we see through a glass darkly." This "handful of corn" was to be "in the earth," *and not on the earth*. The seed which is imbedded in the earth can neither be blown away by the winds of doctrines of men nor destroyed by the fowls of the air: it will in due season come forth and bear fruit. Jesus did not come on the earth to offer salvation to all who would accept. The angel of the Lord who appeared unto Joseph said concerning Mary, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." We are told concerning him that he "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in the fashion of a man, he humbled himself, and became obedient unto death, even the death of the cross." He came in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. His own words are, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Jesus, the blessed Son of God, was verily that corn of wheat which fell into the ground; it was he who was born of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. The fact that so-called learned men deny this truth only proves that He has hid these things from the wise and prudent and revealed them unto babes. Neither is this handful of corn said to be in the earth universally, as some would have us believe, but is declared to be in that part, or portion, of the earth referred to as "upon the top of the mountain." There is a definite number, known unto the Lord from before the foundation of the world, of the human race spoken of as a "chosen generation," and these are they whom God highly exalts and separates from the rest of the world by making of them a peculiar people, and they shall show forth his praise. Isaiah, by faith, saw the risen Christ coming from Edom, "with dyed garments from Bozrah,"

glorious in his apparel and traveling in the greatness of his strength. Bozrah means "sheepfold," which signifies that Jesus was made like unto his brethren in all things except that he was without sin. The Word verily 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, is the testimony of the inspired apostle, John. Whatever knowledge we may have of Jesus to-day, regardless of its limitations, is that which has been made known unto us by the workings of God's mighty power. He writes his law in the inward part, even the heart of his people, and, therefore, they cannot be moved.

(2) "The fruit thereof shall shake like Lebanon." Lebanon, with its high and lofty snow-capped peaks, and its wonderful cedars, was full of significance. Her cedars were evergreen, implying eternal life, and they received their refreshing from the pure waters on high. True, they were accustomed to the penetrating icy winds from the north country, nevertheless they endured, being sustained and kept by the power of him who held the winds in the hollow of his fists. These were typical of the trees "upon the top of the mountains" among whom the Lord of glory dwells. Ezekiel took up that line of thought, and the Lord spoke by him, saying, "I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height

of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." How remarkably this prefigured the coming of Christ through the house, or lineage, of David; his crucifixion, according to the determinate counsel and foreknowledge of God; his resurrection from the dead to the pre-eminent position of being Lord of lords and King of kings. The fruits, or effects, of this have followed all down through the ages by the manifestation of his quickening power in raising sinners from their dead works to serve the true and living God. What a shaking there is when the wind of his Holy Spirit begins to blow upon the valley of dry bones. Truly, the dead are raised up, the blind see, the deaf hear, the lame walk and the poor have the gospel preached to them. God's children are well acquainted with the hardships and trials that are the lot of those who follow Jesus. The record is that this world was not a friend to him while here in the flesh, and neither is it to-day friendly towards those who contend for his principles, but they have the assurance that they shall be brought forth more than conquerors through him that loved them and gave himself for them.

(3) "And they of the city shall flourish like grass of the earth." Who is it that shall flourish? They of the city. What city? Mount Zion, the city of God. The positive manner of the language employed makes it cer-

tain, both as to the fact and the extent to which they shall flourish. We can well imagine that we hear a great chorus going up all over the country, saying, We are all dried up, and there seems little or no life in us. Notwithstanding this, we are persuaded that our text speaks the truth when it says, "They of the city shall flourish like grass of the earth." Many of us know how perfectly natural it is for the earth to bring forth grass. It seems to be a fixed trait of mother nature to cover her footstool with grass after the passing of winter; it comes forth abundantly almost universally, and not only without the assistance of mankind in great areas, but is spite of all that man can do to prevent it in many places. It is just as natural for the "new creature" to flourish by the rivers of the water of life, for when one is born of the Spirit, that life which is imparted unto him is as certain to hunger and thirst after righteousness as the sparks are to fly upward, or that water is to seek its own level. That which is counterfeit will not satisfy the cravings of such living souls, and they will be found fighting the good fight of faith. Such characters know how the grass flourishes in the earth and that it can bring forth nothing good. They become absolutely convinced that nature's barren soil cannot produce spiritual fruit, therefore, they cry unto the Lord. When the Lord is pleased to answer their prayers they are witnesses to the fact that the desert is made to blossom as the rose. What wonderful

music there is when the barren are made to break forth into singing, when their hands are loosed and they are brought on Pisgah's top to view the wonders of God's redeeming love. One of the poets described some of the wonders of this city in the following lines:

"Zion's a city God hath blessed
With peace and everlasting rest;
A glorious city, strong and fair,
And Jesus dwells forever there.

Her ancient walls appear to be
The workmanship of Deity;
Founded in grace, they still appear
Without a flaw or chasm there.

Of this city's strength been tried,
By mighty foes on every side;
But all in vain it yet has been,
She baffles Satan, hell and sin.

Count ye her towers, how high they rise,
Her golden spires, they pierce the skies;
Her golden streets are fair to view,
Her palaces and bulwarks, too.

Then round her walk, her turrets tell,
Mark all her brazen bulwarks well;
Spread far and wide her deathless fame,
Her pearly gates and walls of flame.

Her founder's love has ever proved,
Like Salem's mount, which ne'er was moved,
'Tis fixed on this eternal base,
The grace of God, and gift by grace."

This city, then, shall flourish like the grass of the earth, and the gates of hell shall not prevail against it. If we have been given a good hope, through grace, in the mercy of God and can, by faith, behold the Lamb of God which taketh away the sin of the world, we are, indeed, the most wonderfully blest of all peoples on the face of the earth. Let us, therefore, lift up our voices, as much as in us is, in songs of sublime adoration and praise and extol the great Ancient of days for his rich and distinguishing grace.

R. L. D.

OBITUARY NOTICES.

MRS. SUSAN K. BELLIS, our dear sister in Christ, departed this life January 23rd, 1933, at her home, in Frenchtown, New Jersey, aged 71 years. She had been in failing health several years, and from time to time during the last year was a great sufferer. Many years ago she married Martin Bellis, who last year was baptized in the fellowship of the Kingwood Old School Baptist Church, which he had attended and loved more than forty years. No children were born to this union. She was the daughter of the late Wilson and Eliza Rittenhouse Kugler, and had spent most all her life either in or near Frenchtown, N. J. August 16th, 1892, she was baptized in the fellowship of the Kingwood Church by the late Elder Balas Bundy. She was firm in the faith and loved the doctrine of God in its purity, and her home was often the place of meetings of the church, and a glad welcome was extended to all who came. We all loved her devotedly and miss her more than words can express, but rejoice in the assurance that for her to die was gain. She is survived by her husband, one brother, Oliver R. Kugler, and one sister, Miss Catherine Bellis, of Frenchtown, N. J. Brother Bellis is at present making his home with his daughter by a former marriage, Mrs. Mrs. Grimes, of Newark, N. J. In the absence of sister Susie's pastor, Elder H. H. Lefferts conducted the funeral service. Interment was in the Frenchtown Cemetery.

Written by her pastor,

H. C. KER.

M. V. DYKES was born May 6th, 1839, and died September 16th, 1932, making his stay here 93 years, 4 months and 10 days. He was married to Sallie Ann Gross in 1860, who preceded him in death forty-three years. To their union were born twelve children, five of whom preceded him in death. The seven living children are, Sanders, John and Mrs. Peter Ault, of Weslaco, Texas; Mrs. Boyd, Mrs. J. L. Culpepper, Mrs. J. R. Culpepper and myself. He made his home with Mrs. J. R. Culpepper. They were very good to him, and all his children did everything they could to make him happy, as did also his grandchildren, great-grandchildren and great-great-grandchildren. He and mother had an experience of grace about the same time, and when one began to tell his experience the other did also. They went to the church together and were baptized in Collins River, Tennessee, by Elder Gilbert Moffit. They came to Texas in 1883, and put their letter in the Bethlehem Church, at Martindale, Texas, until they passed on to that city not made with hands. Father was chosen Deacon soon after he joined the church, filling his office as well as I ever saw any one. He attended every meeting he could, until just before he died. He passed the bread and wine until he was ninety-one years of age.

He never tried to get any of us to join the Old Baptists, but had a good sober life. All but one of his children are members of the Old Baptist Church. He was a lover of the SIGNS. He said it was the cleanest paper he had ever read, that it had stood long and did not publish anything unsound. He was almost blind, but he said the Scriptures would open up to him just as though he were reading them. His favorite hymn was, "How firm a foundation." He could see much good in it. I say to all the children, We have given up a good father and mother, but we are trusting in the good Lord to take us to them and our Blessed to reign for evermore.

His body was laid to rest in the Stockdale Cemetery until God sees fit to raise it and give him a glorious body, there to be with him for evermore.

Written by his daughter,

(MRS.) W. L. HAWK.

ELLA HASTINGS was born May 7th, 1859, and died November 8th, 1932, making her stay on earth somewhat over 73 years. She was the daughter of Billie and Maranda Gravinor, and the widow of J. F. Hastings. She leaves behind in her immediate family five children and nine grandchildren to mourn their loss. The children are Mrs. Virgil Wilkins, Parsonsburg, Md., Mrs. McCay Ennis, Pittsville, Md., Mr. Frank Hastings, Parsonsburg, Md., Mr. Lester Hastings, Salisbury, Md., and Mr. Calvin Hastings, Wilmington, Del. For many years sister Hastings had been a member of Forest Grove Church, near Parsonsburg, Md., having been received in this church by letter from the Little Creek Church, where she was baptized. She was strong in the faith, and manifested her faith and love for her church and the brethren, always in attendance at the meetings when not providentially hindered, fighting the good fight, keeping the faith, and it is our belief she has received the crown of righteousness that was ordained for her. Her church misses her, as does the writer, her pastor, but since our loss is her gain we desire to be reconciled to God's will.

The writer conducted her funeral at the Forest Grove meetinghouse, after which she was buried in the church cemetery, near the meetinghouse.

G. E. COULBOURN.

COLUMBUS B. McADAMS, son of the late Elder W. B. and Pernicia McAdams, was born in Attala County, Mississippi, December 11th, 1863, came to Texas in 1883, and departed this life February 22nd, 1933. He had been in failing health some time before the end came. All that could be done by human efforts could not stay the grim monster, for the Lord had called and he had to go. He was united in marriage to Miss Emma R. Haines, September 21st, 1887, and to this union seven children were born, all of whom were with him when the end came, except one daughter, who

preceded him in death several years. He leaves his devoted wife, six children (two boys and four girls) and several brothers and sisters. He joined the church in 1887 and was baptized by his father. Some years later he was ordained Deacon. He was a firm believer in the doctrine set forth by the SIGNS OF THE TIMES and a constant reader of the Scriptures, and delighted in concurring on the mercies of God. He was kind and gentle with every one, and for truth and honesty he could not be excelled, and his friends were numbered by his acquaintances.

All that was mortal was laid to rest in Baggy Cemetery in the presence of a large concourse of relatives and friends, there to await the second coming of our Lord, when he shall gather his servants home, so, dear ones, sorrow not as those who have no hope. May God reconcile you to this dispensation of his divine providence, and may he enable you to say as one of old: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Written by one who loved him,
W. W. SLAUGHTER.

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

Middletown & Wallkill Church, N. Y., \$10; Mrs. Sirena Bowen, Ill., \$1; L. Z. Ross, N. Y., \$1; Estate of J. Adella Hoffman, Pa., \$20; Mrs. Clara Parker, Ore., \$2; Mrs. Sarah V. Curry, Colo., \$1; Mrs. M. Smith, B. C., \$1.

MEETINGS.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday, before the second Sunday in June (7th, 8th and 9th), 1933. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street at 3:15 p. m., or Erie R. R. Ferry foot of Chambers Street at 3:30 p. m., for train leaving Jersey City, N. J., at 3:45 p. m. on Tuesday, June 6th, or Erie R. R. Ferry foot of Chambers Street at 6:10 a. m. on Wednesday, June 7th, for train leaving Jersey City at 6:30 a. m. Get tickets for Howells, N. Y. These trains are operated on Eastern Standard Time. The latest timetable on the Ontario & Western R. R. shows there is no connection between Kingston and Winterton in the p. m., so there will be no trains met at Winterton as heretofore. Trains mentioned will be met and friends cared for. Those coming by automobile will stop at Howells station and inquire the way to Mrs. L. W. Blumroeder's house, which is only a short distance from the station. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON.

The Union Meeting of the Old School Baptist Churches of eastern Washington and Oregon and western Idaho will be held with Mizpah Church, located at Touchet, Washington, commencing on Friday before the fourth Sunday in June, and continuing over Sunday, which will be June 23rd, 24th and 25th.

J. T. BARNES, Moderator.
WOODSON CUMMINS, Clerk.

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

E. B. AULT, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 521 West Nevada Street, Ontario, California; every fourth Sunday at 3516 Franklin Avenue, Riverside, California.

W. L. SLUSHER.

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 Sulphur Fork Old School Predestinarian Baptist Church, of Campbellsburg, Kentucky, meets the first Sunday of each month, at 11 a. m. The Shelbyville Church meets the second Sunday of each month, at Shelbyville, Ky., 2:30 p. m. The Cane Run Church, Turner's Station, Ky., meets the third Sunday of each month, 10:30 a. m. The Elk Lick Church, Sadieville, Ky., meets the fourth Sunday of each month, at 11 a. m. Also Saturday business meetings. Believers in revealed religion, a sovereign God, predestination, unconditional election and salvation by grace are invited to meet with us.

GEORGE L. WEAVER, Pastor.

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

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

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

"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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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.”

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NO. 7.

CORRESPONDENCE.

MALACHI II. 8-10.

“BUT ye are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our father?”

While sitting by my fireside in silent meditation of the church and household of faith, and love of Zion, the above Scripture with its bearing arrested my thoughts and I had a travel of mind on the same, of which I will give the readers of the SIGNS as I may have light and understanding.

Here the Lord is speaking to his people, Israel, by the mouth of the prophet, telling them what should befall them for their disobedience and for idolatry and adultery. I do not understand any so-called church ever committed spiritual adultery, but Israel, God's own chosen people (the church), because no one was ever mar-

ried to Christ but Israel, the true church, therefore none but those who are legally married can commit a violation of the marriage bed. Paul says, “Let no man deceive you by any means: for that day shall not come, except there come a falling away.”—2 Thess. ii. 3. Dear little children of the living God, this is very plain, and any one who cares to read the past history of the Primitive or Old School Baptists can see that there has in the last one hundred years been a falling away from the old faith that was once delivered unto the saints. Not that I am a prophet, or would be a Moses or a model man, or a pattern, but I am getting old and the time of my departure to be no more is, I think, near at hand, and I want my beloved brethren and sisters to know where I stand on what I most surely believe to be the truth. I do not want any one to take my conclusions; accept only what the Scriptures teach. To prove that many of the church have erred and departed from the way we have only to

Mac Neil Oct 1
Reprinted from

compare some doctrine now being preached and which they are trying to force upon those who are standing firm, with the doctrine which was many years ago handed down by the true church as their faith, and which was signed by, as I suppose, one hundred Baptist Elders as the standard of their faith. Then later on similar articles of faith were drawn up at the meeting at Black Rock, Maryland, in 1832. Now when those who have stood firm for this faith preach it they are called fatalists and two-seeders, or what they blindly call eternal children. But Jude hits the very key-note by saying of such blindness, "But these speak evil of those things which they know not: but what they know naturally, as brute beasts." Again, Jude says, "There are certain men crept in unawares, who were before of old ordained to this condemnation." Peter says, "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way."—2 Peter ii. 14, 15. These are they that spy out and undermine the true church. Such leaders as Elders Gilbert Beebe, Thomas P. Dudley, Samuel Frott, Robert C. Leachman, and others of like faith, also many of our good old poets, such as Watts, Doddridge, Cowper, Hart, Toplady, Gadsby, Newton, and many more, who wrote and sung of this doctrine, would now be called by them two-seeders, eternal children and fatalists, but these old God-called and God-blessed servants

stood firm upon the walls of Zion, waiving the blood-stained banner of King Jesus. I do not know what the enemies of this doctrine mean for us to understand by the appellations eternal children and two-seeders, and I do not know that they do, but if they mean more than I have written here and in previous articles, I have no use for the terms. David said, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalms xxii. 30. I do not know of any better way to tell it than in Scripture language. See Acts xxiv. 14. As I conclude, this seed is Christ, and this generation was given in this seed (Christ), therefore had eternal standing in Christ, and a time standing in Adam. But these are some of the clubs they use to make rash assaults upon the true faith. There seems in this age to be three factions, or questions, that are now agitating the world, to wit, Does the sinner choose the Lord and commence the work of salvation with the Lord, or does the Lord choose and commence the work of salvation by grace with the sinner? One says the Lord wants to save the sinner, and is offering him salvation if the sinner will accept it; the other side has always said that the Lord is the beginner and finisher of the christian's faith, that God chooses the sinner, and that it is God that works in the sinner both to will and to do of his own good pleasure. Therefore by grace are ye saved, through faith, and that not of yourselves. Then there is a third faction that says about the same, that salvation in the new birth is all of God,

and by grace, then after this new birth the child enters a conditional time salvation. But I have not so been taught it by the Scriptures and my experience. Now to do away with this God-blessed doctrine of these able defenders of the truth the enemy made a rash drive to drown and kill and plant the black flag of disgrace on their graves, but thanks eternal be to Jesus, he never has left himself without a witness that ever will testify to the truth as it is in Christ. I fear in a few more years, if this declining from the true faith continues, there will be some who wish to be called Old School or Primitive Baptists who will deny that salvation is entirely of grace alone. To be reduced in numbers it may be, but to become extinct it never will be, because the sovereignty and supremacy of God in the salvation of his people for time and eternity will be the theme of Christ's witnesses when he comes again, for he is to find faith on the earth, so this little spark will be here and shine on and on unto the perfect day. But we may expect wars in Israel. These are always between truth and error. I have heard it claimed that there was nothing eternal about the Adam man until after the new birth. We conclude that if there was nothing eternal about the Adam man until after the new birth in order for heaven, there would not be anything eternal in the nonelect in order to everlasting torment. I believe there is a soul, or principle, in both the elect and nonelect that is made partaker of the resurrected body. See the following Scriptures: Daniel xii. 2, Luke i.

44, Psalms x. 1, Psalms cxxxix. 3, Hebrews ii. 14, Job x. 11, Romans vii. 5, 2 Corinthians v. 1, 4, 2 Peter i. 13, 14, Philippians xxi. 22-24. This may not be the view of all the children of God, but let me humbly say, I hope my experience is in vital union with the foregoing Scripture. Almost at the very dawn of recollection, when I was very young, I had serious thoughts about heaven and everlasting torment, where the wicked must go. I thought I was not ready to die and my heart was not right in the sight of the just and holy God, that if I died in my present condition I never could come where Jesus and his blessed people were. I hope many of God's little children can at a very early age witness some of these things in their experience. The poet has well said,

"But see how heaven's indulgent care
Attends their wanderings here and there,
Still near at hand, where'er they stray,
With pricking thorns to hedge their way."

Then again this same poet in this song says,

"The appointed time rolls on apace,
Not to prepare, but to call by grace,
To change the heart, renew the will,
And turn their feet to Zion's hill."

But the enemy is always on the alert, ready to beguile and deceive God's people with many pleasing and flattering words. When one commences supping with Mystery, Babylon, there comes a mind to be taught by her, and one of her greatest lessons that she (the mother of harlots) wants to get indelibly written on her servants' hearts is to make war against the faith and doctrine of the sovereign God over all powers, worlds and dominions, the God that

works in his people both to will and to do of his own good pleasure. Mystery, Babylon, tells them while under the influence of her wine, "I have peace offerings with me; this day have I paid my vows [good self works]: therefore came I forth to meet thee, diligently to seek thy face; and I have found thee. I have decked my bed with coverings of tapestry [self-righteousness], with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love [free will] until the morning [until the light exposes the things done by them in secret]; let us solace ourselves with loves [who 'have erred through wine'—Isaiah xxviii. 7]: for the goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and he will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, as a fool to the correction of the stocks."—Prov. vii. 14-22. Here is the spiritual adultery, here is the departure out of the way, here is the corrupted covenant that has caused many to stumble at the law. Then the law is a rule of action. When did this action take place? It took place in the eternal covenant and counsel drawn by the eternal pen before this old earth was made or the planets had gone their rounds. This is the old doctrine our fathers in Israel stood for, holding it dearer than their lives, choosing death in its most horrible form

rather than surrender an inch of the true faith. This faith and doctrine Elder Gilbert Beebe, through the grace of God so abundantly given him, stood so firmly for that the hearts of God's people went out in love to him for the truth's sake, and may we all always keep in sweet remembrance his able writings, and though his dear old God-blessed body is sweetly sleeping in Jesus, may we yet for the truth's sake ever cherish his views, as they were supported by the Scriptures. I would love in this time of need and great error to see one of Elder Beebe's editorials in each number of the SIGNS. I have felt it my duty to write these things by way of stirring up the brethren's pure minds by way of remembrance of what Elder Beebe so long and so faithfully labored for, the good of Zion, and, as I have said, it appears that many of late have become tender on some very important parts of the faith and doctrine of true Old School Baptists. It seems that because this doctrine is abused by the Arminian world, and evilly spoken of, some who love to be popular and well spoken of say it will not do to preach or write of this old "hard shell" doctrine, because if we do it will cause trouble and some one will be offended. They forget that the fear of man bringeth a snare. Error is at peace with itself and truth is at peace with itself. I love peace with all my heart when in unity with the truth, but I despise peace if it means the surrendering of truth to get it.

Dear brethren and sisters, and read-

ers of the SIGNS, many of you have written me, and I hold you in the very highest regard and love. Your kind words of encouragement are very comforting to me. Many of you I never will see in this life, but I have a hope I would not exchange for all this world that I will meet you where pain and sorrow are no more and where all is love and peace. Then let us say with the prophet Malachi, "Have we not one father? hath not one God created us? why do we deal treacherously every man against his brother?" Let us not make a brother an offender for a word. I have known church members to hold an Elder in full fellowship, and as an ordained Elder, yet on account of some little part of his doctrine and faith they would generally rule this Elder out of appointments to preach. I do not see this is the instructions of the Scriptures, but of the flesh. The church is the proper judge, and if a man is not preaching the orthodox faith of Old School or Primitive Baptists the church should call him to account for it, and not have a wedge and a goodly Babylonish garment in the camp. Let us not try to injure each other without a cause, and not strive about words to no profit but may the household of faith love one another and labor for unity and peace, because of all the relationships the relationship in Christ is the nearest and dearest. We all have one father and one mother, not one born out of true wedlock, so let us never tire of talking of this eternal relationship, for it is older than this earth, and will live as long as heaven

itself, or eternity; it is endless, and will deck the shores of eternal bliss and glory.

W. L. EDWARDS.

CASTLEWOOD, Virginia.

NEWTOWN, Pa., August, 1932.

DEAR COUSIN:—Your welcome letter came this morning. I have read and reread it, and the words came to me, If in this world only we have hope in Christ we are of all men most miserable. Why did they come? Only God knows, and he will tell us just what he wants us to know and when. He gives grace to live by and grace to die by, and he alone knew the end from the beginning. He gives strength for one step at a time, and that is enough for me. If God leads, he will also help when help is needed. If one should know, then of what use is faith? Sunshine and shadow, both needed, reminds me of our spiritual life, both necessary for growth in grace.

Yes, I did enjoy the last meeting day and the services, for God was preached and not man. When the text was read I thought of the valley of dry bones and wondered what was in them; but before Elder Ker had finished I found there was a sure enough feast, as I have found many times before. Scientists cannot explain these things, although they are wise in their own conceits. They use many words, but it is but chaff to the poor sinner. It seems that the Lord is filling the earth with the wisdom of man for the glory of God that will come. No one can make the Bible understood; only God

can do that. He gives wisdom and withholds knowledge as seems good to him; all things can go so far, and no farther. His ways are wonderful and just, no matter what he does. His word is powerful, and sharper than a two-edged sword made for the need of division of body and spirit. What a God to us, who has promised never to leave nor forsake us. Because I live, ye shall live also. Many have the letter of the word, but surely not the spirit. Are their eyes blinded and their understanding darkened, as in the days of old, that they know not the truth as it is in Jesus? Folks, many of them, were that way when Christ was on earth, so why not now? There is but one God; he knows the end from the beginning, and made all things for his glory. I feel it, I know it, and he alone is to be trusted. I am often puzzled over things I hear and read, things that are not what I have been taught; how the same words one reads and often uses can be twisted to mean something entirely different to what was really meant. I think of when the devil tempted Christ and used various Scriptures to do so; Christ answered, Thou shalt not tempt the Lord thy God. Christ knew and had an answer for all the devil's talk. I am glad, so glad, that he did. I do not mean to speak in an irreverent way, for these things go too deep with me for that. I have been wondering over many things, and was glad that I heard Elder Ker as I did. One thing he explained that I had not been able to fully understand was, He was tempted in all things like

as we are, yet without sin. Surely God put it in Elder Ker's mind to give the explanation. Another verse comes to my mind: He that is without sin, let him cast the first stone. Christ did not condemn the woman, and told her so, but he said, Go, and sin no more. What right have we to judge others? We have enough of our own sins to contend with.

To-day I put some lilies of the valley bulbs in pots and I hope they will grow. I can only give them warmth, light and water, but cannot make them grow, only God can do that. Who would think so much beauty and fragrance could be hidden away inside dried, brown bulbs like these? It is so with God's people. Some are not pretty, some are dull and stupid in the eyes of the world, who do not understand that the life of Christ is hidden in those same dull bodies and will blossom forth in beauty in eternity. I often think how God manifests his power and love to his children. It is not those who can quote Scripture most glibly that are chosen of God. He came not to call the righteous, but sinners to repentance. I am glad that it is so; it gives me hope. Passage after passage comes to me, and I wonder where the connection is; if it is to show me that God is all-wise and all-powerful and will do exactly as he will, regardless of man or devil. No one can stay his hand, no matter what they say or do. I have never felt just as I did when Elder Ker showed, as I felt he did, how Christ could be our Elder Brother, just how he could be tempted in all

points like as we are, yet without sin. There was Peter, who would follow Jesus even to death, denying him thrice before the cock crew. Ye know not what ye say. No wonder Christ told his disciples that. He told them what was to come to pass, that when it did come they would know he told them the truth in all that he had said to them. This is not exactly the way it is written in the Bible, but it seems to mean that to me. I have been asked a number of times of late if I am not glad I do not know what the future will be. I answer most emphatically, I am glad. Only God knows that, and as I need to know it will be shown me. Grace to live by and grace to die by; just when needed, not one minute before or after, just on the instant. I am glad God knows the future and I do not. I can trust him and leave it there. I think I can truthfully say, Lord, I believe, help thou mine unbelief. It is not in man that walketh to direct his steps. No wonder our belief is not relished by some, for surely if it was in man to direct his steps, why should he ask God's help? The shalls and wills of God are wonderful, and I am very thankful for them. I am made to pray to God to help me do what I should, and I feel that he does answer prayer. I can never forget the words that came to me after my father's death: "I will never leave thee, nor forsake thee," and they were no uncertain words; I felt I knew they were truth. I feel that I am being cared for. If trials come, as they often do, I feel it is all right, even though

hard to bear at times; they would not be allowed to touch me if not foreordained for me. I can only ask help to bear them.

I have the last SIGNS beside me and find many things in it that make me forget myself and feel I am reading letters from my true friends, as though I know just what they are saying and feel it true, and I feel to love the writers. The question arises, Have I read and heard so much of Old School Baptist doctrine that I am deceived into thinking I know from experience what I have read? Yet I go back and read with joy and comfort in Hebrews x. 38, "If any man draw back, my soul shall have no pleasure in him." I think I understand it. The eleventh chapter of Hebrews is very sweet to me, something I cannot describe by tongue or pen. The earth was made by God; everything proves it. Look where one will, all nature sings his praise, and if this earth shows his handiwork and wonders, what must it be like in the world to come? Truly mortal cannot begin to imagine the glories he has prepared for his chosen. Thank God for his promises. I know all will be fulfilled just as he planned.

I often wonder if I know what prayer is. I mean real true heartfelt prayer, not just words. Selfishness? Oh do not I know what that is? Indeed I do, and I have shed many tears over mine, but I seem to go right on being selfish, until I doubt sometimes if I really know what salvation of the Lord is. I have been told that Christ

cannot save me if I will not let him. I do not want that kind of a God, for I have found out only too well that I can do nothing of myself, only God can help and save me. If I am saved at all, it is for nothing I have done. I wonder why passage after passage of Scripture comes to me when I am alone. It all makes me feel that I cannot quite give up my hope that God knows what is best for me and will let only what he knows I need come. You have comforted me many times, and I could not help feeling while reading your letter that God gave you to write that way to answer some of my questions and teach me a lesson. It did, any way, and I took it as a message from God through you. Is it any wonder I thank him for his mercies?

By this time you will be tired of reading all this and will think what a contradictory being I am, and you will be right. Once more I thank you for the patience you have shown in answering my letters, for you have told me many things I wanted to know. When you have read all of this, please have charity, for it is like the writer, very imperfect.

With love and best wishes, I am your cousin,

AMELIA TOMLINSON.

[THE foregoing letter was written to sister E. P. Fetter, of Trenton, N. J., and was not intended for publication, but we have the permission of the writer to publish it. She is not a member of the Old School Baptist Church, nor of any religious organization, but loves the truth.—ED.]

DELAWARE, Ohio, Jan. 28, 1933.

DEAR EDITORS AND PUBLISHERS:—I wish to send a greeting of christian love and gratitude to you all. I was surprised to see my letter in the SIGNS of December. I had forgotten about it. For a time I feared that I would see it in print, even though at the time it was written for that very purpose. I would write oftener, but sometimes I fear that my desire to write is only presumption or speculation. Also, as my mind dwells so much upon doctrine, I fear to disobey Paul, who said to the sisters, What, came the word out from you, or came it unto you only? But I so love the doctrine of grace, and the absolute dominion of Jehovah, and so love you, his chosen, that there are times when the desire to write grows uppermost to tell you of my love for you and of how I enjoy your letters, and I cannot deny that I enjoy writing myself. My prayers, sometimes weak, sometimes with much assurance, go out for you, together with all saints, that God, who only can, will keep, guard and lead every one of us in accordance with his most holy and wise will. Oh, I am so thankful that he has promised to do his will and pleasure, for that is our utmost desire: Not my will, but thine be done. What a mercy from God to be made submissive to his will. What a joy to know that he will preserve us in Jesus Christ, his secret pavilion, and that he is a present help in trouble, and is able and does overrule all to our good and his glory. But often we are brought to say, Oh wretched am I, who shall deliver me?

We seem to grow weak, wayward and fleshly, but I sometimes feel that this, too, is a part of his ways, for if we were never weak how could we appreciate and rejoice in his strength? I sometimes wonder if we do not grow faster when down in the valley of humiliation. I think I have learned that it is the safest place, if one place can be safer than another, since we are kept by the power of God. I have doubts, but not so many as some. Sometimes the way grows very dark, when the tempter says, How do you know that there is a God to help you? Have you been there? Can you fellowship me? I am very glad such dire temptations come no oftener. God knoweth my weakness, but he has promised to carry the little lambs in his bosom. What a privilege, to be a weak lamb, borne in his bosom, even if we do have to mourn our leanness. Yet I desire to grow in the knowledge of the Lord, and desire to walk more in accord with his expressed will, to be enabled to glorify him in my body and spirit, which, I trust, are his. Though the vessel was marred in the hand of the potter (Are you not glad that it was in his hand?), yet he made it again, another vessel as it pleased him. For of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. Yea, He who knew no sin was made to be sin for us, that we might be made the righteousness of God in him. I am very glad that he has caused me to submit to the righteousness of God, not establishing my own righteousness. But I do desire a

righteousness of my own. Again his promise, When we hope for that we see not, then do we wait with patience for it. Also, Blessed are they who hunger and thirst after righteousness, for they shall be filled. Sometimes I hope, and fully believe, that these promises are mine, though I am so very unworthy, for I fall so far short in the full work of charity. Sometimes I can forgive and even love my enemies, but far too often I entertain harsh thoughts concerning them. Though I sometimes try, feebly, to hide their faults, I seem to try so much harder to hide my own. Forgiveness is not mere toleration. We are taught to forgive, even as the Father forgives us. His forgiveness is not merely tolerating us in his house, but he comes into our very hearts and manifests love and forgiveness that is beyond expression. Methinks true forgiveness brings a love even greater than before the offense. I speak of forgiveness among brethren. God's love was, is and ever will be, perfect. Thanks be to God, who knew all my sin and weakness when he set his love upon me and chose me to be a vessel of mercy. O, dear Master, help me to love and pray for those who persecute and despitefully use me. Help me, with all saints, to walk ever according to thy precepts, that perfect love abound, thy name be glorified and thy children edified and comforted in that fellowship that is ever with the Father, and with the Son, in the Holy Spirit. Blessed Trinity, sacred union! Is it mine? I hope so.

The SIGNS for December was full of

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comfort. (Of course not speaking of my letter.) Elder Ruston's editorial was a feast of fat things to me. Yes, dear brother, if we love him that begat we will love those begotten of him, though there exists no church fellowship. Some who are dearly beloved by me are outside the church; some of them in Babylon. If there were none there, there would be no command, Come out of her.

I heard a series of lectures by the learned Dr. McKay, in which he maintained the truth that religion gets the man and holds him, that "there is no way from man to God," that without this experience in the heart "preaching is an eternal farce," and "churches of the world are building grand tombs in which to be buried." Much of his lectures was delivered with his eyes fastened upon my face, as if he detected a kindred spirit. I loved him for the truths he proclaimed. He is a leading world figure, friend of other wise men and potentates, one of "the few" to be given glimpses of truth. Not many wise men, not many noble are called. He talked of one who in reading Romans viii. found the righteousness of God. McKay seemed to know that this is our righteousness also. A Methodist minister, who had been preaching some time, told us last night of an experience which came to him only a few weeks ago, which, he said, "I never had before." He spoke of his sinfulness, and that he had not been trusting in the Lord as he should, but, said he, I seemed to hear words, to the end, that it was nothing I had done, or

could do, or say, but through the Lord only, and he quoted different passages of Scripture to describe the new joy that was his. He quoted, It is by faith, that it might be by grace; not of works, lest any man should boast. If I could judge the spirit, it was real. He said, I am on the mountain top, but it is up and down, and sometimes we are in the valley and we cannot help ourselves, but Jesus comes and lifts us up higher than before. He said, I am all unrighteousness, but in Him is strength and salvation. I could not keep from tears, and nodded several times as he looked at me, and I even replied, That is the way. The speaking was in the Home here where I live. I would not have spoken elsewhere. The Ministerial Association, of Delaware, Ohio, send one of their number here (The Sarah Moore Home, Delaware, Ohio) each Tuesday evening. I was fed and strengthened last evening. The preacher, a young man, spoke very humbly.

Pray for me, and love me a little if you can.

JOIE E. WOODS PETERS.

AMES, Iowa, May 14, 1933.

DEAR EDITORS:—I am writing to tell you of the death of my father (A. J. Smith), who has been a reader of the SIGNS OF THE TIMES for many years. He always looked forward to the coming of your paper. I am also sending a letter he wished read at his funeral; thought you might like to publish it.

Very respectfully,

BERTHA GLOER.

THE LETTER.

THE following are the eternal principles of eternal truth that, by the grace of God, with the ability given me of God, I have advocated as the foundation of the hope of every believer in the Lord Jesus Christ.

1. Salvation by the grace of God. Proof text: "By grace ye are saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Again, "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." God himself is the author of eternal salvation. Jesus Christ is that salvation, and that salvation was fully perfected when he died on the cross of Calvary. He said with his dying breath, "It is finished," and gave up the ghost.

What was true of Paul, the great apostle of the Gentiles, is true of every servant of God. "By the grace of God I am what I am," was his testimony. By the grace of God every believer in God worships God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh. We need grace and faith to please God in all our attempts to worship him, without which it is impossible to please him. Both are God's gifts.

2. Predestination. I believe in it as the apostle taught it. It does not need any crutches such as "absolute" or "unlimited" to bolster it up or make it stronger. It is complete in itself.

When it is preached as the apostle preached it, it will not confuse nor divide God's people. It never has, and never will. It embraces all created things, from the smallest insect to the creation of the heavens and the earth. It embraces the complete work of Jesus from start to finish, from the purpose of God in eternity to the glorification of every son and daughter of the Lord God Almighty in heaven. Foreknowledge, like the sun, has never created anything. It saw the end from the beginning. Predestination is both active and determining. Foreknowledge is necessary to predestination. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son;" and "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Election, or choice of God of his people in eternity, I most surely believe, and have declared it for fifty-two years. Proof text: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." They are also called the elect according to the foreknowledge of God, the Father. Jesus is the elect head of the church, his bride; the church is the election of grace, as they have an eternal life standing in him. Men and women of Adam's race are the chosen people of God, called out of darkness into his

marvelous light, chosen from the beginning unto salvation.

3. The resurrection of the dead. To deny the resurrection of the dead is to deny the resurrection of Christ, for he says, "I am the resurrection and the life." The redeemed sinner is the subject of the resurrection. It would be fully as consistent to deny the redemption of the sinner as to deny his resurrection from the dead. The apostle declares plainly and positively, "Who shall change our vile body, that it may be fashioned like unto his glorious [or glorified] body." This is holding fast the form of sound words. The admonition of the apostle is, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When this is done God is glorified and the dear people of God are edified, comforted and built up in their most holy faith.

The things set forth in this brief note of my faith are the foundation principles upon which I now stand, and by the help of Almighty God I hope to continue in them until I leave the shores of time, for I truly believe this to be the faith of God's elect. I now confess that I have been a poor, weak, sinful, erring, starving sinner all of my natural life upon earth, with not one grain of merit in myself; but all my life is in Jesus Christ. I love God, his people, his blessed truth, or doctrine, and his order, and no other will stand. God bless you, is my dying prayer.

A. J. SMITH.

(See obituary on page 167.)

LADELL, Ark., Jan. 8, 1933.

DEAR EDITORS:—As my subscription has expired and I do not feel able to renew it I will ask you to discontinue sending the SIGNS to me. I surely enjoy reading its contents, for it sets forth what I hope I believe. I seem to be acquainted with most of the writers, for I have read of the Lord's dealings with them. As I read such wonderful views of the Scriptures as the writers divide the word of truth as it is in Christ Jesus I sometimes hope I have tasted the goodness of God and desire to be fed of the crumbs that fall from the Master's table. It is consoling to me at times to have such a desire, for the dead do not hunger and thirst after righteousness; it brightens my little hope, which at times seems almost gone, but it is glorious when my hope seems brighter.

This past summer I had to go on the table under the knife and I was given to hope I was in the hands of a higher Power than man. I felt his will would be done and then all would be well. His will is being done in the army of heaven and among the inhabitants of the earth, and none can stay his hand in any way. He is before all things and by him all things consist.

I will close by asking you to discontinue sending me the SIGNS for awhile, at least, as I do not want to be a burden to you. If it be the Lord's will, you may hear from me again, for I hate to give it up, but there are others who are destitute of hearing preaching who I would rather have it than me, as I am blessed with the privilege of hearing preaching every first Sunday, for which I hope I am thankful.

May the good Lord ever watch over you and guard, guide and direct you to continue your good paper.

(MRS.) L. M. BAKER.

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1933.

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"THEN said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

Paul, writing to the Hebrews, uttered these words relative to the sacrifices made under the law in remembrance of sin, and teaching the weakness thereof, and setting up the strength and power of the Lord Jesus Christ to make an end of sin, and of his suffering and death, a sacrifice that would make the comers thereunto perfect. The above quotation is followed by Jesus declaring, "Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God."—Heb. x. 8, 9. "To

do thy will, O God," embraces all of God's purposes relative to the salvation of sinners. Jesus, the Son of God, was ever with the Father as one brought up with him, and without him nothing was made that was made, and the Father appointed his Son heir of all things, and predestinated that all his work should glorify his Son. All things work together for good to them that love God, to them that are the called according to his purpose. (Rom. viii. 28.) As the power of the Most High upholds all things by the word, the child of God is drawn into it and he ascribes greatness to our God. Jesus told the scribes and Pharisees to search the Scriptures, for in them they thought they had eternal life, but they are they that testify of me. All the searching could not bring Jesus revealed as the Son of God to any poor sinner.

The volume of the book must embrace the book of life of the Lamb slain from the foundation of the world. Moses wrote, "I [God] will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15. David gave the same statement that Paul did in his letter to the Hebrews, saying, "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, the law is within my heart."—Psalms xl. 7, 8. Paul from the abundance of his heart wrote to the Hebrews, putting them in remembrance of the things written in the Old Testament (called the Scrip-

tures at that time), of the sacrifices and offerings made by the high priests under the law, and of the impossibility of their putting an end to sin, as they were without virtue when it came to satisfying a righteous law, and that He taketh away the first that he might establish the second. We contend the entire Holy Bible is the inspired word of God, and all that is written is to point out the Son of God and his bride, the Lamb's wife, and the perfection of God is portrayed in part, but the fullness will be realized by the bride of Christ when faith is turned into sight and hope into possession and she is like the Son of God. We draw from the inspired word referred to that Jesus should fulfill all that was written in the law and the prophets, and they were until John, then the gospel is preached to those prepared for the Lord, and to make ready a people or set in order the righteousness of God be revealed in the hearts of the sons of men. "Prepare ye the way of the Lord, make his paths straight."—Matt. iii. 3; Mark i. 3. Luke, speaking of John, said, "He shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke i. 15-17. These words were given to Zacharias before John was born, which testifies of the will of God, or his predestinated purpose in

sending his Son into the world, and also the work of the Holy Ghost in the hearts of those born of God. It appears to our understanding that God only revealed to the sons of men just a very small portion of what the volume of the book of life contained that Jesus should do. For we read that there were "many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John xxi. 25. We consider written law to be a volume, or books, and the book of life of the Lamb, the law of the spirit, life, must have been embraced in it. God is infinite and there is nothing old or new with him, and his will is worked in the army of heaven and among the inhabitants of the earth. The revelation of God to Moses, David and Paul expresses the delight of the Son to do his Father's will, saying, I delight to do thy will, O my God: yea, thy law is within my heart. When we are given to meditate upon the wonderful works of God in nature and grace we are made to exclaim, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways. We contend Jesus fulfilled that which was written of him in the law and the prophets, and his acts in the manifestation of his doing his Father's will was written in the New Testament, which proves to the child of God that Jesus was God manifest in the flesh and we realize the working of his almighty power in the heart, and the New Testament bears record of that

power and love, which proves the statement that Jesus quickeneth whomsoever he will, and they are made alive and are to live after the Spirit. The Spirit taketh of the things of him and showeth them unto us, and the New Testament comes unto us as a thorough furnisher unto the good works in the heart, and through the patience wrought by the Spirit in the heart and the comfort of the Scriptures we have hope, and hope is the anchor of the soul sure and steadfast. We do confess we are at a loss for words to express the greatness of our God and the fullness of the salvation of the people of God in Christ Jesus. Jesus could not pass the purposes of God in his will but he had to suffer, for her sins were imputed unto him, which gives the ground for the statement that he was made sin for us that we should be made the righteousness of God in him, and when one of those for whom he suffered is quickened immediately the just mandates of God's law are brought to view and the sinner beholds his vileness because of sin and all the just mandates of a violated law seem to rest upon him as much as if he were the only one in all the world that had ever committed a sin, and Jesus appears to each one according to the measure of the grace of God appointed unto him, and this is given according to the will of God. It was declared, Thou wilt not suffer thine Holy One to see corruption, and in the fulfillment of this word God raised him up from the dead and crowned him with glory and honor. Jesus, being infinite wisdom, beheld the travel of his soul and was satisfied. The glory he had with the Father was realized in him when he asked in the agony of death by which he implored the Father, Glorify thou me with thine own self with glory I had with thee before the world began. The Son's delight was in the inhabited parts of the earth among the sons of men, as it was his Father's will that he should suffer death, and by his sufferings his bride should be made whole. It gave him delight as he beheld her all fair and no spot in her, for his blood cleansed her from all sin, and her cleansing was the travel of his soul, and he was satisfied. This life in a man or a woman makes them delight in the law of the Lord, and their meditation is upon him day and night, and all the commandments of the New Testament are to each one as though he were the only one to be obedient or disobedient. It would be their delight to do them, but they find they have no strength, and the depravity of their nature is such that they cannot come forth until Jesus strengthens them, then they come in the beloved embrace of their Savior, and by these virtues they sing praises unto him and declare him to be the way, the truth and the life, and the only name given under heaven among men whereby we must be saved. All the teaching the whole world can do will never impart eternal life to the sinner dead in trespasses and sin, but a very short sentence from his mouth can give eternal life and assure them of the will of God giving them eternal life through the righteousness of his Son.

All the delight in the heart of a sinner to be obedient to the commandments of the power of God in the heart is but the testimony of the spiritual relation of the poor sinner with Jesus, though the glory and virtue are greater than he can claim for himself. Through the knowledge of God and of Jesus Christ grace and truth are multiplied unto us, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter ii. 3, 4.) All these virtues are revealed in us by Jesus Christ, and are not obtained in any other way. He delighted to do his Father's will, and it was the will of the Father for him to give eternal life to as many as the Father gave him.

We do hope to continue in these things unto the end, and we do feel to admonish those who hope that God for Christ's sake has forgiven their transgressions to come thou with us and we will do thee good. C. W. V.

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

WHO IS SATAN?

WHAT saith the Spirit? The record of inspiration is that Satan is the "prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 2. He is the "god of this world."—2 Cor. iv. 4. As such, he is blinding the minds of them who believe not. He is the "wicked one" in whom this world lies. (1 John v. 19, margin.) He is the roaring lion who walketh about seeking whom he may devour. (1 Peter v. 8.) Jesus called Satan the "prince of this world." "The prince of this world cometh, and hath nothing in me."—John xiv. 30. He is the accuser of the brethren. (Rev. xii. 10.) Satan is a creature of God, made by him; but is not now as he was in the day when he was created. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the

earth, in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."—Ezek. xxviii. 15-19. Satan in Eden in the garden of God was a being of beauty, hence his deceptive power over Eve, coming as he did to her transformed as an angel of light offering godlikeness for disobedience to God. "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."—Ezek. xxviii. 13. The king of Tyre, like Judas Iscariot, was energized by Satan. It was not the king of Tyre who had been in the garden of Eden, but Satan himself. God's hand (power) formed the crooked serpent. Formation is not creation. Creation causes to exist that which had no previous existence. Formation is the shaping of that which was previously created. Satan was created perfect but fell through pride and self-love. Before he fell, his name was Lucifer. After his fall, he is Satan. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the

sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isaiah xiv. 12-15. A "murderer from the beginning" and "a liar," he "abode not in the truth." Created perfect from the hand of the Creator, he kept not his first estate, so "from the beginning" he has been a sinner. (John viii. 44.) God's sovereignty has directed the course of Satan since his fall into the air and earth where he is now at work, and God's immutable decree points the final end of this arch-enemy. He is to be bound a thousand years in the bottomless pit and so kept from deceiving the nations during that period. Then, he is to be loosed a little season that he may gather Og and Magog together against the camp of the saints and the holy city, finally he is to be hurled into the lake of fire and brimstone. (Rev. xx. 10.) Christ in His death destroyed him that had the power of death, that is the devil, and has delivered the elect therefrom. He has bruised Satan under His feet, but we see "not yet all things put under him." The work is completely done but not yet completely realized. He "shall bruise Satan under your feet shortly."—Rom. xvi. 20. In all places where the Scriptures refer to Satan, the Holy Ghost invariably uses the personal pronoun "he," or variants thereof, never does He use the impersonal word "it." Satan is a being. The fact that he is a spirit does in no wise deny his personality. All the language employed in Scripture re-

garding this evil personage plainly indicates his personality. Our blessed Lord in his wilderness temptation did not contend against some vague unreal presence, but against the very real, tangible and awful personality of the devil. To believe less than this is to detract from the reality of Christ's temptation and the glorious work of our Redeemer. Few things please Satan more than to get the elect of God to believe he is a nonentity and thus succeed in blinding them to his reality. May the Holy Spirit give us true enlightenment that we may not fall into such a snare in these Laodicean days when so many are apostatizing from the truth.

H. H. L.

CIRCULAR LETTERS.

(Written by Elder C. W. Vaughn.)

The Delaware River Old School Baptist Association, meeting with the First Hopewell Old School Baptist Church, Hopewell, Mercer County, New Jersey, May 31st, June 1st and 2nd, 1933, sendeth greetings and love in the Lord to the several churches and associations with which we correspond.

DEAR BRETHREN:—By the power of the all-wise heavenly Father we are blessed to assemble, and according to a custom of long standing we address you in this annual epistle of love and fellowship. We are realizing an almighty Power working and perfecting his purposes. "Without controversy, great is the mystery of godliness."—1 Tim. iii. 16. Of all the great mysteries

of godliness the greatest is that it should please Him to purpose salvation to poor sinners, who were polluted and vile, through the suffering and death of his only Son, and through him the dead be given life. Jesus uses the pronoun "I," saying, I give unto them eternal life, and they shall never perish. This wonderful mystery of godliness stands in the perfection of God as though it had already been perfected, for Jesus was ever with the Father as one brought up with him, and all the works of God as recorded in the Scriptures were but the testimony of Jesus; and not until the virgin brought forth the Son could men see with the natural organs of sight God in the flesh, and only as the Spirit inspired them could they perceive of any of God's mysteries. The children of God were chosen in Christ Jesus and their names were written in the book of life of the Lamb slain from the foundation of the world. All those whose names were written in the book of life of the Lamb Jesus will quicken and make alive, that they shall by the Spirit worship God and believe on his Son, Jesus Christ, which manifests the work of God in the hearts of poor mortals and proves of their being born of God, which is the incorruptible seed by the word of God. No man can worship because of fleshly relations that are perceived by the carnal mind. Jesus offered himself without spot to God, and in this offering all the names that were written in the book of life of the Lamb, God sanctified them in the offering by which they have an inheritance that is incorruptible, un-

defiled and that fadeth not away, but is reserved in heaven. It shall be manifested in them by the quickening Spirit of Jesus Christ, and faith exercises in the heart as a divine substance and gives the foretaste of the joy that shall be revealed in us. We feel this eternal life was completed in Jesus Christ when he died for us and rose for our justification. In his resurrection he demonstrated that he was God manifested in the flesh and was the fulfillment of his declaration that he had power to lay down his life and power to take it again, and all the time of his pilgrimage with his disciples he was of comfort and rejoicing to his disciples, but when the time of his crucifixion came they were cast out, by which they felt all their hopes in him were cut off, but by his resurrection they were begotten again unto a lively hope; as the apostle declared that He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. He sends the Spirit into our hearts by which we cry, Abba, Father. His Spirit taketh of the things of him and showeth them unto us, and when we are given to see we exclaim, What wonderful mysteries! This mystery was given to John when he beheld Jesus coming to his baptism in which he exclaimed, Behold the Lamb of God, which taketh away the sin of the world. It is another wonderful mystery to us to think that God in his wisdom beheld all things in time and eternity, and for the fulfillment of his purpose in creation he created of one blood all nations of the earth, set their bounds and habi-

tations that they cannot pass, but according to his purpose in grace the vessels of mercy were chosen in Christ out of every land, kindred, tongue and nation under heaven, and all power is given unto Jesus Christ, and there is no other name given under heaven among men whereby sinners must be saved. The elect of God in Christ Jesus must be saved in fulfillment of God's word to Joseph and Mary when she was with child: "Thou shalt call his name Jesus, for he shall save his people from their sins." The word "shall" in God's declaration implies his purpose in grace through Christ Jesus. Every one must be born again before they can see the kingdom of God or know Jesus Christ as the Son of God. It pleased God according to the good pleasure of his will to predestinate the way of his Son as well as the way of salvation of his people, and Jesus exclaimed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The word "babes" applied to the children of God implies helplessness, that they cannot put forth strength to sustain life, but must be kept.

We now have the unity of Christ and the elect of God in God's purpose and grace given in Christ Jesus, and all that any poor mortal will be blessed to understand relative to that unity must be revealed by the Spirit, and they can only impart to the brethren as the Spirit gives them understanding, or the measure of the gift of God will enable them to testify of the gospel, which is

the power of God unto salvation to them that believe.

We have referred to election, predestination, foreordination and the unity of Christ and the elect. We have called attention to the connection of life in Jesus Christ, the second Adam, to the first Adam dead in trespasses and sin. Christ Jesus is the embodiment of life of both husband and wife, spiritually, and that unity was in Christ when he was as a lamb slain from the foundation of the world, and bearing all their names in the book of life of the Lamb, and by that virtue he quickens every member of his bride and she is quickened from death in sin to life in Christ, and it is in him she lives and moves and has her being. God's purpose is that no flesh shall glory in his presence. One asks, Do you mean to cut off the body of the saints? No, but the works of carnality are recorded as the works of the flesh. Paul in writing to the Corinthians (1 Cor. xv. 51) says, "Behold, I shew you a mystery." Then he goes on to express relative to the bodies of the saints and the victory which Jesus has given to poor sinners, "The sting of death is sin: and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." We must declare, Great and marvelous are thy works, Lord God Almighty, thou King of saints. "And without contro-

versy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." All these were demonstrated in the virtues of life in Christ for the church of God, the pillar and ground of the truth, of which we hope we are, and hope to continue unto the end in the love and fellowship of the saints and contend for the doctrine of salvation by grace.

We esteem our correspondents in their steadfastness in this sacred doctrine, and by Him, the great head of the church, we are bound in the unity of the Spirit, and kept in the bonds of peace.

C. W. VAUGHN, Mod.

DAVID M. VOORHEES, Clerk.

MARRIAGES.

By Elder T. D. Walker, May 14th, 1933, at the home of brother W. J. Berry, Santa Monica, California, Elder G. O. Walker, of Oregon and California, and Mrs. Clara Harris, daughter of the late Elder C. C. Melton, of Illinois.

OBITUARY NOTICES.

THOMAS LAMBERT, one of the oldest and most highly esteemed residents of the city of Asheboro, North Carolina, was born in Johnson County, North Carolina, December 18th, 1852, and died at his home May 8th, 1933, aged 80 years, 4 months and 20 days. The deceased spent most of his boyhood and early manhood in Stanley County. Our beloved brother was married to Miss Sarah Trogden, of Randolph County, October 24th, 1852. The two met at the home of his parents, where she was boarding while she taught school. They were immediately attached to each other, and marriage followed in less than a year. She was a member of the Primitive Baptist Church, and was desirous to know whether her future husband had a gracious heartfelt knowledge of the same precious Savior in whom she trusted, and she questioned him upon these matters. He told her

that he had been in deep sorrow over his sinful condition, and the lost estate of his soul, but that the Lord had given him a view of the Savior, the crucified One, suspended between the heavens and the earth, and that he had seemed to hear a voice saying that this was for his sins that he suffered and bled and died. Thus began that spiritual and heartfelt oneness and communion in the things of Jesus Christ, which continued all the days of their married life. Our brother was a firm believer in the doctrine of Christ, of Jehovah's eternal election of grace, and of the salvation by grace of his elect in Christ Jesus, and of the all-embracing, immutable predestination of Jehovah of all things; yes, of every atom of the universe. The things declared in the Scriptures of truth were with him matters of vital heartfelt experience, as the very food to the soul of a poor sinner called by the grace of God and taught of the Lord. All of which, by the grace of the Lord his God, was exemplified in his godly life and conversation. He was a great reader of the Bible, and also a reader of the SIGNS OF THE TIMES, and loved to engage in religious conversation with those of like precious faith. Many such talks I have had with him, to my soul's satisfaction. Several times during his illness of about three weeks, of which he died, he said, "Politicians may suggest remedies for the depression, doctors may prescribe remedies for the ills of mankind, but over all is the omnipotent hand of God, he holds the destiny of the nations in his hand, and the well-being of mankind is in his hand, the Lord God omnipotent reigneth. Alleluiah!" Our brother has departed this life to be with Christ, which is far better, and his body is laid in the grave to await its resurrection at the last day, when this mortal shall put on immortality, and this corruptible shall put on incorruption. God shall change our vile body, that it may be fashioned like unto Christ's glorious body, according to the power whereby he is able even to subdue all things unto himself.

He has left to mourn their loss two sons, L. B. and M. T. Lambert, and Massa E. Lambert, and our dear sister Lambert, his wife. At his funeral the writer preached from the words found in Psalms lxxiii. 22-25.

FREDERICK W. KEENE.

BENJAMIN W. ASHWORTH departed this life Monday morning, February 13th, 1933, after much suffering, leaving myself and six children. The children are: Posie W. Ashworth, Danville, Va., Laura B. Gilbert, Alice A. Davidson and Bessie M. McCrickard, all of Sandy Level, Va. He also leaves thirty-two grandchildren and five great-grandchildren. Two infants preceded him to the great beyond. He lived, as he died, peaceful and quiet. He was a great sufferer of chronic appendicitis and a complication of diseases. His death was not unexpected to those around him who had tenderly watched over him for some time. All

was done for him that kind neighbors and children could do, but the hand of death could not be stayed; when God called he had to go. We could not say, Why doest thou? As for myself, I tried to do all I could to keep him with me, but when the Lord called I felt to say, Bless the Lord, he has taken him out of his suffering. I felt to say that heaven had come down its jewels to crown, and felt that we all should rejoice more than to weep. A good man has gone. Had he lived until July 9th, 1933, he would have been eighty-two years old, having been born July 9th, 1851. His greatest joy was to meet with the brethren and sisters and talk and sing, but he was never as much a talker as he was singer. He had the preaching brethren come to his house and preach while he was sick, and much enjoyed the preaching and singing even during his suffering. He asked each one of the brethren who preached for him to attend his funeral, which they did. Elder Brooks (his pastor for many years), Elder Dodd and Elder Stigall all were there and preached at his funeral. He was a kind and good husband and a kind father. All of his children are grown, which is a great blessing. He was kind and tender with all, and my neighbors know what it is to be without him. He was an honest man, a faithful friend, prompt to oblige, slow to offend, useful in life. His course he ran and died at peace with God and man. He talked sweetly about departing and told us he was ready to go and wished to be released from his suffering and be at rest. He was conscious until the last, and seemed to have died with a smile on his face and looked to be at peace. We miss him everywhere, but I miss him most, as I am old and feeble. We lived together fifty-four years. I am now seventy-four years old. He joined, Ephesus Primitive Baptist Church in July, 1894, and was ordained Deacon soon after. He contended strongly for the doctrine of salvation by grace and grace alone. "Blest be the tie that binds our hearts in christian love."

His much grieved widow,

(MRS.) B. W. ASHWORTH.

ROBERT LEE ROUNDS was born December 2nd, 1911, and was killed in an accident near Salisbury, Maryland, April 13th, 1933, at the age of 21 years, 4 months and 11 days. He is survived by his father and mother: E. Henry and Laura D. Rounds, and the following brothers and sisters: Mrs. Emma Benson, Wilmington Del., Harry Rounds, Salisbury, Md., Mrs. Lida Twilley, Quantico, Md., George Rounds, Mardella, Md., Joseph Rounds, Salisbury, Md. He is also survived by his fiance, Miss Margaret Olephant, whom he expected to marry at Easter time. Robert was a dutiful son, his first interest in life being for the happiness and comfort of his father and mother, to whom he was truly devoted. He enjoyed taking us to meeting. The last meeting he took us to was

at Delmar, the first Sunday in April. I never thought of him leaving us so soon. He was a comfort and joy to us. Already he had been recognized widely for his industry, ability, courtesy, thrift and general good citizenship. While a youth in High School he became interested in cattle raising, and with money saved purchased two Ayrshires, later starting a dairy route, and was on his route delivering milk when the end came. I was with him about two hours before he left and he was whistling and singing. Oh such a shock!

His heart-broken mother,

LAURA D. ROUNDS.

THE above obituary was written by the mother of Robert Rounds and gives all the particulars of his life and death, but for the love I had for him and my appreciation of his friendship shall add a few lines. I had known him since he was a merc boy. Few young men of all my acquaintance have been more gentlemanly, kind and frank than was he. Always he would seek me out and greet me with a warm hand shake and pleasant word. His funeral was one of the largest I ever attended. The service was conducted by Elder G. E. Coulbourn, of Cape Charles, Virginia, the pastor of his father and mother, assisted by the writer. Interment was in the family plot in Parsons Cemetery, in Salisbury, Maryland. May grace and comfort be ministered to the family.

H. C. KER.

JAMES LAWSON JONES, son of James and Frances Jones was born in Kentucky in the year 1846, and died April 16th, 1933, being in his seventy-seventh year at the time of his death. Left to mourn his departure are two brothers, three sisters and several nephews and nieces. Brother Jones was twice married. Both of his companions departed this life several years ago. There were no children. Early in life the Lord showed him of his sinfulness and for several years he carried his burden in silence, feeling his unworthiness, and felt it would not be right to ask the church to receive him, as he was not fit. Later his burden became so heavy that he told his feelings to the Elk Lick Church of Old School Baptists and was received by them and baptized by the late Elder C. C. Moore, of Missouri, who at that time was acting pastor of the church. That was in September, 1921. About that time Elder Peter W. Sawin, who was well along in years, and blind, was chosen pastor of the church, and brother Jones was a great help to him, often going with him and assisting him. Although Elder Sawin is in his ninetieth year he was able to preach brother Jones' funeral.

Now a word to the church: We will miss our brother, but we believe it was no mistake, that the Lord who gave us the Lord that has taken away, and we mourn not as those who have no

hope. We pray the Lord to reconcile us and enable us to say, Thy will be done. The church (of which I am pastor) passed a resolution that I write the obituary of brother Jones and send it to the SIGNS OF THE TIMES for publication. May the Lord bless them that mourn.

GEORGE L. WEAVER.

DEACON V. A. McWHORTER died at his home, near Laurel, Mississippi, September 18th, 1932, after an illness of four months. He was born March 16th, 1856, and was ordained Deacon the third Sunday in August, 1911. At the request of his dear companion, my sister-in-law, I will try in much weakness to write something to let his many friends know of his passing away on the above date. For me to say that we miss him does not seem to begin to express our feelings; only those who have mingled with him and his family at his home, and at the church, can begin to realize the full extent of our loss. He united with the Palestine Primitive Baptist Church, near his home, and later was made Deacon, which office he filled until he passed away, and if he failed in the discharge of his duty I have never known of it. He was of a meek and quiet disposition, and moved about with such a becoming manner we feel sure he was called and qualified by the Lord of grace, whom he delighted to honor. His home was large and roomy and seemed as though built for the purpose of entertaining his brethren and friends, especially his brethren, and sister Lela seemed always to be ready to minister to their comfort. He was once heard to say he hoped to have one hundred Baptists in his home at one time. His children were devoted to him, and all was done for him that doctors, nurses and a loving family could do, but the Lord seemed to say, It is enough; come up higher. During the first part of his sickness he told me that he wished to stay just a little longer, for he was so devoted to his family, and he said to me, Anna, will you pray that I may remain a little longer? Oh! in that trying ordeal my heart almost ceased to beat. I could only whisper to our great High Priest, Thy will, not ours, be done. He did let him stay a little while longer and a little later he was made willing to go to the home he loved to speak and sing of. His one regret was leaving his dear ones. Many happy hours we spent in spiritual conversation, which subject seemed always uppermost in his mind when he visited in my humble home. Even if it were only for a short while, we always sang a few hymns. He was most Christ-like in his daily life. One could go to him out on his farm when he was busy with his tasks and could see at once that his mind was on things unseen. In his eyes would be tears of joy, living with God, in sweet communion with him. He was a great lover of the old songs, and while he was singing them he seemed very near. I cannot touch upon his many lovely virtues, and can only

say that in my weakness I could see no fault in him. I grieve for his dear wife, who was ever ready to do everything possible for him until the last moment. His precious children were very devoted to him, and may the God of heaven give them strength to be reconciled to his divine will, and may he grant that they be an unbroken family among the redeemed. He was the father of four children, two boys and two girls: Welborn and Johnie and Miss Tressie Lee McWhorter and Mrs. D. N. Porter, all of Laurel, Mississippi.

Funeral services were held in Hickory Grove Church. Our pastor being away from home we called Mr. L. G. Gates, who spoke very beautifully of his life. They sang one of his favorite hymns: "Shed not a tear o'er your friend's early bier when I am gone." His body was laid to rest in Hickory Grove Cemetery, amidst a bed of lovely flowers, surrounded by a great concourse of loved ones and friends, to await the One he sang about while sick, the One who burst the bars of death and triumphed over the grave.

Written by his devoted sister,

(MRS.) ANNA WINDHAM.

MRS. SUSIE L. GULLETT, of Athol, Maryland, passed away March 18th, 1933, aged 70 years. As Miss Susie Evans she was married, April 9th, 1890, to James Gullett. To this union one son, Lemuel, and several grandchildren survive, together with the husband. On October 2nd, 1892, she was baptized in the fellowship of the Rewastico Old School Baptist Church, of Wicomico County, Maryland, by the late Elder A. B. Francis, and continued a faithful and devoted member to the end of her life. She loved the house of God, its ordinances and doctrine, and the stronger the doctrine was set forth the better she liked it. Mr. I. H. Evans, a brother, of Athol, and several nephews and nieces also survive her. We all miss her, but know she is better off.

The funeral service, conducted by the writer, was in the Rewastico meetinghouse, and the interment in the family plot on the farm.

H. C. KER.

ALBERT J. SMITH, aged 84 years, for many years proprietor of the Ames Hotel, Ames, Iowa, passed away after a long illness. He is survived by his wife, a daughter, Mrs. Bertha Gloer, of Ames, Iowa, and a son, Dr. E-Kaye Smith, of Chicago, Illinois. Funeral services were held at the Duckworth funeral home. Elder Holmes of Newton conducted the funeral services. Burial was in the Ames Cemetery.

[THE above is a clipping from a local paper, and was sent to us for publication by Mrs. Bertha Gloer, brother Smith's daughter. She also sent an article written by brother Smith which he requested should be read at his funeral, which will be found on page 155 of this issue.—ED.]

It becomes my sad duty to record the passing of our dear sister and friend, MRS. MARIA LAYTHAM REES, who departed this life April 27th, 1933, at her home in Lexington, Kentucky. She was born January 3rd, 1853, in Mason County, Kentucky, and was married April 12th, 1881, to W. J. Rees, who survives her. She was the mother of one son, E. L. Rees, and one daughter, Minnie Rees, and the step-mother of Mrs. Tillie Rees Owings, all of whom live in Lexington. One sister, Mrs. Sallie Laytham Thomas, lives in Mays Lick, Kentucky. Sister Rees was a member of the Primitive Baptist Church for more than sixty-five years, and was a reader of the SIGNS for most of that time. Her firm faith in her belief lasted all the days of her life, giving her comfort and strength to meet each new issue. Her devotion to her family was beautiful, no thought of herself entering into her ministrations to her invalid husband or her children, and her kindness of heart has been of much comfort to those near and dear to her. Owing to the illness of Mr. Rees, a brief service, conducted by Elder P. W. Sawin, was held at the grave in the little cemetery at Shannon, near Mays Lick, Mason County, Kentucky. Truly a beautiful memory of a well spent life is left to those who miss her so much.

GOLDIE S. WHITE.

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

Carl Loyd, Kans., \$1; Elder C. W. Anderson, Ark., \$2; D. L. Blackwell, N. J., \$3; Alfred E. Titus, N. J., \$8; "A friend," N. Y., \$3; Mrs. H. D. Hewitt, N. Y., \$1; Mrs. Val Werner, N. J., \$1; Mrs. Kate Lunsford, Ky., \$1; Melissa C. Sparks, Cal., \$3.

MEETINGS.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fifth Sunday in July, 1933. Services to be held at the home of the late brother J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y. Services to begin at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All are welcome.

I expect this will be the last meeting held at this place, as the property will soon change hands.

ADDIE LIVINGSTON, Church Clerk.

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

E. M. FORD.

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"FEAST OF FAT THINGS."

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

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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. 101. MIDDLETOWN, N. Y., AUGUST, 1933. NO. 8.

CORRESPONDENCE.

LUKE XXIV. 26.

“OUGHT not Christ to have suffered these things, and to enter into his glory?”

I have for several days been thinking and meditating upon the above Scripture. I realize the subject covers more territory than mortal man can get over and do anything like justice to it, for, as said by one of the apostles, If all Jesus said and did were written, the world itself could not contain the books. He suffered many things at the hands of the chief priests and the elders, of which both Mary Magdalene and Joanna and the other Mary together with other women went to the apostles concerning the unusual occurrences, and all went to behold the grave of the Master, only to find that the mighty power of God had sent his holy angels and rolled the stone away which had the seal of the governor, and brought forth the Lord of life to the surprised multitude, and as they were enroute to Emmaus with the story of resurrection of the Lord, yet not per-

fectly understanding the resurrection, and in sadness as concerning his whereabouts, when Jesus drew near and listened to their conversation while on their way to Emmaus and questioned them about the great thing which had enveloped them in sorrow. They seemed to think him a rank stranger in that country, but their eyes were holden that they should not know him, just as it is to this present day, the spiritual vision is holden or obstructed by the old carnal nature until Jesus only can open to our understanding and knowledge of himself. Then after quite an interesting conversation had drifted with them enroute to Emmaus we hear the greatest of all acknowledgments, of the glorious purpose and prophecy of God concerning the blessed Son of God, the seed of the woman encouched in the blessed word of Jesus when he said, “Ought not Christ to have suffered these things?” the things related in the above, which was the sole subject of their conversation. Though he reprimanded them concerning their un-

belief, calling them fools and slow of heart to believe all the prophets had spoken, he then said, "Ought not Christ to have suffered these things, and to enter into his glory?" When man through the deception of Satan violated God's righteous law and brought sin and condemnation and death upon the race we hear God in his reckoning with Satan say, I will put enmity between thee and the woman, and between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise her heel. In this we can behold the ancient prophecy of God concerning the same language of Jesus to his beloved saints, when he said, "Ought not Christ to have suffered these things?" seeing his Father is the first one to mention the act of divine grace in the redemption of his children by supplying the necessary means of their safe delivery through the seed of the woman in bruising the head of Satan, the arch enemy of the dear chosen children of God from the fallen mass of Adam's posterity. There has ever existed an unbroken enmity between Satan and his empire and the church which is on earth, for God told Satan, I will put enmity between thee and the woman (the church), and between thy seed and her seed (which is Christ). In full view of this fact as is mentioned in the beginning, we look at it as Paul said to the church at Rome: Wherefore, as by one man (not all men) sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned. (Rom. v. 12.) Thus, we return to the law to Adam:

But of the tree of the knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die. In this we behold the law, and from its source, which is perfect, we behold man placed under solemn restraint: Thou shalt not (really) eat, for in the day thou eatest of this tree thou shalt die. Here we have man before the law was given, placed in the garden of the Lord with all it seemed that could be desired for his happiness. We see him alone as a keeper of the paradise, yet we hear the Lord say, It is not good that a man be alone. Thus the Lord caused a deep sleep to fall on him, in which the Lord took from his side a rib and formed the woman as a helpmeet. In this composition of woman we see the law, the first type of the church. Inasmuch as she received the law in her husband, so the church received the law of life in Jesus, the second Adam, and both borne in their representative heads. Eve first violated the law, in which she was forever separated from her husband, leaving the line (law) strictly between them, and because of the love Adam had for his bride (naturally speaking) he must come down in the transgression, in order to be with her. Thus the second Adam (Jesus) must come down under the law, be made under the law, to redeem them which were under the law; and as death was the penalty for the violation of the law, and the children being flesh and blood, he took part of the same (sin excepted), for as Jesus was begotten of God and not Joseph, which made him of the woman and not

of the man, thus clear from being begotten of Adam a sinner, and as death satisfied the law, and one sinner cannot atone for the sins of another, we thus see in this that Jesus was the seed of the woman, and he bruised the serpent's head, for he plainly said on the cross, "It is finished." And, I have finished the work which thou gavest me to do, and he delivered them who all their lifetime were subject to bondage. For when he was delivered his whole body, the church, was delivered, and when he was raised from the dead he was raised complete, his body, his bride, was raised far above the law, that the law hath no more dominion over her, for it is said that in all their afflictions he was afflicted, and the angel of his presence saved them. All the heated arguments, all the desires of his dear followers, did not release him from the infuriated mob, for that must be accomplished which was written of him, for the prophets prophesied of his death, and all the sufferings under which he went. So when he fell in company with those who had visited his grave it sounded perfect in the ears of those to whom he had made himself known, for when he said, "Ought not Christ to have suffered these things, and to enter into his glory?" then we hear him say he began at Moses and the prophets and expounded all the law and the prophets who wrote concerning him. Thus, we have it proclaimed by his truly called apostles, Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have cruci-

fied and slain, whom God hath raised up. (Acts ii. 23, 24.) Yet those who betrayed him and witnessed against him were of a very religious type, Pharisees and proselytes, so it can be easily said that it was the strict religious element that crucified the Lord, if we place any weight in the statement of Jesus when he testified to his company enroute to Emmaus, when he said, Ought not Christ to have suffered these things? and then began with Moses and the prophets and expounded to them all the Scriptures concerning himself. I might mention some of them. Read Numbers xxi. 9: And Moses made a serpent of brass, and put it upon a pole: and it came to pass that if any one was bitten of the flying serpents, and looked upon the brazen serpent he lived. This pointed to Jesus being lifted up on the cross, and, mind you, no one was commanded to look except those who were bitten. So after he was crucified no one was commanded to look on him except those who believed, and absolutely those who are born of God have the evidence internally of the hideous sting of sin, which is an antitype of the sting of the fiery flying serpent. Then we read, Thou wilt perform the truth to Jacob, and the mercy of Abraham, which thou hast sworn unto our fathers from the days of old. (Micah vii. 20.) The everlasting covenant contained all the elements of our salvation, made certain and sure, and sealed by the blood of Christ, which was typified many times before his advent into this world, and was spoken of by the prophets all the

way down the line from the beast from which the Lord God took the skins to make the garments for Adam and Eve in the garden, and gloriously symbolical in the blood of Abel, whom Cain slew. We hear Paul speak of it when he says, "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 is 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," which is in Christ Jesus, who is the seed of the woman. Oh that blessed promise which was made in the beginning, which was surely promised when he said, The seed of the woman shall bruise the serpent's head. In this we look to the statement of Jesus after he had suffered the allotment which divine justice required in the one person, Jesus Christ, on the Roman cross in fulfillment of the counsel of God from all eternity, for it is stated by the apostle, Him being delivered by the determinate counsel and foreknowledge of God. His promise that he should bruise the serpent's head was in conformity with the counsel from eternity, therefore Jesus could lovingly say to those with whom he came in company, Ought not Christ to have suffered these things, and to enter into the everlasting glory which he had with the Father before the high dust of the hills was made? For it is

said by the wise man, by inspiration, The Lord possessed me in the beginning of the way, before his works of old, for I was set up from everlasting, from the beginning, or ever the earth was; yea, when he prepared the heavens I was there; when he set a compass upon the face of the deep, yea, when he gave to the sea his decree that the waters should not pass his commandment, then I was there, then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him. (Prov. viii. 22-30.) Oh wondrous words, "Ought not Christ to have suffered these things, and to enter into his glory?" which glory all the redeemed family of God shall enter when the day comes, as it did for Jesus, to arise from the dead, for it must needs be that we, too, go down into death as did our Lord, only to rise again in his image, perfectly free from sin and its consequences and sufferings, perfectly free from bondage and corruption. In the above we hear him say, Rejoicing always before him, rejoicing in the habitable parts of the earth, and my (Jesus') delights were in the sons of men. Again we hear him, in his wonderful prayer to his Father, just before his suffering, I pray for them. I pray not for the world, but for them which thou hast given me, for they are thine. Yea, and all mine are thine, and thine are mine, and I am glorified in them. We cannot but look away back into eternity and behold the wonderful glory of the Son, our Savior, while he was with the Father as one brought up with him, ever rejoicing before the

Father, and not only his Father, but our Father, as his delights were with the sons of men. Away back before time was brought into being, back before the world was made, we trace his everlasting love for his people even before they had been formed, yet in the counsel of God we see him as slain for the redemption of his beloved people for whom he prayed to his Father, in which prayer he said, I pray for them, I pray not for the world, but for them thou gavest me, and said, Keep through thine own name those whom thou hast given me, that we may be one, as we are one. Oh the oneness that has ever existed between the Father and Son and his dear election of grace and love. No one who reads the statements of Jesus can ever deny the doctrine of eternal election, for he plainly says in his prayer to the Father, I pray not for the world, but for them thou gavest me out of the world, for thine they were, and thou gavest them me. He then goes on with his prayer, and says, Father, I will that they also whom thou hast given me be where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. (John xvii.)

I feel I much rather rely upon the wonderful prayer of our Savior than on all the combined prayers of the world, for it is the prayer of eternal power and comes from the lips of him that God heareth, and he said in his prayer, I pray for them that thou gavest me. In them he gloried, and hence no wonder he said to those of his

little children just before his departure to his everlasting Father, "Ought not Christ to have suffered these things, and to enter into his glory?" All suffering is over with him, all glory is his eternal inheritance, and he said, Thine are mine, and mine are thine, thus the glory that shall follow the resurrection from the dead at the last day, for as he arose from the dead by the glory of the Father, so shall all the children of the covenant rise from the dead to enter his glory with him. Oh blessed thought!

J. B. BOWDEN.

INGRAM, Texas, Feb. 14, 1933.

THE POWER AND FAITHFULNESS OF GOD.

CHOSEN in him before the foundation of the world, that we should be holy and without blame before him in love. (Eph. i. 4.) Now, let us keep this in our heart, for it is one of God's creations and therefore must stand as complete in him. Then we read in Ephesians ii. 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is God's work, not ours, not the work of the one whom he created and ordained. Now, let us first find out what these good works are that they are ordained to walk in. It is recorded in the Scriptures that it is the work of God that ye believe on Jesus, or him whom he has sent, so the good works are to believe that Jesus is the Christ the Son of the living God. How are we to believe? Not by the natural hearing of the ear, for the natural man receiveth not the

things of the Spirit of God, for they are foolishness unto him. Then it must be a mysterious way. But again the Scripture comes to our relief (as it always will), Acts xiii. 48, tells us that as many as were ordained to eternal life believed. So we find that the believing is God's work also. We are getting the old man pretty low down, not even allowing him the honor of having the power to believe on the Son of man. This does not sound much like free moral agency, since one cannot even believe unless it is ordained of God. This is giving all the honor, all the glory and all the power unto God, who created heaven and earth and all things contained therein, and it is not very pleasing to the world, or to the nominal professor who claims man is a free moral agent and can turn and serve God at his will, or reject him according as he chooses. Now this is the way I see it: In the first place all of his children were chosen in Christ when as yet there was none of them in visible form, yet they were in Christ by the will of the Father, ready to be revealed at his will in these bodies which he has prepared for them to dwell in, just as Jesus said, A body hast thou prepared me. These bodies are only Adam multiplied, or continued, and are of the earth earthy, and man at his best is only vanity and amounts to nothing. He is only an earthly vessel, which holds the treasure in the tabernacle of clay, and is vanity. The ones who were created in Christ before the world was,

dwell in these tabernacles of clay. These earthly men are the children of Adam, and these are the ones Christ came to redeem from under the law, and he did redeem them that they might receive the adoption of sons, and because they are sons God hath sent his Son into their hearts, and they are no more strangers and foreigners, but fellow-citizens with the saints of God, having been made nigh by the blood of Christ. These same subjects were predestinated unto this adoption of sons by Jesus Christ at this time, and it was sure to come to pass, because it was according to the good pleasure of his will. We see in this, first, election, predestination and foreknowledge, and since they are all kept by the power of God through faith, which is a gift of God, the final perseverance of the saints is just as certain as God himself, for they are regenerated by him, born of him, kept by the power of God, through faith, which is by grace, through his abundant love and mercy, given to hell-deserving sinners, who were dead, for they were killed by the law, for says the law, Every soul that sinneth it shall die. And the law leaves them dead, since it cannot bring to life what it has pronounced dead without making its own statutes null and void, for they have sinned; all have sinned. So we find the law only a minister of justice, and it could go no farther. But Jesus came into the world to save sinners whom the law pronounced dead because they had sinned. Now we

must extend something, something besides justice, to those guilty wretches who acknowledge their guilt, they are lost, without God and without hope in the world, aliens from God and strangers to grace. Oh what a place for poor sin-sick souls to be in, knowing they are justly condemned and without any hope of pardon. Dear brother or sister, have you been there? I know you have. It is a horrible pit with miry clay beneath, and you were sinking deeper with every struggle, not knowing that deliverance was near you. Yet you could not give up, but still begged for mercy, though you did not expect it. But in an unexpected moment the dear Savior appeared to you, telling you he had washed all your sins away in his own blood, and oh how you loved him, for he had redeemed you; and right there he took you up out of that pit, which was your own works which you were trusting in to save you, but you now saw they were as filthy rags in the sight of the just and holy God as a means of your salvation, and he placed your feet upon a rock, even Christ Jesus, in whom there is no failure, for he saves to the uttermost all who come to God by him, and he put a new song in your mouth, and, may I not say, in your heart? for your whole being was praising God, who you had just found, or who had just found you. Even the natural things about you were praising him, or at least they seemed to be, you were so happy. I believe one at such times is

so filled with the Holy Ghost, which is the love of God shed abroad in the heart, that there is no room for anything else, and one cannot see nor understand why every one else is not praising him. It is truly a foretaste of heaven, a heavenly place in Christ, for he is so near, and if we could only be so happy in him through life, but alas for us, the old man is still alive and must be fed.

This was written at intervals as I could sit up, for I have been sick with malaria, but it is so disappointing I do not know whether or not you can find any good in it. I do love the SIGNS and the writers who give God all the honor and glory and ascribe all power unto him who is our all and in all. The editorials are good and plain, as well as are all the letters of the other writers. I would like to mention each one, for they are surely all taught of God. But why should I count myself as one of them when I am so disobedient I feel as though I belong on the outside and am not worthy to partake of the wonderful food that the SIGNS dispenses? But God knows why I am thus. I am only trying to follow along in the footsteps of the flock, but that old man gets in my way so much and tries to tell me I am alone and misled, but if I am I must press on towards the mark of our high calling in God, eternal life.

Submitted in love. Farewell.

DAVIS BURCH.

HEBREWS XIII. 17.

"OBEY them that have the rule over you, and submit yourselves: for they watch over your souls, as they that must give account; that they may do it with joy, and not with grief."

Paul was writing to the church, giving a number of exhortations, among them being this one: "Obey them that have the rule over you," etc. Who are they that have the rule over us? According to Hebrews xiii. 7, they are they who have spoken unto us the word of God. These are the ministers of the gospel, and to those who have pastors, their pastors, more especially, have the rule over them. This does not give ministers license to lord it over God's heritage, for 1 Peter v. 2, 3, tells Elders to feed the flock of God, taking the oversight thereof, not being lords over God's heritage, but ensamples to the flock. The word "rule" in Hebrews xiii. 17, is in the margin, "guide," and verse seven, "are the guides." This is Paul speaking, and Peter bears him out in the Scripture just quoted, "as being ensamples to the flock." We are apt to think that the work of a minister is but to preach the gospel, but according to 1 Timothy iii. 2-7, much is required of him besides, and a tremendous responsibility is laid upon him. One part of this responsibility is to rule well, or, as in 1 Timothy iii. 5, "take care of the church of God." A minister who feels his responsibility will desire an orderly church, as well as one at peace. The truly latter is the consequence of the former. Should the pastor see members of his flock going astray, it is not merely his duty to seek to guide, but his heart will be towards

the erring ones, and for the love he bears them will desire to guide them into the right path. He will labor in love with them, showing them their wrong, and, if necessary, rebuke, though with all longsuffering. The ones thus rebuked, sorry and repentant, will want to walk in obedience, submitting themselves to the loving counsel and guidance set before them. There are also the hidden evils of the heart, or perhaps some outward act of which the pastor does not know, and many times the Spirit of the Lord is the ruler or guide through the minister in his preaching, bringing home to our conscience our sins; and feeling the rebuke, in godly sorrow we turn to the Lord, pleading his compassion, for he knows our frame and remembers that we are dust. The ruling spirit in the church of God is, or should be, love. There is no malice in love, therefore if the right spirit be in both pastor and people, his people will value his watchful care over them. Pastors are given as shepherds to flocks, to feed and protect them from harm. The flock also looks to the hand of the shepherd for food, they look unto him for guidance, for they hear his voice and follow him. This, primarily, is the Lord Jesus Christ, but ministers are "ambassadors for Christ." The Scriptures tell us, "How beautiful upon the mountains are the feet of *him* that bringeth good tidings." Then later, "How beautiful are the feet of *them* that preach the gospel of peace, and bring glad tidings." In Romans x. 15, these two Scriptures are evidently set forth as

one, showing that the Lord speaks through his ministers.

Not only is it the desire, as well as duty, of the pastor to watch over his flock, but it is the privilege of each member of the flock to go to their pastor with their difficulties, joys and sorrows, though we should not make the mistake of looking to the minister instead of to the Lord. Oh for grace to look to the Lord in and for everything, yet to rightly appreciate his gifts: for a real pastor is a gift indeed from God's hand. (The pastor, too, feeling his own insufficiency, will seek his own guidance, in how to "rule," from the Lord.) The very fact that a church calls a minister for their pastor, speaks for itself that the members have confidence in the one they call, and it is but right they should look up to him for the purpose for which God in his lovingkindness has given the pastor: to be an undershepherd. A pastor, one who has his people's good at heart (and all should), watches for our souls, and who can tell the joy of his heart when he sees his flock walking together in love? the same love which influences him in his care for them; but who can tell his grief when even one goes astray; the fears he may have that his ministry, his watchcare, is a failure? The Lord will bring him into account for the way he has handled his talents, or the gifts God has given him. Paul, writing to the Philippians, calls them his joy and crown, and to the Thessalonians, his hope, his joy and crown of rejoicing in the presence of the Lord Jesus Christ at his coming. For the

pastor to see his flock walking together in love, to know he has the loving confidence of his people, these are some of the gains of his original talents, and he is able to give account with joy; and where he has been faithful will undoubtedly hear, Well done, good and faithful servant, enter thou into the joy of thy Lord.

GRACE ASTON.

CLARENDON, Virginia.

[THE foregoing was not written for publication, but at our request the writer has consented for us to use it in the columns of the SIGNS.—ED.]

CORRESPONDING LETTERS.

The Delaware River Association, in session with the First Hopewell Church, of Hopewell, New Jersey, to the several churches and meetings with which we correspond, sends greeting with love in the Lord.

BELOVED BRETHREN:—It is a real pleasure to address you in our usual Corresponding Letter, as we can give a good report of our meeting. The preaching has been indeed good and comforting and we feel much encouraged by the coming of your ministers and Minutes. We shall ever be glad to welcome them while they bring glad tidings of great joy.

The name and place of our next meeting will be announced later through the SIGNS OF THE TIMES, and will be held at the usual time in 1934, when we shall hope to meet and greet you again.

C. W. VAUGHN, Moderator.

DAVID M. VOORHEES, Clerk.

EDITORIAL.

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LUKE X. 25-27.

"AND who is my neighbor?"

This question was asked by a lawyer who desired to justify himself, and who previously, in answer to the interrogation from Jesus, "What is written in the law? how readest thou?" had said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus answered him, "Thou hast answered right: this do, and thou shalt live." We believe that no man but Jesus ever kept that wonderful commandment, and though Jesus, after showing who was neighbor to the man fallen among thieves, said, "Go, and do thou likewise," yet neither the lawyer

nor any other man of himself but Jesus could play the neighbor's part. Only Jesus loved the Lord his God with all his heart, and with all his soul, and with all his strength, and with all his mind, and his neighbor as himself. He laid down his life for his neighbor. In considering the parable of the man fallen among thieves we believe Jesus is setting forth a great truth for the comfort and edification of his people. The parable begins, "A certain man went down from Jerusalem to Jericho." This certain man does not represent Adam before he fell, nor does it represent the natural man after the fall, for he is dead, not half dead, but it represents a child of God, one who is in a covenant, the covenant of grace which is ordered in *all things* and sure. By Jerusalem is meant that Jerusalem above which is the mother of us all. Thus this certain man is of that number that no man can number and we believe that he has tasted that the Lord is gracious, but for some reason not explained in the parable, he went from Jerusalem to Jericho. Before we dwell upon that, we would give our view of what Jericho means. In the early history of Israel, we come across a city named Jericho, it was on its walls that Rahab lived, and it was there that she hid the spies sent out by Joshua and that city fell before Israel at the sound of the trumpet and the shout of the people. It was from that city that the wedge of gold and the Babylonish garment were taken by Achan, which offence brought disaster upon Israel at the first attack upon the town of Ai. Poor Rahab and

her household were saved, but the city and all therein were put to the sword and Joshua adjured them at that time, saying, "Cursed be the man before the Lord, that raiseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." We find in the dark and cloudy days of Ahab, that wicked king of Israel, that Hiel, a Bethelite, built Jericho. He laid the foundation thereof in Abiram, his first-born and set up the gates thereof in his youngest son, Segub. Abiram means father of height, pride and lordliness, and Segub has a similar meaning. Thus we notice that the man who built Jericho was cursed before the Lord and the city was built upon what proceeded from him, his first-born, the father of height, pride and lordliness, and it sets forth a lordly fleshly religion which glories in self and self-aggrandizement. Thus it is from Jerusalem to Jericho that the certain man *goes down*. The prophet wrote, All we like sheep have gone astray, we have turned every one to his *own way*. The Galatians began in the Spirit and wanted to be made perfect in the flesh; in other words, they went down to Jericho and fell among thieves. Many of the saints to-day began well, we cannot question that the work of the Spirit has been begun in them, yet we find them lured by the fragrance of Jericho. (Jericho means fragrance, but it is not the fragrance of the garden of God, but of creature excellency, worldliness and vain glory.) They lose their steadfastness and ere

long find themselves in the company of thieves. It is a child of God who can be robbed and spoiled. A worldling, whether professor or profane, has nothing, he is already dead, but a child of God who looks to the flesh is leaving, in his mind and thought, the security of the blessed city whose builder and maker is God. The walls of Jerusalem are secure, no power can overthrow them, outside are thieves and robbers. In the shalls and wills of Jehovah the child of God is secure, but men go down, and as surely as they do they fall among thieves. Sometimes the thieves are men who have been esteemed as Elders in the church. It is true they are called servants of God, but every time they speak in the name of the Lord they rob God, they belittle his word and would strip him of his power and glory. They take their knives, like the prophets of Baal, but instead of cutting themselves they cut and hack at the truth of God and would teach a righteousness of the flesh, at the same time stripping God's dear saints of raiment that God his Father has provided for them. Thus such thieves grieve and wound when they are through with their work, the child of God, mangled and mauled by them, is left half dead. Such preachers, though going by the scriptural name of Elders, belong to the den of thieves, and nothing puts such to flight but a "Thus saith the Lord." Many years ago in our native village of Rowley Regis, England, there was an old saint, named Betty Rollinson, who had often been stripped and wounded by such

thieves, and one day when a man of God stood up in that strange place and preached the truth she saw the people begin to get up and walk out, and at last, stamping her crutches on the floor, she said, "Fly, fly, this is the gospel." Many suffer at the hand of false preachers who are thieves, and the thief cometh not but to steal, and to kill, and to destroy. They hate predestination because it puts God above men, devils or sin, and as the word says, they only consult to cast Him down from His excellency, they delight in lies. There are many other ways that this certain man, in his journey, will fall among thieves. For there are those that will be rich, as Paul tells in 1 Timothy vi. 9, 10: "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some covet after, *they have erred* from the faith, and pierced themselves through with many sorrows." Always, as we follow after the flesh, we find that our joy and peace are gone, for the flesh is under a curse, and when our soul is lifted up in us we are not walking by faith. This certain man was so stripped and so wounded that he was left half dead. How good it is that it does not read he was left quite dead. That would not be true, for though men and devils *aim to kill* they cannot exceed our Father's will. True all his joy was gone, he was stripped, yes, and wounded sore, yet there was still life there. The devil could not touch Job's life; if he could have done

so he certainly would, but God's purpose is above, in and through all things that come to pass and it is for the lifting of Jesus on high. "And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." Thus we see both the priest and the Levite passed by on the other side, giving no word of comfort, binding up none of his wounds. The priest, as a representative of the moral law, and the Levite, of the ceremonial law, neither could nor would minister to such an one. The law shows up an offense and can only be on the side of those who keep it. The law is not merciful, even though one is stripped and wounded. Neither the law nor those who administer it could clothe the naked guilty soul or ease the pain of those wounds that sin had made. "But a certain Samaritan, as he journeyed, came where he was." Jesus was a son of Abraham, but the Jews despised him, and in hating would call him a Samaritan, and we believe Jesus is that certain Samaritan, who, as he journeyed, came that way. By man came disobedience, by man, the man Christ Jesus, came obedience. He came that way, he came in the likeness of sinful flesh. As he journeyed he came where he was. He could not get up and go to Jesus, but Jesus came where he was. Oh, what a blessed Lord Jesus we have, to come when we least deserve him, but just when we need him the most. "And when he saw him." Jesus had seen him

all the time, even when the thieves were stripping him, and such power had he that not one of them could have touched the poor erring man if Jesus had said no, but this poor erring man must know the kindness, love and condescension of Jesus, therefore the thieves are there, all their malice and rage, all their cruelty and crime wreaked upon him, will, in the mercy of God, make the coming of this certain Samaritan the most wonderful event in the erring man's life. He did not pass him by. He never has, he never will. He went to him. The whole need not a physician, but they that are sick. He did not journey for those who have never been stripped, never been wounded, never sinned. He did not come for little sinners, but all God's people are big sinners, vile worms they feel themselves to be, and he came for such.

"And he went to him, and bound up his wounds, pouring in oil and wine." This is the Lord's work, it has not been given to mortal man of himself to bind up the wounds of his brother, but Jesus does. You may wound your brother, and you should confess your sorrow for it, but it is Jesus only that binds up the wound, pouring in oil and wine, the oil of joy and the wine of the gospel, to stimulate and warm his poor heart and enable him to forget his poverty.

"And set him on his own beast." Such treatment would indeed revive his fainting soul and make him to admire amazing grace for saving a wretch like him. He "set him on his own beast." Although this poor man had

been very active in sin, he was passive in the hands and mercy of the good Samaritan. This beast then represents just the means or way that Christ has of carrying his poor erring people. It is not man's way. Some may refer to this beast as representing the minister of the gospel; we do not feel that it matters. It was the Samaritan's way and the very beast he himself rode on that this poor wounded man had to ride. In his majesty Jesus rode prosperously, and we believe that it is Jesus that raises us up, enables us to go forward in the strength of the Lord, and in the majesty of our God. He rides a white horse, the white horse of the gospel, and his people are raised, free from condemnation, pure and white, and he has placed them there.

"And brought him to an inn, and took care of him." Churches of Christ here in this world are like inns placed at convenient places along the way for the rest and refreshment of the weary travellers. A person who is at home in the world will not need such a place, but it is to such places Jesus brings his poor afflicted saints. Only Jesus can bring them, if he does not bring them they are in their wrong place and will soon show it. In this inn there is a bed of comfort for such an one, it is the love of God, and such can and do sing, "Father, we rest in thy love."

"And took care of him." Such was his mercy when he brought him there that he did not commit his care to any other while he was with him. With us, when he brought us to his people, it was one of the days of the Son of man, and

perfect love cast out fear. He gave us sips of his love and we partook of the fatted calf. He brought forth the best robe, and took care of all our needs, and he left us in the hands of our brethren, having given the Elder of the church, who is the host of the inn, two pence, currency not of the world but of the Lord's people, each made in the same value for the comfort of the saints and the work of the ministry, that the man of God, the host, might be thoroughly furnished unto all good works. These two pence imply that Jesus has given his servant (and he only has the power to give) a faith in both the New and Old Testaments, that they are the very word of God, each having his likeness, the likeness of Jesus upon them, and both are for the comfort and edification of the saints. Thus the host, or Elder, has nothing from the Master in which to traffic but his word, or the two pence. So Paul told Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the *word of truth*. This was a gift, it was not a bargain, neither did the host set the price, and by this gift the host was bound as a steward of the manifold mysteries of God to be faithful to his charge. *Take "care of him."* Feed the flock of God over which the Holy Ghost has made you overseers. Take care of them as those who shall give an accounting. Feed them, encourage them, cheer them, wash their feet. Preach the word, and as you spend and are spent be sure of this, that whatever they are indebted to you Jesus will

make up when he comes again. This coming again to some may mean when he shall descend from heaven with a shout, but we here are disposed to suggest that he does in Spirit come into our midst from time to time and then the things that are wanting are easily numbered. If we are weary in his service, if we are tired, because of many cares, if we are grieved because of some slight, or because brethren have been unkind (and brethren when in the flesh can be very unkind), whatever it may be, even if we have been fretting under the yoke, or rebellious at the cross, when he comes he makes amends for all. Thus the priest and the Levite, who were teachers of the law, could not be called neighbors to this man, neither is he who teaches morality to-day a comfort to God's erring children, for morality can never take the place of the work of God's Spirit within, nor can the one who seeks to justify himself play the neighbor's part. It is Jesus who is the neighbor and only the Spirit of Jesus Christ in us will enable us to restore an erring brother, the Spirit of Christ will enable us to consider ourselves lest we be tempted. The wicked, tempting, self-justifying spirit that the lawyer possessed, which sometimes may be found in brethren, can no more love his neighbor than he can love the Lord his God with all his heart, soul, strength and mind. Those who profess the name of Jesus Christ also profess that they are led by the Spirit, but one can get very proud, haughty and hardened when in the flesh. How fearful it is when we consider the hard-

ness of the heart of man, who, while forgiven the ten thousand talents he owed, will lay hands on the throat of a fellow-servant who owes him a hundred pence, saying, Pay me that thou owest. Brethren, this ought not so to be, for even if it is the host of the inn, he could not take from the poor, wounded, robbed man, for he had not anything, but, "When I come again, I will repay thee." So whatever care or sorrow the brethren may cause us, when Jesus comes into our midst he will give full recompense. The apostle John says, "Hereby perceive we the love of God, because he laid down his life for us [who are poor, miserable, erring wretches, needing mercy every hour]; and we ought to lay down our lives for the brethren." Brethren can do very wrong. Who has not? Let us examine ourselves. It is only with a spirit that Christ gives that we can be merciful. It is mercy that melts a heart of stone. Mercy was the one thing that the poor publican craved. He smote upon his breast, he did not justify himself, but Jesus lifted him up and took him under his care and keeping; in other words, he justified him. Yes, stripped and spoiled as we often are, wounded, sick and sore, what do we crave but mercy? the mercy of the brethren, the mercy of God, and he who is humbled under the mighty power of God to the lowest of the low, he then can cheer others, and does bind up their wounds, he is enabled by the Holy Spirit, the Comforter, with the word of the Lord to bind up the broken-hearted. After he has done all, so

humble is he and lowly in heart that he says, What have I done? *It is the Lord*, for it is in him and through him that his children do any good thing.

G. R.

JUDAS ISCARIOT.

JESUS chose Judas as one of the twelve in full knowledge of the fact that he was a devil. Note: "a," not "the," devil. Judas was not Satan, but was used of Satan; hence was "a" devil under service to "the" devil. As Pharaoh, centuries before, had been raised up by the hand of God as a vessel of wrath fitted to destruction so that God might make known his power by him, so the Scriptures indicate Judas to have been chosen among the twelve for the definite end of bringing about the betrayal of Jesus, hence the crucifixion, and so the redemption of the children of God. But what saith the Word? "He was numbered with us, and had obtained part of this ministry."—Acts i. 17. What part of the ministry did Jesus have? Did he preach any sermons? It is not so stated that he did, even though he was among those whom Jesus sent out two and two to the lost sheep of the house of Israel. He carried the bag in which was their money. This was his part. (John xiii. 29.) He, being a money-lover and covetous, complained at the seemnig waste of the precious ointment used by Mary of Bethany in anointing the Lord's body preparatory to his soon-coming burying, and said it should have been sold for three hundred pence and given to the poor. "This he said, not that he

cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."—John xii. 6. The Holy Spirit by Peter in Acts i. 20, quotes from the sixty-ninth Psalm and interprets that Psalm as prophetically indicating Judas Iscariot. This being so, Judas' name is not in the book of life and is not written with the righteous. (Psalms lxix. 28.) Also, the one hundred and ninth Psalm is just as plainly indicated by the Holy Spirit in Acts i. 20, as belonging to Judas. This being so, there is not the slightest indication in either the sixty-ninth and one hundred and ninth Psalms or in Psalms xli. 9, that Judas was a vessel of mercy. Quite the contrary, the whole of that language indicates him to have been a lost character. That he was at one time Jesus' "own familiar friend" would not necessarily evidence a state of grace in Judas. All of us have known friends who fail us in the time of need and thus prove their friendship to have been false. Jesus ate the Passover with the twelve prior to his taking the bread and the cup and instituting what we now call the "Lord's Supper." Judas was present at the Passover, but not at the communion which followed. "After the sop Satan entered in to him." "He then, having received the sop, went immediately out."—John xiii. 27, 30. "Sop" was used at the Passover, but not at the communion. Judas must have left, therefore, immediately after the Passover and was not present at the communion. We have no proof, either, that Judas was present at the crucifixion when

Jesus said, "Father, forgive them, they know not what they do." Matthew states that as soon as Judas saw the enemies take Jesus prisoner, he "repented himself" and brought again the thirty pieces of silver to the chief priests and elders and cast down the pieces of silver in the temple and departed, and went and hanged himself. (Matt. xxvii. 3-5.) Hence, he was not a witness of the crucifixion, because he had hanged himself previously. He was not, therefore, embraced in Jesus' prayer for forgiveness of those who crucified him. The pronoun "himself" following the word "repented" in Matthew xxvii. 3, indicates Judas' repentance to have been of himself and not a godly repentance wrought by the Holy Spirit. There is an infinite difference between being conscience stricken and being convicted of sin by the Holy Ghost. To see one's self before the bar of one's own conscience is one thing, but to see one's self justly condemned before the holy God, is vastly different. Not a word of Scripture shows Judas' repentance to have been other than remorseful, which surely is not true spiritual conviction on account of sin. Judas fell by transgression, that he might go to "his own place." (Acts i. 15.) It is not said of the redeemed that they go to their own place by reason of transgression, but that they go to the place prepared for them from before the foundation of the world, by reason of Christ's having redeemed them from transgression.

We have sought to set in array what the Scriptures say on the subject. And

from such evidence in the case, we fail to see any hope for him. It is now with the church as then: false professors sometimes get in among God's people. They do so not by chance, but by God's purpose; even as Judas chose not himself to be in the disciples' company, but was chosen by the Lord for His definite purpose. Such characters are for the testing of the true church, that those may be manifested who are really approved unto God. Such are betrayers of the cause, "who privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 Peter ii. 1.

H. H. L.

CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson)

The Warwick Old School Baptist Association, convened at New Vernon, New York, June 7th, 8th and 9th, 1933, sendeth greetings in the Lord to the several associations and meetings with which she corresponds.

BELOVED BRETHREN:—We feel to address you at this time on the subject of TOLERANCE. So far as we are aware the word itself is not to be found in the Bible. It is possible, therefore, that we shall be subjected to severe criticism on this account. We believe, however, that the doctrine of TOLERANCE is taught in the Bible, and that it was practiced by all who loved the Lord, even our Savior himself.

It has seemed to us that the peoples of the earth in their struggles for existence have become very intolerant of one another. We have heard it said

that self-preservation is the first law of nature, but we are convinced that in their efforts for self-aggrandizement there is not a nation upon the earth which has not overstepped the bounds of propriety beyond which it was necessary to go for its own protection. In their desire to forge ahead all have wandered from the beaten path which makes for permanent peace and happiness. We believe that a new era is dawning which will bring about a change of attitude, not only among the nations of the earth towards each other, but that there is going to be a lessening of class distinction in our own land and that the spirit of "live and let live" will be more and more in evidence as time passes. The events of recent years have shown conclusively that no nation can live unto itself alone, and, therefore, it cannot stand aloof from the rest of the world; all have their place in the universe and they must find a way to co-operate and work for the common good of all. Among the walks of mankind there are many individuals whose one object in life appears to be to feather his or her own nest. They are out for self first, last and all the time, and so far as they are concerned the only place that "toleration" can be found is in the dictionary. In common parlance, a few may appear to "get away with it," but we are satisfied that ere long the law of life will prevail and that whatsoever a man soweth that shall he also reap.

In what is known as the "religious world," notwithstanding, with but few exceptions, that in the fundamentals

they are essentially the same, nevertheless there is a disposition on the part of a great many to ignore the rights of others and insist upon all being made in the same mold. We are convinced that in the purpose of Almighty God was embraced the creed of every tribe, and while we cannot agree with hardly any of them, our faith is that they occupy the place in the plan designed by infinite wisdom before the world began. We stand firmly upon the principle that the God of heaven and earth works all things after the counsel of his own will, and that there is none that can stay his hand or need ask of him, What doest thou? It goes without saying that our little finite mind cannot grasp or comprehend in any degree whatsoever the infiniteness of him by whom all worlds were made. It is enough for us to be still and know that he is God, and that beside him there is no Savior. It is awe-inspiring to meditate upon the record of creation given us by Moses in the first chapter of Genesis, particularly of those creatures whose very natures are to devour one another and the inoffensive, and yet they have not all killed each other or destroyed the weak and helpless. Is there not unmistakable evidence of an unseen hand watching over the universe and continuing all things as they are this very day?

We would speak especially in regard to TOLERANCE with reference to those who profess to know and love our Lord. While, as we have already said, the word itself may not appear between the lids of the Bible, nevertheless "tem-

perance" and "moderation" are taught. In the fifth chapter of Galatians the great apostle tells us the fruit of the Spirit "is love, joy, peace, longsuffering, gentleness, goodness faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Peter admonishes the brethren to add to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. Again we quote the apostle Paul: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is *temperate* in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." Titus, in speaking of a bishop, or an elder, says that he *must* be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, *temperate*; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. We see from this that we are not to be tolerate in the sense that we are to condone false doctrine, but rather are we to contend earnestly for the faith once delivered unto the saints. Jude in his epistle gave all diligence to write unto them that were sanctified by God the Father, and preserved in Jesus Christ, and called, of the common salvation, declar-

ing that it was needful for him to write and to exhort them that they should earnestly contend for the faith which was once delivered unto the saints. The reason which he gave was that "certain men" had crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. We repeat that tolerance, temperance and moderation does not mean that the faithful people of God are to compromise with evil. Anything but that. They are to stand firm, to put on the whole armor of God, and when they have done all, they are to stand. They must not yield one single solitary inch of ground to the enemy, but in their dealings with the brethren they should be temperate and moderate in all things. The brethren of Philippi were commanded to let their moderation be known unto all men. "The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Jesus Christ."

In our musings of late we have felt that good brethren have not been as considerate of each other as they should. There seems to be a disposition to harbor real or fancied wrongs. That unruly member, the tongue, has also been constantly wagging, spreading things which should have been smothered. Where is that charity

which we profess to bear towards our brother? We are aware that none is perfect, and sometimes we are reminded of the words of our blessed Master, when he said, Let him that is without sin cast the first stone. In the church God in his wisdom has placed the different gifts, and there are no two of all the flock who are identically alike, but the different gifts are for the edifying of the body of Christ and are profitable in their place. The most of us are prone to find fault and, to say the least, are inconsiderate of the feelings and welfare of certainly some of our brethren. We would to God that all might realize that they are the members of the body of Christ and strive to keep the unity of the Spirit in the bond of peace. We feel to conclude this appeal to our brethren with the words of the apostle as found in the fourth chapter to the Ephesians: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

May these things be pondered in the hearts of our correspondents and considered by the household of faith everywhere, and may God give us

grace to know and do his will, is our prayer for Jesus' sake. Amen.

R. LESTER DODSON, Mod.

CYRUS RISLER, Clerk.

OBITUARY NOTICES.

THE death of brother **JAMES E. LIVINGSTON**, at his late home, 64 East Main Street, Cobleskill, New York, May 16th, 1933, at the age of eighty-four years, brought unfeigned sorrow to the hearts of the multitude of brethren and friends who knew him, and the sad realization that one of the staunchest, firmest and most loyal of the supporters of the Old School Baptist Church had ceased forever his labors on earth. No other member of the Old School Baptist Church has supported its cause in word and deed, or discharged his duties with truer convictions, with greater firmness and manifest loyalty than the subject of this article. His life is his greatest and most enduring monument, for what he believed as a brother and a man he exemplified in his daily walk. The doctrine of God's electing love, his choice of the redeemed family of his children in Christ Jesus before time began, their eternal salvation through free and unmerited grace, without the co-operation and will of the creature, by the shed blood of Jesus Christ in his finished work on the cross, and the accomplishment of all that relates to the resurrection of the dead who die in the Lord, and their glorification, were the meat and drink of brother Livingston, the subject of his meditations, and the knowledge of more of the mystery of godliness was his desire. His fearlessness to stand for the right, his material support of the church of his membership, his regard for the welfare of Zion, his clean and exemplary life as a citizen and neighbor, reflected his love for the brethren and his desire to bring no reproach upon them. For many years he opened his home at Cobleskill for the meetings of his brethren and friends, for their accommodation and convenience, and the hospitality of the Livingston home was known far and near, and in these ministrations to the brethren he had the loving and loyal support of his capable and devoted wife, sister Addie Cook Livingston, who with her husband spared neither time, labor nor expense to provide for the material needs and the comfort of the large number that so often gathered at the Livingston home for worship and for fellowship in a manifest way in the Lord. Not only to his pastor, but to all ministering brethren who labored in the vineyard of the Lord, was his liberality in a material way evidenced to the cause generally. He will be sadly missed in his community and by the church of his membership.

James E. Livingston was born May 15th, 1849, and spent practically all of his life in Schoharie

County, receiving his education in the district schools of his neighborhood. In 1877 he was united in marriage to Miss Helen Sidney, of which union two children were born, who survive: Mrs. Lulu Harrington, of Arkville, N. Y., and Mrs. Mamie Michaels, of Cobleskill, N. Y. Mrs. Livingston died in 1911, and in 1912 he remarried, his second wife being Mrs. Addie Cook, who survives him, with his two stepsons, William Cook, of Cobleskill, N. Y., and Omar Cook, of Santa Barbara, California. For the past four or five years brother Livingston had been failing in health, though until recently he was able to attend meetings at distant places. His eyesight becoming impaired during the last few years of his life, he felt keenly his inability to read the Scriptures and the SIGNS OF THE TIMES, but ceased not his interest in things spiritual. About a week before his death he was confined to his bed. He sought reconciliation to God's will and murmured not at the will of Providence. He was at all times tenderly cared for by his dear wife, who saw that he wanted for nothing that material means could supply. He united with the Old School Baptist Church about forty years ago, and was baptized by the late Elder John Clark. The funeral services were held at the Livingston home, the writer officiating. The interment was in the Schoharie Cemetery, at Schoharie, N. Y.

Brother Livingston was a successful business man and progressive in regard to those things that related to his material success, but he never lost sight of the spiritual during his affiliation with the visible church, and was at all times ready to converse upon the Scriptures and to give a reason for the hope he professed, and could defend with consummate ability the doctrine of salvation by grace and the sovereignty of God, and his testimony before his brethren was always faith-confirming to them in the things that they had experienced.

ARNOLD H. BELLOWS.

ADOLPHUS B. CORDER, our beloved brother in Christ, was born May 6th, 1855, and died March 17th, 1933, aged 77 years, 10 months and 11 days. He was the oldest of a family of five children born unto James W. and Mary (Bond) Corder, on Hacker Creek, Barbour County, in what is now West Virginia. In October, 1882, he was united in marriage to Miss Delia A. Reynolds, a happy union, and they went to housekeeping in Taylor County, West Virginia, the County of the bride's nativity, and lived there until his death. One son, Albert Corder, was born unto them, who, together with the bereaved wife and four grandchildren survive him, also one brother, Deacon W. A. Corder, and one sister, Mrs. W. F. Cole, are left to mourn his departure. Two sisters preceded him to the grave. He was a noble and useful man, and it was remarked by his neighbors on the day of his burial, No better man lived than A. B. Corder.

He was a farmer and livestock dealer, accumulating quite a fortune, and was considered trustworthy and safe in his dealings with his fellowmen. For several years prior to his death he was president of a bank in Grafton, W. Va. Having bronchial trouble, he was spending last winter in Florida, at his winter home, as he had for several years, and it was there he had a nervous breakdown last January, and at his request he and his wife were brought back to their home in West Virginia, by their son, arriving a few days before his death. His pastor, Elder J. R. Dennison, was ill with influenza at the time, but Elders J. S. Murphy, J. J. Poling, J. W. Linn, and all the brethren and sisters who could possibly get there were present at the funeral. Elder Murphy, assisted by Elder Poling, conducted the services. His body was interred in the Harmony Grove Cemetery. It was said of Stephen of old that devout men buried him.

On the fourth Saturday in June, 1895, he and his niece, Ivy Woodford (now Colc), joined the Mount Olive Old School Baptist Church, and were baptized the fourth Sunday in June following, in the Tygart's Valley River, by their uncle, the late Elder J. S. Corder, where he remained a worthy member until the end, loved by all the members at Mount Olive and throughout the Tygart's Valley River Association. We feel that our loss is great indeed, but as we weep and our "countenances are sad" he is blessedly sleeping in Jesus and not a wave of trouble rolls across his peaceful breast. He certainly was a man clothed in humility. He would often say, Oh I fear I have missed the substance and caught the shadow, and at the same time his countenance was glowing with the secret fellowship of the sufferings of the Son of God. He was a subscriber and reader of the SIGNS, for many years, and loved the Bible doctrine to which it is devoted. When in West Virginia he seldom missed a church meeting at Mount Olive, and was generally the first on the ground. Oh how we miss him. We are "sorrowful, yet rejoicing," for his troubles are over.

We want our kindred in Christ abroad to remember us at the throne of grace, for if we are what we profess to be we are all one in Christ Jesus and have fellowship one with another.

SEMMMA E. CORDER.

MRS. MARTHA E. FRAZIER, our dear sister in the Lord, was born September 12th, 1858, and departed this life June 8th, 1933, making her stay on earth 74 years, 8 months and 26 days. On October 15th, 1885, she was married to Joseph Frazier, who survives her, together with two sisters and one brother. She was baptized by the late Elder A. B. Francis twenty-five years ago in the fellowship of the Little Creek Church, near Delmar, Delaware, and ever lived consistent with her profession, faithful to the church and in all the walks of life. We all loved her and shall miss

her, but in the home our beloved friend, Mr. Frazier, is entirely alone and mourns her absence beyond expression. The circumstances surrounding her death were sad in the extreme. Mr. Frazier and she had been on a little pleasure trip into Virginia in their car, and were returning home in the afternoon of June 8th, and when within three miles of the Maryland line, in some way, not understood by Mr. Frazier, who was driving, he lost control of the car and it dashed across the road into the woods and hit a tree with great force, killing sister Frazier instantly and injuring Mr. Frazier, but not seriously. The sad news shocked the town and neighborhood. Mr. Frazier has the sympathy of all who know him. The funeral service was held at the home, in Delmar, Delaware, conducted by the writer, and was largely attended. The interment took place in the family plot in the Broad Creek Cemetery, Sussex County, Delaware, near the home of her girlhood days. Elder D. L. Topping, of Baltimore, Maryland, assisted at the grave.

Written by her pastor,

H. C. KER.

ALSO,

MR. WILLIAM THOMAS TAYLOR, well known citizen of this town, aged 87 years, died at his home here July 7th, after an illness of about four weeks. He spent almost all of his life in or near Stockton, and was very well liked by all who knew him. Until about a month ago he had been very active. Then he was stricken with a complication of diseases. He is survived by six children, three daughters, Mrs. E. J. Reid, of Welbourne; Mrs. J. W. Gootee, of Salisbury; Mrs. J. H. Richardson, of near Stockton; three sons, William J. and G. Walter Taylor, of Stockton, and Frank Taylor, of near Pocomoke, and a very large number of grandchildren and great-grandchildren.

Funeral services were held at his late home, conducted by his pastor, Elder H. C. Ker, of Delmar, assisted by Mr. O. T. Baynard, Monday afternoon at 3 o'clock, after which the body was laid to rest in the family burial lot in the Gunby Presbyterian churchyard. The grandsons of the deceased served as pall bearers; the granddaughters as flower girls. The floral tributes were numerous and beautiful. His favorite hymn, "How firm a foundation," was sung.

THE above clipping is from one of the Worcester County, Maryland, papers, in which County brother Taylor had spent most, if not all, his life. Brother Taylor was highly respected by all who knew him. He was a member of the Old Baptist Church called Pitt's Creek, located between Pocomoke City and Stockton, Maryland. Several years ago that church disbanded and he with others united with the Snow Hill Church, of Snow Hill, Maryland. We all loved brother Taylor and shall miss him, but know he is better off. To his large and respected family we extend our kindest sympathy.

H. C. KER.

MRS. EMMA V. CRAIG, our beloved sister in the Lord, departed this earthly life at the home of her grandson, Mr. Frank Craig, Rochester, N. Y., July 8th, 1933. She had gone in company with her grandson, three weeks ago, to his home to visit him and his family, and was taken seriously ill there the night of July 4th, and never regained consciousness, death being directly due to an internal hemorrhage. She was eighty-six years of age the twenty-seventh day of June, and had received on that day many cards and letters from her brethren, relatives and friends felicitating her on having reached that good and venerable age. She was born in Loudoun County, Virginia, and lived all her life in this section. She was the daughter of William and Rachel (nee Young) Dodd, and was the last surviving member of her family. Her husband, George W. Craig, died in 1919. Her only son, George, passed away in 1911, leaving his widow, who is now Mrs. E. B. Seaton, of Middleburg, Va., and two sons, Frank and William Craig: Frank who, with his wife and two young sons, lives at Rochester, N. Y., William, unmarried and at home with his mother, near Middleburg, Va. Besides these immediate members of her family, sister Craig is survived by nieces and nephews, to whom she was almost as near and dear as a mother, and who were as loving and devoted to her as they possibly could be. She lacked for no comfort and all was done for her that loving hearts could do. She was baptized into the membership of the Mt. Zion Old School Baptist Church by the late Elder J. N. Badger the fourth Sunday in August, 1882. She first identified herself with the Missionary or New School Baptists, but her experience of God's grace soon led her away from and out of fellowship with them and into loving union with the dear ones at Mt. Zion. She was faithful and devoted to the cause of Jesus Christ, willing and glad at all times to do all in her power for the welfare and entertainment of her brethren far and near. Many who read this notice will recall pleasant seasons spent with her in her home on occasions when they may have been blessed to visit there, especially at the sessions of the Virginia Corresponding Meeting when held with Mt. Zion Church. She was naturally gifted with such a temperament and personality as readily endeared her to both young and old. Children and young people sought her company and conversation, as well as people of middle age or older. She could adapt herself to any circumstances. Yet with all this native amiability of disposition, she was uncompromising in her faith in the saving grace of God through the Lord Jesus Christ and was steadfast in her belief in the absolute sovereignty of God over all things, and firmly held that he works all things after the counsel of his own will. Words cannot express what a loss her going means to all of us: not only to the church and to the family and her friends, but especially to my

wife and family and myself, because she seemed like a mother, as well as a sister, to us. I count it a great and blessed privilege to have been her pastor and to have had her love and fellowship in the truth.

Funeral services were held at the Mt. Zion meetinghouse, the place which had been to her a spiritual home on earth. I tried to speak of some of the comforting assurances held forth for us in the fourteenth chapter of John, especially the blessed promise that just as surely as Christ went away into heaven to prepare a place for his people, so will he as surely come again to receive them unto himself that they may dwell with him forever. Interment in the cemetery at Middleburg, Virginia.

H. H. L.

FRANK YAGER CHANDLER, my dear husband, son of Elisha and Elizabeth Green Chandler, was born April 10th, 1860, and passed away at his home, near Sulphur Springs, Kentucky, May 27th, 1933, following a stroke of paralysis. He was first married to Eva Antil, and to this union there was born one son, wife and son both dying. Later he was married to the writer of this notice, February 25th, 1891, and to our union were born seven children. One daughter died in infancy. Surviving are five sons and one daughter: Ballard, Omer, Robert, George and Warren Chandler and Mrs. Maud Getherman, eight grandchildren, two sisters, several nieces and nephews and a host of friends. The funeral was held in the Old School Baptist meetinghouse at Campbellsburg (Sulphur Fork), and was conducted by our pastor, Elder George L. Weaver, who spoke words of truth and comfort to a large congregation that had met to pay their last respects to a neighbor and friend. In young manhood my husband joined the Missionaries, but soon became dissatisfied and left them, and after we were married he never attended any meetings but those of the Old School Baptists. He was of a quiet disposition. Shortly before he passed away he said to me, I am going to die, but I am not fit to die, but I hope when my time comes the Lord will take me at once. A short time after that he was much worse and raised his eyes and reached both hands up twice, and said, Oh if I could only go right now, and I was given the sweet assurance that the Lord had been merciful to him. We sorrow not as those who have no hope, but we grieve because we can see his face no more. I am sad and lonely and miss him much, but for him it is far better. He has gone from the evils of this world, and we hope he has entered into rest. We laid his body to rest in the old church-yard. His heart-broken wife,

ADA CHANDLER.

THE foregoing obituary was sent to me by sister Chandler, with the request that I send it to the SIGNS, and she said I might add anything I wished

to I will state that while I was trying to comfort the friends at the funeral a feeling of calmness came over me and I was given the assurance that our friend knew Jesus, and that it was well with him. Our hearts go out in sympathy to our broken-hearted sister and her family. May the blessing of the Lord be theirs, and may he, the great Shepherd of the sheep, reconcile them all and enable them to say, Thy will, O Lord, be done.

GEORGE L. WEAVER.

D. B. CAIN, our dear brother, was born December 11th, 1874, and died April 8th, 1933, making his stay on earth 58 years, 3 months and 11 days. He leaves his wife, Mrs. Emma Cain, four children, Mrs. Pauline Pool, of Bastrop, La., Victor, Austle and Vergie, two brothers, John and Frank Cain, one sister, Mrs. Will Day, all of Morehouse, La., and a host of other relatives and friends, who mourn his passing away from this time world. Brother Ben joined the Primitive Baptist Church known as Concord Church in the year 1899, and was baptized by Elder J. H. Draper, and was a faithful member until death called him home, which was a very sudden call, for he was only ill about three hours before he passed away. He was faithful at all times to defend that grand old doctrine of salvation by grace, and gave all honor and glory to our Lord and Savior Jesus Christ. He is greatly missed in his home, community and church, but we pray the dear Lord to give His royal presence to fill up the vacancy in his home and to shield his loved ones and to keep them from all harm during their stay on this earth. We would say to his loved ones, Sorrow not for him as one who had no hope, for he often talked with the writer of the sweet and precious hope he had of life beyond the grave. May you say with one of old, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

After an effort by the writer to speak words of comfort to the bereaved ones his body was laid to rest until the resurrection morn.

Written by request of his dear companion, by his pastor.

T. J. EVERS.

It becomes my painful duty to chronicle the death of our beloved sister, **MRS. ELLEN MATILDA SLAUGHTER**, wife of Elder W. W. Slaughter, of Edgewood, Texas. She was born in Smith County, Mississippi, December 21st, 1855, the daughter of Pleasant and Polly Hawkins. She was married to W. W. Slaughter November 1st, 1874, and to them were born twelve children, five boys and seven girls, four of whom, two boys and two girls, preceded her to the grave. Her eight surviving children were all present with her in her last moments. They are Mrs. M. G. Sullivan, Edgewood, Texas, Mrs. C. A. Heard, Canton, Texas, Mrs. D. B. Griffin, Dallas, Texas, Mrs. Josie Beckworth, Terrell, Texas, Mrs. Janie May Craw-

ford, Fruitvale, Texas, A. S. and T. H. Slaughter, Edgewood, Texas, and P. W. Slaughter, Dallas, Texas. Sister Slaughter received a good hope in Christ Jesus in February, 1878. In December, 1883, she came with her husband and family to Texas, and in May, 1885, she offered herself to the Primitive or Old School Baptist Church, in Henderson County, Texas, was received, and baptized by Elder John Owens. She soon moved from there to Vanzandt County, Texas, and placed her membership with Little Flock Church, near Edgewood, Texas, where she remained a faithful, consistent and devoted member until she fell asleep in the arms of Jesus on June 15th, 1933. She was a good wife, a loving mother, a devoted christian, a generous neighbor, and her home was a home for the Old School Baptists at all times. She was laid to rest in the Edgewood Cemetery to await the resurrection of the just. The writer tried to speak words of comfort to a large concourse of sorrowing relatives and friends, using as a text 1 Thessalonians iv. 13-18. May God bless and comfort the sorrowing family, and uphold and strengthen her aged and afflicted husband, our precious yoke-fellow in the ministry, Elder W. W. Slaughter.

J. C. SIKES.

GEORGE T. JACKSON, eldest child of Thomas and Elizabeth Jackson, was born near Downing, Schuyler County, Missouri, July 27th, 1862, and died at his home in Adrian, Missouri, June 27th, 1933, at the age of 70 years and 11 months. He moved with his parents to Hickory County, Missouri, in 1883, and was married to Miss Martha F. Owens August 16th, 1885. To this union were born three children: Mrs. Bertha Barnes, Virgil B. and Mrs. Dola Jones, all living near Adrian, Missouri. He moved with his family to the State of Washington in 1901, and remained there until the spring of 1910. He came to Bates County and lived on a farm west of Butler until the spring of 1920, when he moved to Adrian, Missouri, where he resided until his death. He united with the Primitive Baptist Church at Little Flock, Cass County, Missouri, July 14th, 1918, and was baptized by the late Elder J. A. Teague. He was ordained a Deacon in that church at their May meeting, 1919, which office he faithfully filled to the satisfaction of the church until called away from the trials and troubles of this world. Brother Jackson was a very unassuming man, kind and gentle in all his ways, and was loved by the brotherhood, and stood high as a neighbor and as a citizen in his community.

The funeral services were held from the Christian Church, in Adrian, the day following his death, conducted by the writer, assisted by Elder T. E. Atteberry, after which his body was laid to rest in the beautiful cemetery at Butler, Missouri, to await the summons from on high. He leaves, besides his companion, sister Jackson, three children, eight grandchildren, one sister, Mrs. Rosella

Harper, Harper, Missouri, two brothers, Henry Jackson, Camby, Oregon, and Edward Jackson, Harrisonville, Missouri, several nieces and nephews and many friends to mourn their loss. May the God of all grace and mercy comfort all that mourn, is my prayer.

W. L. HALL.

MEETINGS.

The New Hope Association of Old School Predestinarian Baptists will, if not providentially hindered, meet with Little Flock Church, three and one-half miles east of Edgewood, Texas, beginning on Friday before the third Sunday in August. All trains and buses will be met on Thursday before the meeting, at Edgewood. All peace-loving Baptists of our faith and order are invited.

S. M. DICKENS, Moderator.

W. W. SIXES, Clerk.

The annual all-day meeting at Slate Hill, N. Y., will be held, as usual, on Friday, August 25th, 1933. Elders Charles W. Vaughn and Arnold H. Bellows are expected to be there as visiting ministers. Of course, I expect to be there. All are cordially invited to meet with us.

R. LESTER DODSON.

The next session of the Staunton River Association will be held (the Lord willing) with Springfield Church, at Gretna, Virginia, on Friday, Saturday and second Sunday in August, 1933. Due to small church ground, the Association will be held one mile west of Gretna, at a suitable place for the seats and for parking cars. All lovers of the truth, especially ministers, invited.

W. R. DODD, Clerk.

R. L. DODSON, Assistant Clerk.

The Lord willing, we shall have preaching by Elder R. Lester Dodson at Oak Woods, North Berwick, Maine, on the third Sunday in August and Saturday afternoon preceding.

ALICE M. HALL.

The Maine Old School Baptist Association will be held with the Bowdoinham Church, at Bowdoinham, Maine, commencing on Friday before the second Sunday in September and continuing three days (September 8th, 9th and 10th, 1933.) To all who are seeking the truth a cordial invitation is extended to meet with us.

GEORGE R. TEDFORD, Clerk,

MERFIELD, Massachusetts.

The Lexington-Roxbury Association will hold its annual session at the Yellow Meeting House,

in the town of Roxbury, two miles below the village of Roxbury, N. Y., on Wednesday, Thursday and Friday, September 13th, 14th and 15th, between the second and third Sundays of September, 1933. Trains and buses will be met at Halcottville, N. Y., on Wednesday morning and on Tuesday preceding. Should any strangers come, or any not familiar with the village, inquiry may be made at the post office, where full directions will be given. The same cordial hospitality in the entertainment of all visitors as shown in the past will be continued, and all interested in the meetings are especially invited to be present. The occasion will be also the one hundredth anniversary of the building of the meetinghouse. Several visiting ministers are expected, and we trust that the sessions of this Association will be to the spiritual profit and edification of all concerned. Further detailed information will be gladly given upon request by communicating with the writer.

ARNOLD H. BELLOWES,

ROXBURY, N. Y.

The Original South Arkansas Primitive Baptist Association is appointed to meet with Chappel Hill Church in her ninety-second session September 15th, 16th and 17th (Friday, Saturday and third Sunday), 1933. Chappel Hill Church is two miles east of Ouachita, and three miles southeast of Sparkman, Arkansas, on branch line of Rock Island Rail Road, connecting with Cotton Belt at Camden, and Iron Mountain at Malvern, Arkansas. Highway No. 7 runs to church, and 8 and 9 connect with No. 7 to arrive at this point. Trains at these points will be met Thursday and Friday. All sound and orderly Old School Baptists are invited to meet with us at this time and place.

V. R. HARRIS, Moderator,

FORBYCE, Arkansas.

W. C. HORTON, Clerk,

ELLISVILLE, Arkansas.

Providence permitting, the Mount Zion Association of Regular Predestinarian Baptists will convene Friday before the fourth Saturday in September (September 22nd, 23rd and 24th), 1933, with Little Flock Church, Cass County, Missouri. Those coming in cars from the south can come on Highway No. 71 to Harrisonville, then on Highway No. 7 four and one-half miles, then north one-quarter mile, then north directly to meetinghouse. Coming from the north, take Highway No. 7 to Pleasant Hill and south two and one-half miles to Old Rock Road, and take it directly to meetinghouse. Those coming by train can come on Missouri Pacific or Rock Island R. R. to Pleasant Hill, where they will be met. We invite all lovers of the truth to be with us.

DANIAL ADAMS, Moderator,

ODESSA, Missouri.

(Mrs.) J. W. TAYLOR, Clerk,

R. R., PLEASANT HILL, Missouri.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 101. MIDDLETOWN, N. Y., SEPTEMBER, 1933. NO. 9.

CORRESPONDENCE.

CAMBRIA, Ill., May 31, 1933.

DEAR EDITORS:—I am inclosing a letter written by dear sister Fannie H. Chester for you to publish if you see fit. It is too good to be put away without others enjoying it with me. I have her consent to have it published. I am also sending two dollars to pay for our dear old SIGNS OF THE TIMES, for we get much comfort from the good letters it contains.

Yours truly,

(MRS.) W. M. ODOM.

MURRAY, Ky., May 1, 1933.

MRS. ESTELL ODOM—VERY DEAR SISTER:—Home duties have prevented me from complying with your request, and my promise, in regard to writing what I hope I have been made to see and feel by divine power. I remember when a girl of writing dear Elder J. M. Perkins a letter and telling him some of my sorrows, or a part of my experience and he published it in the paper he edited at that time, the *Gospel*

News, Mayfield, Kentucky. Dear sister, I was only a girl of seventeen years when first touched by the divine love (power). At that time I could not understand what that power was. I could not then realize it was divine love, the road was so rough, I was out in the wilderness, deep in the mire. It was so dark I could find no way out. I felt ~~to~~ be without love in every respect. I even felt that my father, mother, sisters and brothers had ceased to love me. I had rather be alone than with any one. Well do I remember one cold December morning in the year 1900. It was the last or closing day of our school, and very early in the morning a sad interrupted feeling came over me, I knew not what, and on my way to school I tried to evade this feeling by thinking of our school program, and repeating my numerous parts, but to no avail. My mind was so confused I hardly would have been responsible for what I might have said. This thought came: One more school term ended; no doubt before another some of our loved

ones may be absent by death, and it may be me. Then I said, No, not me, I am not fit to die. I could hardly take care of my part during the program, for thinking I was not fit to die. After awhile the program was ended, and when the teacher gave her few farewell remarks in a tender and touching way I could then give vent to tears without any special notice of any one. The flowing tears gave a little relief, yet as I walked to my home I was sad, so sad, and had very little to say. I retired very early in the evening and wept until I fell asleep. I arose early in the morning and the gloomy feeling still continued. I said to myself, What is the matter with me? What can be the trouble? Why is the thought of death hovering over me so? I continued in this sorrowful condition for a few days, feeling so badly that I gave up and went to bed. Father and mother came to me and asked if I were sick. I answered by saying, I do not know; I feel badly. I think it was the next day that they found me very restless, and called a physician, but no relief came. At night I thought death surely was near, and thought, If I should die where would I go? Lost. Oh lost forever in the ever-dooming hell. Just then I could see my past life and could view every evil, every sin in my life. Oh the vile sinner I was! I remained so restless that the doctor was called again. Oh sister, I did wish he would not come again, for at that time I truly did realize he could do me no good. Then came the beautiful words of Benjamin Lloyd;

"Pity a helpless sinner, Lord,
Who would believe thy gracious word,
But own my heart, with shame and grief,
A sink of sin and unbelief.

Lord, in thy house I read there's room,
And, venturing hard, behold I come;
But can there, tell me, can there be,
Amongst thy children room for me?

For sinners, Lord, thou camest to bleed,
And I'm a sinner vile indeed;
Lord, I believe thy grace is free;
O magnify that grace in me."

My dear father and mother taught us children to walk uprightly at all times, but in my youthful days it was not altogether their teaching that stopped me: I had a fear of the all-seeing eye that was upon me. One night I was at a Missionary Baptist protracted meeting, when the so-called preacher ended his sermon by trying to get sinners to the altar, or to the mourners' bench, as they called it. He quoted this to them: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." I said to myself, Is that Bible? After going home I searched and found it. I was bothered about it, so the first time I saw Elder Perkins I asked him, What about such Scripture? He smiled, and said, That is James writing to the church brethren. It proved it to me. So I struggled on in my youthful days, up and down, until the fourth Monday in February, 1901, when a Primitive Baptist minister came and spent the night with us. The evening he came we were sitting around the fire and talking on the Bible (or rather they were, I was only listening), and during the conversation the minister asked my elder sister if she had ever confessed her sins,

No sooner had he asked her and I felt as though my heart was in my mouth, for I was afraid he would question me on the same subject, and I did not want any one to know what was troubling me. I only wanted to hear others talk of how sinners were saved. I was much interested, but hesitated to ask questions. Sure enough, he turned to me and asked if that ever gave me any trouble. I ignored the question and he asked me again. I sat there with my head down and wishing I could sink beneath the floor. The third time he said, Fannie, do your sins ever give you any trouble? I filled with tears and left the room. As I passed out he said, O child, do not leave us. Just then I preferred to be alone, yet at the same time I was hungry for a crumb from the Master's table. At night I would creep to my bedroom and fall on my knees and beg God to forgive my many sins. I have lain on my bed at night when I suppose all the family were asleep but poor me. Oh! the horrid, horrid thought of going down into eternal woe would almost make me scream aloud and tears would flow until I could find no dry place on either side of my pillow to lay my head. By this time all I could say was, Lord, Lord, have mercy on me. But it seemed to me my cries and begging were unheard. I longed to ask some one to pray for me, but was ashamed to do so. I went on in this condition until October, and the association convened with our home church (New Salem). During the meeting we had a great many brethren and sisters in our home, and Saturday night there were eight or nine ministers there and we had quite a meeting. Those who did not preach talked along the line of experience. Oh it was so interesting, the very crumb I was longing for. I shall never forget that precious night. Dear Elder Perkins, who now is sleeping the blessed sleep, preached last, and it seemed to me he must know my feelings better than I did myself. He preached to me. I tried to keep back the tears, but could not. I tried to hide behind others, but he saw the flowing tears and looked me in the face. By this time several were talking, praising God and shaking hands with love. Oh those precious shouts of joy, praising God above everything. Oh listen! to me just now I can hear those sweet voices singing the sweet praises over in my father's and mother's old home. My father was on a sick bed, but he rose up and shook hands with all and was very happy, while my dear mother sat by him. At this time I was sitting on the floor at the foot of the bed, but nevertheless Elder Perkins sought me out and took my hand. I left the room for fear they would hear my cries. The following day (Sunday) when the meeting closed and the people were leaving the church grounds, I was standing aside feeling very sad, crushed down with my sins, when Elder Perkins came to say goodbye, with tears streaming down my cheeks I asked him to pray for poor me, and with tears he said goodbye. Sister, he knew my suffering was great. Then sister Lillian and I hurried to our home, where the

good old black woman had dinner ready. Soon many were leaving to catch the train, but I had an opportunity of asking one of the ministers to pray for me. I must say that at that time I could not understand the blessing, but was much shocked at what he said. He said, I feel too unworthy to pray for any one. Now that made me feel breathless, to think that such a sinner as I had even dared to call the Lord's name. I felt so little, so ashamed, because I had even ventured to speak to him on the subject.

I went on in this condition until the spring of 1902, when one Sunday morning I awoke with my sins crushing me nearly to death. I felt I could not live longer. I tried to appear busy with something, but slow work it was. I was in the dining-room trying to sweep, but the time came when I could not help crying aloud. Mother and father ran to me, shook me several times, and father said, What is the matter with you? What is the trouble? I finally said, O father, the devil has hold on me and I cannot get away from him. They both wept and tried to console me, but I experienced no relief, though I was begging for it constantly. The same day, in the afternoon, as I was sitting on the back porch alone my sins came like mountains before me and I wept bitter tears. I went into the house and got the Bible to see if I could find some passage of Scripture that would give me a little comfort. But oh poor me, everywhere I read it would condemn me, and I said to myself, I cannot bear the suffering any longer.

I was afraid some one would see me crying, so I went into another room and closed the door. I had fully decided to end my life. Then I saw myself doomed for hell and could see no escape. I had thought of three ways to end my life, and as I was sitting there all stooped over with my face buried in my hands, thinking which way would be the easiest and quickest, a calmness came over me. I do not know how long I sat there unconscious of the things of this world, but when I came to myself I was sitting perfectly straight with my hands clasped. The sweet peace I had so longed for had come to me, the grief and weeping had been turned into peace, sweet peace, and I was made to smile for a short while. I felt as though I had been in a deep sleep all these days and had awakened to something new. Everything seemed different. I walked out in the yard and the very sight of the grass and trees was beautiful, the sky was clear and the sun appeared to me to shine brighter than ever. It is impossible for me to express the beautiful and lovely scene. That burden of sin was gone and it never has returned. But other sorrows came. This Adam (natural) life came again, doubts and fears came, and I soon began to wonder if I was deceived. Oh the terrible battle I was in. Sister Odom, then I began my work. I thought I would be shown something I had done wrong. I was made to mourn because I was still continuing in my sins, and I made vow after vow to cease sinning. I truly thought I could be good and sin no

more, but before I knew it I would find myself doing the same things over again, or rather, something worse, and I would be much humiliated and would repeat my promise to God that if he would forgive me again I would be good and sin no more. But alas, dear sister, I had to surrender, for there was no good in me. Then I began searching the Scriptures, and I read Luke xviii. 19, where Jesus said, "Why callest thou me good? none is good, save one, that is God." Then while searching I came to the epistle of Paul to the Romans, and in the seventh chapter was much encouraged by dear old Paul, an apostle, saying, "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not." While reading the fifth chapter of Matthew my heart rejoiced when I read in the sixth verse, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Sister, down deep in my heart I was so hungry I was a beggar, and I am a poor beggar still. I remember one cold February evening, I was alone in my warm room reading in the eighth chapter of Luke about the woman who had an issue of blood for twelve years and the physicians could

not help her; but rather she grew worse. But when she heard of Jesus she said, If I may but touch his clothes I shall be whole. I, too, felt that if I could stretch out my arms and hands high enough I would be healed. Oh the great faith has made us whole.

"Lord, in thy house I read there's room,
And venturing hard, behold I come;
But can there, tell me, can there be,
Amongst thy children room for me?"

Those words were my sentiments. Now a battle came. A desire came to follow Jesus into the liquid grave. But I felt so unfit that should I offer myself to the church I would be rejected. So I battled on until August, 1904, when I dreamed I was at a meeting of the church, Elder J. M. Perkins was praying, and such a prayer I had never heard. I arose and was talking and shouting while he continued to pray. Then I awoke, but with a stronger desire than ever to be baptized as Jesus was. The following month, September, 1904, Elder Perkins had an appointment with our church the 7th and 8th, and I attended both days. The first day I was cold and indifferent. Elder Perkins and brother Jim McNeely spent the night in our home, and the next morning these words were flying through my mind: Come ye that love the Lord. I asked brother McNeely if there was a song with such words. He said, Yes. Why? I said, Oh, I do not know, those words are continually in my mind this morning. A little later I heard him tell Elder Perkins about my asking him. It was soon time to be going to meeting again, but for some reason I felt I would

rather not go, but as father had died the 20th of the previous February I felt I must go with mother. We all met and the songs were sweet music to me. Elder Perkins preached, and told how the sinner was saved. He told me all I had been, told me what I was then, told my longing desire; he told his own experience and it linked with mine exactly. After a song was selected it was announced that the door was open for the reception of members. Now, sister Odom, some power, whether it was divine or not I cannot say, made this clay form of mine quiver and shake and I was raised up and went forward and gave my hand. By the time I sat down another lady came forward, the song was ended. Then Elder Perkins spoke to me in regard to the church. He asked me to relate to the church in my own simple way the dealings of the Lord with me. I began at the very first, as I have with you, and when I was telling of the calmness that came over me and that I felt as though I had been asleep all those days, brother Perkins stamped his foot on the floor and clapped his hands, and with tears streaming down his face said, Stop, stop, we are satisfied. But, sister, I could not stop, and continued talking until I was satisfied to stop. While I was talking a young man came forward, his face wet with tears, and offered himself. I was received in full fellowship, and so were the other two, and in the afternoon we three were baptized. Oh the sweet relief experienced in following Jesus and being buried as he was in the liquid grave, but

I cannot tell you how utterly unworthy I feel to be among God's people, but I am unable to express my feelings. Oh that God will keep me where I belong: at their feet.

I have not told you all, and feel that I could write on and on yet the half would not be told, but I am afraid you will be weary with me, so will close by asking you to pray for your poor unworthy sister, that I may always live to serve the brethren and sisters in meekness and humility.

Yours with love,

FANNIE H. CHESTER.

FARMINGTON, Ky., Feb. 14, 1933.

DEAR BRETHREN EDITORS:—As I am sending in my renewal for the SIGNS, I have some Scripture I wish to speak of, yet I know my insufficiency to think anything as of myself, and know I will not be able to write anything truthfully except the Lord be my sufficiency.

Genesis iv. 3-8, tells how in the process of time Cain brought an offering to the Lord of the fruit of the ground, and Abel brought an offering of the firstlings of his flock, and of the fat thereof, and the Lord had respect to Abel and his offering, but unto Cain and his offering he had not respect. Then Cain began looking around to see if he could see why the Lord had respect to Abel and his offering and had not respect to him nor to his offering. He well knew it was not because Abel had been brought up in Sunday School, for it was long before Sunday School days. He knew it was not because

Abel had attended protracted meetings and heard missionaries preach, because it was long before their day. He well knew it was not because Abel had been baptized in water in order to the remission of his sins, for it was long before Campbell's day. He well knew it was not because Abel had done more work than he had, for he knew he had worked hard to have onions, potatoes, and the like, to bring as an offering to the Lord, and he well knew Abel had done nothing more than lie around in the shade and watch his sheep graze in the pretty green meadows. Then Cain, after summing it all up, could see nothing in it but a plain case of election and respect for Abel and rejection and non-respect for himself. Then seeing God's purpose according to election standing, not of works, he became very wroth, his countenance fell and he rose up and slew Abel. Who art thou, O Cain, that repliest against God in killing the elect Abel? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Cain thought Abel was the only elect God had, and he would kill him and show God what became of his elect Abel, but, like people of our day, Cain did not know God had an innumerable host of elect chosen in Christ unto salvation before the foundation of the world. So there are two distinct families here in the world: an elect and a nonelect family. As in Genesis iii. 15, the Lord God said to the serpent, I will put enmity be-

tween thy seed and her seed. God put it there, and there it will remain. The serpent is not an eternal self-existent being. Where did the serpent come from? From the hand of God. Job xxvi. 13: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." As in Isaiah xlv. 7: "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." As it was in the days of Cain and Abel, so it is now. When the truth is brought to bear that God does have respect to his elect family, and has not respect to others, nor to their work offerings, and that God's purpose according to election still stands, not of works, but of him that calleth them, some men become wroth and their countenances fall, no doubt, some would rise up were it not that God restrains their wrath. The wrath of man shall praise God, and the remainder of wrath God will restrain. God did not restrain Cain's wrath in killing Abel, for Cain's wrath praised God, in that it was good for his people from then on, in letting them know what the enemy would do for them when He restrained them not. If God be for them who can be against them? Who shall lay anything to the charge of God's elect? Even a dog cannot move his tongue against his people, that ye may know the Lord doth put a difference between the Egyptians and Israel. (Exodus xi. 7.) So we see God has respect of persons. There is a difference between the elect and the nonelect, and God put the difference there. All things work to-

gether for good to God's people. Even the tongues and mouths of dogs work for their good. If the tongues of dogs are allowed to move and bark it is for the good of his people, if the dogs' tongues are made to be still that they shall not bark it is for the good of his people and for the destruction of the enemy. Some people do not know the world was framed for the elect's sake, and for their sake the world stands. They do not understand that God rules and controls the tongues of dogs, as all things else, and they will never know and understand this, because the Father has hid such things from the wise and prudent and has revealed them unto babes, or elects. "Even so, Father: for so it seemed good in thy sight." —Matt. xi. 26. All things done by Jesus and the apostles were done for the elect's sake. Jesus said, I am come that the sheep might have life. Father, thou hast given me power over all flesh that I should give eternal life to as many as thou hast given me. And, I lay down my life for the sheep (or elect). But ye believe not, because ye are not of my sheep. Here is a character Jesus did not die for: it was the sheep he died for and not the goats. Paul was beaten with rods and went hungry and thirsty, naked and cold, was imprisoned, and abused in many ways, and all this because he preached election and the resurrection. Paul suffered all those things for the elect's sake. (2 Tim. ii. 10.) The elect and nonelect are called by many different names, such as the generation of Jesus Christ, a chosen generation, generation

of vipers, serpents. Ye are of your father the devil. Ye are a chosen generation, that ye should show forth God's praise. The wheat and the tares. God shall send some strong delusion, that they shall believe a lie and be damned. (2 Thess. ii. 11, 12.) But God hath from the beginning chosen others to salvation. (2 Thess. ii. 13.) The sheep and the goats. (Matt. xxv. 33.) That is what the Son of man calls them when he comes to separate them one from the other. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "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." "And these shall go away into everlasting punishment: but the righteous into life eternal." This is the final separation of the sheep from the goats, or the elect from the nonelect, and the final sentence passed upon the two by the Lord. Who can change this from the way the Son of man said it shall be? Now I ask, How many protracted meetings will it take to convert those goats into sheep? and how much mission money will it take to

move the goats over to God's right hand? and what conditions can be performed that can keep the goats from going away into everlasting punishment? Let the conditional advocates answer. No, they cannot answer. If they put their salvation machine to work and run it until it melts, still the Lord is saying, Those on my left hand shall go away into everlasting punishment. I ask them again to answer these quotations, or make known this riddle, and I will set them free, but until they do it scripturally I hold them bound.

Do as you think best with this. If you judge it unsound or unprofitable do not let it appear in the SIGNS. It seems to me I have written much and said nothing worth while.

Yours in hope of being set at God's right hand,

J. B. ADAMS.

DALLAS, Texas, March 17, 1933.

DEAR EDITORS AND READERS:—Once again I am permitted to address you and inclose my subscription remittance for another year, the remainder is to use as you see fit. The dear old SIGNS and its many able correspondents get nearer and dearer to me as time goes on. Sometimes I can hardly go about my household duties after it reaches me and wait until evening to read it. I look forward to its coming like waiting for meeting-day to come; and while on the subject of meeting I just want to tell the Old Baptists far and near that we are wonderfully blessed of the Lord in having Elder J. R. Hardy with us,

and our little band of brethren and sisters all seem to be of one mind, feasting at the table so bountifully spread with the riches of God's kingdom and evidence of his glorious grace. Many are the times I continue to feast for days when I hope it pleases my Master to let me linger in the light of his glorious mysteries. Not long ago it was our privilege to hear a most able discourse on Ruth gleaning in the fields. I was made to hope I may have had some little experience of that gleaning and of the handfuls of grain she gathered. There is a time to every purpose, and it all works just as God saw it from the beginning. "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. * * * * I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Here we have the whole of it from beginning to end, "for Israel my glory," a perfect work. All God's work is perfect. He consults not with puny creatures, but says, I will, and, You shall. When I look within I fear and tremble. I have no more ability than a new-born babe. I cannot even think a good thought and sin is mixed with all I do and the warfare witnesses. But let me notice for a

moment the desire of that little spark of hope planted in our poor hearts. Sometimes it is so small we almost despair, at other times it is entirely sufficient, yet it is perfect, because it is the work of the Spirit, to redeem us from all iniquity. Therein is the glory of God revealed in us. It liveth and abideth forever; it cannot die. It is evidence that Christ dwells within. No wonder it was said that nothing shall separate us from the love of God which is in Christ Jesus our Lord. No, no, not tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, they even draw us nearer, for we taste the sorrows borne by our blessed Savior. Oh the sacred nearness such trial bring us to him, and these things must be, but, praise his holy name, they will all be done away when this earthly life is over. Our hope reaches far beyond the end of time. If we hope for that we see not, then do we with patience wait for it. That priceless little hope! Take it from me and all is gone. It is as an anchor to the soul, both sure and steadfast. "Sin shall not have dominion over you: for ye are not under the law, but under grace." "Being then made free from sin, ye became the servants of righteousness." Note the word "servant." A servant does what he is commanded to do, or else he is not a servant. "My people shall be willing in the day of my power." Our God has all power in heaven and in earth. He gives the will and the do and his creatures do it. No questioning about it.

I am very sorry I cannot send you

more at this time. I am sure you have felt this depression as keenly as any, but I trust the Lord has a purpose in holding up the SIGNS, and if he has it will continue, but I regret that you are not fully paid for all your labor and time put into it. We hope things will soon be better. It looks better financially than for some time.

Love to all the household of faith.

Your little sister,

(MRS.) H. A. STRUBE

DANVILLE, Va., July 8, 1933.

ELDER R. LESTER DODSON—DEAR SON:—I feel it about time for me to write you, and as it seems true I have nothing in the way of general news that will interest you, will therefore write of some things found in the tenth chapter of the Acts of the apostles. I have read and reread this chapter and yet feel that I know nothing contained therein except the Lord from heaven has taught me. It seems the impression to write holds on, and I have today been pondering of the many excuses that would seem to justify me in leaving it undone. My harp is on the willows on account of many sad things before me. The great depression upon our nation that has brought untold suffering to many, and now a great drought has set in and our much needed crops are simply burning up and will soon be ruined if no rain comes, so what must we do?

It seems in this tenth chapter of Acts many wonderful things are set forth and made known to the children of God, even of different nations, show-

ing the power and work of God in bringing them together. He does not seem to make known to any one man all things concerning the kingdom, but to certain ones a portion of these glorious things, so that it is necessary for us to come together and each tell of what has been taught him by the Spirit of our God, and when the apostles and all who were truly taught of God brought those talks together and found them all in harmony, and showing truly to be the work of God, then it was that they could shout and give glory to the Lord that was working in them to do his will. Notice how perfect the work in giving the information so there would be no mistake about it. A certain man at a certain place was told even by the angels from heaven in a way that when they came together they were sure it was the handiwork of God. My dear son, do we not have sometimes a feast similar to those of the apostles? I believe the true child of God does. For instance, we meet sometimes and hear some talk or preach of the dealings of our heavenly Father with the saints and making known that they have been with Jesus, how soon our cups are filled and running over with the good things from heaven, but, my dear boy, what right have I to claim an interest in these good things? Oh, I feel to be another Mephibosheth. I have never read of but one, but I feel sure there are many. How I do realize my helplessness. At times I feel it would be better for my friends were I dead, as I feel to be a burden to them; in a sense I am even a dead dog, no good, less

than the least, if one at all. Must we not still tell one another what we should do by still meeting together to talk and make known the dealings of our Lord and Master with us?

I much enjoyed the first letter in the June number of the SIGNS, written by brother J. I. Foster, of Texas, and your article was rich also to me. When we can see the hand of the Lord in the matter oh how it sweetens the message, like honey in the comb.

In conclusion, I feel that if we are truly heirs of God's kingdom we should rejoice in tribulation, for so it was ordained we should suffer, but if our names are written in the Lamb's book of life the victory will be ours in the end. Amen.

We want you to come and be with us soon, all of you.

Look this over, and if you wish you may send it to the SIGNS for publication.

Your father,

R. L. DODSON.

FOXWORTH, Miss., Feb. 3, 1933.

DEAR EDITORS:—I have been requested by some of the Predestinarian Baptists to write for the SIGNS, and after some hesitation on account of my inability and unworthiness, I have decided to offer a few thoughts for your consideration, but I feel there are many writers to fill the columns of the SIGNS who can write more comfortingly and instructively than I can, but I cannot help feeling that I want to write. Hearing from the dear people of God is a great comfort to me. If I know

my heart, I dearly love the people of God who feel the need of the Lord to help them, for our existence and salvation is all of God.

There is a passage of Scripture on my mind, which reads, "Awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."—Rom. xiii. 11, 12. I do not feel at all able to write on this grand subject. I understand that when Christ came into the world that was the beginning of day to the elect Gentiles. Christ is the way, the truth and the life; he is our only hope of salvation, and redemption, and happiness, and immortal glory. We feel to know that salvation is sure to every one the Father gave Christ in the covenant of redemption before the foundation of the world. Thank God it does not depend upon the works of man. Christ tread the wine-press alone and sat down at the right hand of God, and there he is interceding for the saints. Christ said, No man can come unto me except my Father draws him by his Spirit. The Lord God says, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. We hear some people talk about leading souls to Christ, but if the blind lead the blind both shall fall into the ditch. When Christ was born God showed how people are drawn to Christ. God had warned the wise men and prepared them to know how to get to Christ. God caused the star to appear and shine unto the wise men, and it went

before them until it came to where Jesus and his mother were and the star stood over where Jesus was and the wise men went in and worshiped him. So it is with all who are born of the Spirit, they have to be quickened into life by the Holy Spirit and drawn to Christ by the Spirit of God, and no man can come to the Father except by Christ. God the Father, Christ the Son, and the Holy Ghost, these three, yet they are all one. God is eternal. Christ's work on earth was external suffering and death, the Spirit is internal, it goes into the heart. The Day Star shines into the heart and leads the elect sinner to Christ. Oh what a wonderful God is our God, if he really is our God, or if we are his children, which we hope we are. But we have doubts and fears, and the thorn in the flesh causes us to grieve on account of our carnal and sinful nature. Paul said he asked God thrice to remove the thorn, but God answered, My grace is sufficient for you. So Paul could glory in afflictions and persecutions, and we see that the thorn is for our good, to keep us humble. Sometimes it seems that my afflictions and being confined to bed all the time for over thirteen years, and all my earthly possessions taken from me that it is hard, but when I think it over I feel that it is all right and just and for good in some way unknown to me. Christ gave his life for his people. He bore their sins, the just for the unjust, and if it is his will to let the devil afflict me I only trust God will give me grace to be submis-

sive to his holy will. If I could but know I am suffering for Christ's sake, and for the good of his cause, I could glory in my afflictions and praise his holy name, but I can see nothing in myself but sinfulness, faults and failure; that is all, if I am left to myself, but God is able to accomplish his purposes. If he sees fit to use an idiot to a purpose he is able to so do. He can take the weakest person and make him wiser in the kingdom of God than all the wisdom of this world can teach, because the world knoweth not God. We hope we are trying to serve the true God, who has all power and is able and will take care of all his little ones. So, brethren, think it not strange when trials and afflictions come, for they are to try, or, in other words, to prove your faith. I cannot call to mind how the Scripture is worded, but I notice our forefathers had to pass through afflictions, persecutions, griefs and sorrows the same as we do now, but God delivered them out of all their troubles, and he will deliver us out of ours if we are what we hope we are. We live by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for it?

I must close. I fear this is only a failure and of no profit. Please pardon all mistakes, and if it is printed please pray for my daughter and me. May the Lord bless all the redeemed family of God.

Submitted in love, and for your disposal.

C. C. SMITH.

LONDON, Ontario.

DEAR BRETHREN:—Will you kindly publish this excellent letter from dear brother Dodson? I have read and re-read it with great comfort, and want my kindred in Christ to share the truth it contains. How excellent is thy dwelling-place, O Lord of hosts, to me.

FLORA J. SINCLAIR.

RUTHERFORD, N. J., July 4, 1933.

DEAR SISTER SINCLAIR:—July 4th is a day of celebration in the States, and I am going to celebrate by thanking you for your thoughtfulness of me in sending the picture of Mr. Sinclair and yourself taken on the occasion of your golden wedding anniversary. I think you are a very fine looking couple and that there is much cause why you should be congratulated. In this modern day there are not a great many who are willing to bear with each other's imperfections for a period of fifty years, even though they may be blest to live that long. You both have much to be thankful for, and I hope you may be able to continue the journey together until death do you part.

It is good to hear you say that you get hungry for a letter from me occasionally, and that the reason is you feel the messages which I am enabled to send forth proceed from God. You certainly speak the truth when you say "it is not in man to convey spiritual tidings unless actuated by the Spirit." One is very highly favored to possess that knowledge. It is sad to realize the countless millions in the world to-day

who are altogether ignorant of this blessed truth. The question can easily, therefore, arise in our minds, "Who hath caused thee to differ?" I am persuaded that there is nothing in either of us according to nature to merit the esteem of our Creator or to give him delight. Truly, we ever must sing, It is all because it seemed good in his sight. There is no other reason that can be put forth, and what a mercy he has not passed us by. Should we not then send forth glad tidings of great joy for the unspeakable gift of his only begotten and dearly beloved Son, whom he hath sent into the world to suffer, bleed and die, that such vile sinners as you and me might go free? I trust it is no offense to you to be classed as a vile sinner, for such you are, whether you own it or not.

In your letter you spoke as though there was good reason why your May meeting should remain in your memories for a long time. Since then you have held your June meeting and I trust the same can be said of it. Elders Vaughn and Hutchens, who I understood were to be with you, attended our Association, and I am of the opinion that they will agree with me in saying that we had a lovely meeting. Such meetings are the kind we so much desire to have. Elder Coulbourn once expressed himself to me as being pleased with the kind of preaching that did not give him indigestion. All will doubtless agree with that. When we hear things which disturb and upset us, pleasant memories do not follow them.

The Lord's people enjoy feasting on the fragments which are taken up from the place where our Lord reveals his smiling face and manifests his wonderful presence. I am satisfied that your pastor enjoys having you accompany him to the homes of the sick and joining in singing the songs of our beloved Zion, so you are not the only one that is blest in travelling around with him. You speak of seeing great beauty in others and none in yourself. I would think strange of you if this were reversed. When people are moved to say or write the most bitter things against themselves is the time that we feel more closely drawn toward them, for we are persuaded that in the flesh there dwells no good thing. The man or woman who testifies to being a fit companion for only owls and bats often comes to where we are in our affliction and administers a cup of cold water in the name of Jesus. When Jesus was here in the world, was it not the very ones who had no realization of having visited him or ministered to him in any way whatsoever whom he placed on his right hand? You have long since learned to watch the person who claims to be doing much for the Lord. God has ordained praise out of the mouths of babes and sucklings. It is in weakness that his strength is made perfect. This is the way that no human being will choose.

While reading the July SIGNS to-day and meditating upon some of the blessed things of God's kingdom, my heart has been softened some beneath

the drippings of the sanctuary which have fallen upon me. The Lord is good, inexpressibly good, to remember me in mercy as he does, and I do desire to exalt his name and to praise him, world without end. I hope I can from time to time detect some of the dealings of the Lord with his people in my experience and that I can acknowledge him as the God of my life. For many years I trust it has been the prayer of my heart that the Lord would guide my ways, but I have to confess to the fact that many times my foot has well-nigh slipped. If he did not watch over and keep me I would plunge headlong over into the bottomless pit. I will soon have been a member of the visible church twenty-five years, but I am no more able to-day than when I first began to walk as becometh the profession which I have made. When the light of heaven shines round about me and I can see myself as I really am, I am made to abhor myself and repent in dust and ashes. It is at such times that I am enabled to meet such characters as Job in the way, and how thankful I am that God has left upon the sands of time the footprints of those who have walked by faith and not by sight. It is good to meet and sup with those who have been led and taught by the Lord. Such are the very salt of the earth. There are many such in Canada, and I am glad that the bending of the straws is showing the direction in which the wind is blowing. God's work is effectual, to the pulling

down of strongholds, and none is able to resist the working of his mighty power. It is into the hand of such a God that I desire to commit my all and commend my spirit. May he continue to bless you and yours, is my prayer.

Your brother in Christ, if not deceived,

R. LESTER DODSON.

COMMERCE, Texas, July 18, 1933.

DEAR EDITORS:—Inclosed you will find two dollars to pay my subscription another year. I would like very much to say a few words of encouragement, for I surely do enjoy the good articles in each number, but I am not gifted to write. I feel and realize that we are entirely dependent upon the Lord, and if he has a message for any one of his little ones he directs it, both from the standpoint of giving and receiving. Each year when it is time to renew my subscription I desire to let you know what the SIGNS OF THE TIMES means to me, but I feel so unworthy and unable to say anything that would be of any comfort to the children of God that I am made to feel that it is better for me to be a silent reader than to undertake to do something that is not of the Lord. However, I do hope it may be the Lord's will to spare you and sustain you for a long time to carry on this work of love, for the SIGNS carries comfort and consolation to many who never have the privilege of hearing a gospel sermon.

Yours in hope,

(MRS.) J. E. HICKS.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1933.

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*All letters for this paper should be addressed, and money orders made payable to,***J. E. BEEBE & CO.***Middletown, Orange Co., N. Y.***MATTHEW XXV. 1-13.**

VERY much of the Scripture in the twenty-fourth and twenty-fifth chapters of Matthew is sometimes applied to the church in this present gospel dispensation, but we beg to present our views on this matter as applying primarily, that is first of all, to the Jews. In this discourse delivered to his disciples upon the mount of Olives prior to his death, Jesus was speaking to the members of the house of Israel and was not talking to his church as at present constituted through the indwelling of the Holy Ghost. Inasmuch as the church of Jesus Christ is his body, as we are plainly told in the New Testament, each and every member of that body is the subject of a new or heavenly birth; hence the whole church collectively and each and every member of

it individually is in living union with the Head, who is Christ the Son of God. This being so, and we verily believe it to be so, we fail to comprehend how there can be any foolish virgins in the church which is the true and living body of Christ. Never to any member of his body, never to any sinner purchased by Christ's blood and thereby redeemed once and forever from sin and death and hell, will the coming Christ ever say, "I know you not." Christ plainly knows, and has always known, all them that are his who were given him in the covenant of personal and unconditional election before the foundation of the world. None of these will he ever turn away from, to none of these will the door into his presence ever be shut, to none of these will it ever be said, Too late. The five foolish virgins are plainly to our mind not God's elect in Christ at all, they are not members of the true body at all, do not belong to that regenerated company of sinners saved which makes up the whole of the true church of God. The twenty-fifth chapter of Matthew begins with "Then." Hence "at the time" spoken of in the previous or twenty-fourth chapter of Matthew, the nation of Israel (whom Christ was then addressing) will be comparable to ten virgins: five wise and five foolish. Not that the gospel church will be like the ten virgins, but that the nation of Israel will be like them. The "kingdom of heaven" is not a designation here of the gospel church, but of the nation of Israel. In the twenty-fourth chapter,

Christ was answering the questions of his disciples as to when he should come again and what signs would accompany the end of the world. By the "end of the world" here is meant the end of the age. The whole of the twenty-fourth and twenty-fifth chapters are answering these questions and do not mean to convey events with reference to the church in its present gospel character. It seems to me that the interpretation becomes very plain when we bear in mind Israel is only cut off temporarily until the fullness of the Gentiles has been completed. The "fullness of the Gentiles" is the gospel church of this present age of grace. This church had its beginning or firstfruits among the Jews at Jerusalem, thereafter it went to the Gentiles. When it is finished among the Gentiles, there will be a restitution of all things to Israel. At that time, God will deal again with Israel who, all these centuries since the apostles, have been submerged among the Gentile nations. Some think the time of this restoration of Israel to their own land is about to begin. Be that as it may, the time is bound to come when God's gracious dealings with them will be resumed, when Christ will appear the second time to them, at which time they shall say, "Blessed is he that cometh in the name of the Lord." It is at the second coming of Christ that the kingdom of Israel will be like ten virgins: five wise and five foolish. Paul clearly sets forth that not all the Jews at the time of the restoration will believe in Him, for he says that not all are Israel which

are of Israel. Hence, the proper setting for the parable of these virgins will be at Christ's second coming and did not certainly take place at his first coming. There may have been a glimmer of all this at his first coming, but the full development of the parable will not be until that future day of the Lord which was revealed to John on Patmos, and which revelation the Spirit introduced to John as follows: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him." This is further developed as the Revelation progresses and we come to the nineteenth chapter, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name was called The Word of God." This glorious Son of God coming in triumph to tread his enemies under his feet and to judge the nations in righteousness is accompanied by the armies in heaven following The Word of God upon white horses, clothed in fine linen, white and clean. In opposition to this heavenly host, is gathered the forces of the beast, the "man of sin," the antichrist. At this battle of Armageddon, the victory is certain, swift and sure, with the result that the beast and the false prophet are taken and cast alive into

the lake of fire burning with brimstone. At the same time, the remaining followers of the beast are slain and their carcasses given for meat to the fowls of heaven. Following upon this victory of heaven at Armageddon, comes the binding of Satan and the beginning of the thousand years during which those who accompanied the Faithful and True, The Word of God, shall be given thrones and they shall sit upon them and judgment shall be given unto them and they are to live and reign with Christ through the thousand years. Now, it is at that second coming of the Lord that the nation of Israel will be like the ten virgins: five wise and five foolish. At that day, it will be as it was in the days when Noah entered into the ark. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." The generation to which Jesus was then talking was not to pass away until all these things had been fulfilled. It is not meant that the very same persons then living were not to die before Christ should come again the second time but it means that "the nation, that tribe or kind or sort of people" were not to be extinct before Christ should come. One of the wonders of the centuries has been the re-

markable preservation of the Jewish people as a nation distinct and separate from all others, notwithstanding the fact that they have been scattered everywhere and among all nations for hundreds of years. Notwithstanding their dispersion, and notwithstanding the bitter persecutions they have endured, they have been kept in the providence of God as a distinct people and have not merged themselves with the nations to the loss of their racial characteristics. Hence, "this generation," this people of Israel, has not passed away. Christ's word that they should not pass away has been verified and will be still further verified as we watch the will of God unfold. At his coming again, those of Israel who shall be born again shall enter in with him unto the marriage, those who are not born again shall be shut out. To have oil in their vessels means that the five wise, in that they were wise unto salvation, had the grace of God in their lamps or vessels. The five foolish, although they are nominally Israel and will be Israel after the flesh, will not be of the circumcision which is in the heart by the Holy Spirit, hence will not be known by the Lord when he comes and will not enter with him into the marriage. It must be remembered that in more than one place in the Old Testament Israel is denominated to be Jehovah's married wife, and although she went astray from God and went after false lovers and played the harlot with the nations, yet God did never divorce her. There is not in existence any bill of divorcement which God gave Israel

which they can bring forth to show that God has finally and forever put her away. God hates putting away, as Malachi tells us in chapter two, verse fourteen: "Yet is she thy companion, and the wife of thy covenant." Therefore, while she is put away from him for awhile, and this putting away of Israel is proving to be the salvation of the Gentiles, yet when the "fullness of the Gentiles" has been brought in, then will he gather Israel from all the countries whither he has scattered them in the dark and cloudy day, for indeed dark and cloudy has it been for Israel through all these centuries of their scattering abroad. Following upon the greatest tribulation which the world has ever seen, as prophesied by Jesus in Matthew xxi. 22, there will come the verification of the parable of the virgins. All the ten virgins are Israel: but the five foolish will be Israel in name only and not truly Israel in heart. The five wise will be truly Israel, will have the illumination of their knowledge of the truth shining forth from their vessels or lamps, which illumination unto righteousness will be fed within them by the oil of God's sovereign and saving grace. This oil is such that those who have it cannot give it away, because those who have it need it for themselves and have no more than is sufficient for each individual case, hence cannot part with it even if they would, and, of course, they would not. There is nothing for the five foolish to do but to seek such oil as the market-place affords, but that kind of oil cannot shine in the presence of the Bride-

groom. Religion which is in name only, which consists of formalism, is to be found in the market-place, it is a product of commercialism. Money is its life, self-righteousness its fruit: but it will not avail in the presence of the Bridegroom. Those of restored Israel, in that day, will find that resort to the formalism and ceremonies of a past age will not avail them when the Lord comes. Those who are genuinely Israel will be owned by him at his coming and will go in with him to the feast. During the long term of the Lord's being away from them, while he tarried, they all alike slumbered and slept; but at midnight (that is, at the very darkest moment of their tribulations) they will awake. Not only will true religion among them come to light, but there will also be an awakening of the foolish ones, who will resort to human preparation, lacking the essential oil. Both false and true religion will wake up, the counterfeit alongside the genuine. The coming of the Lord, however, will take the tares from the wheat, and will separate the good fish in the net from the bad thrown back into the sea. "And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues."—Psalms lxxviii. 35, 36. Doubtless, as a nation, Israel will have it brought to their remembrance that God had been their Rock in past ages and that he did formerly redeem them from Egypt through the Red Sea, as well as at other times. But what will this avail

them if it be a mere form with them, a mere honoring him with their lips while their hearts are turned from him? It will be in the foolish virgins, flatteries of lying tongues. They will be like an earthen vessel overlaid with silver dross. (Isaiah xlvi. 1.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." "They profess that they know God; but in works they deny him, being abominable, disobedient, and unto every good work reprobate." We are well aware of the fact that all this may be given a practical application to the present prevalence of true and false religion. Everywhere in the world, among all nations, there are true believers and there are those who are believers by profession only, strangers in heart to God while confessing him with their lips. We know that in the final consummation of all things there will be a separation made by divine judgment between those that are God's by election, whom he has known from the foundation of the world in Christ, and those whom he has not so known and who are not his by election at all. These latter have their portion with the beast, the false prophet and Satan. The former shall have their blessedness with their Redeemer-God in the eternal new creation and in that holy city which lieth foursquare in that new heavens and new earth. However, while believing all this verily, we are convinced that the true interpretation of the parable of the ten virgins shall meet its full unfoldment with Israel at Christ's second coming. H. H. L.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in joint session with the several churches composing it, convening at New Vernon, Sullivan County, New York, June 7th, 8th and 9th, 1933, sends christian greetings to our sister associations and meetings of our correspondence.

DEAR BRETHREN:—Again it has been our great privilege to meet in an associational capacity and to welcome your messengers, who have come to us once more preaching the doctrine of salvation by grace and grace alone, which we have enjoyed for so many years. It has been our pleasure to have them with us and to receive your correspondence. May the blessings of our heavenly Father rest upon them and us as we go forward from this place and if it is his holy will may we have the pleasure of visits from them again.

Our next session is appointed to be held, the Lord willing, on Wednesday, Thursday and Friday before the second Sunday in June, 1934, the place of meeting to be announced later through the SIGNS OF THE TIMES.

R. LESTER DODSON, Mod.

CYRUS RISLER, Clerk.

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

Mrs. Margaret Jamieson, Cal., \$2; "A friend," Ky., \$1; Wm. H. Morris, Mo., \$1; "A friend," Wash., \$2; Mrs. Mary A. Drew, N. Y., \$1; Mrs. Edith M. Gekeler, Ore., \$3.

OBITUARY NOTICES.

ELDER J. W. McCLANAHAN, our beloved brother in the ministry of the gospel of our Lord Jesus Christ, departed this earthly life at his home, near Poca, West Virginia, July 4th, 1933. He was born April 15th, 1849, making his stay on earth 84 years, 2 months and 19 days. He leaves his wife, two daughters and nine grandchildren, also a host of brethren and friends to mourn their loss, but we are confident that our loss is his eternal gain, it being far better for him to depart and be with Christ. Elders A. J. Mullens, Dell Smith, H. J. Bird and the writer of this notice were called to officiate at his funeral, which was held at the meetinghouse of the Hopewell Church, West Virginia, where he was pastor for a number of years, thirty-two, if I mistake not. He was a faithful pastor, always laboring for peace and order, and shunning not to declare all the counsel of God. He will be missed more than can be expressed, but we hope it may be the will of the Lord to give us another pastor who may serve us as well as he has done.

J. C. HAMMOND.

NOTE:—Some years ago, it was my privilege to spend several days in company with the subject of the above notice, Elder J. W. McClanahan, visiting in his home and among the brethren and churches which he served. It was a revelation to me to see the unselfish devotion and self-sacrificing love which he unstintedly manifested toward his people as he went about among them ministering to them of the Word of life. Very few of us who are in the ministry have any conception of the hardships suffered by these faithful soldiers of the cross who are called to labor in the out-of-the-way places among mountains where traveling is difficult and the means of life scanty. Such things as I have had to endure in my own ministry are not worthy to be compared with the hardships undergone by brother McClanahan and those who, like him, have not counted their lives dear unto themselves that they might finish their course with joy.

H. H. L.

It is with much sadness of heart that I undertake the writing of a suitable obituary notice of our dear departed sister, **GEORGIA WARREN**, as I have been requested to do, for I feel words will not suffice me to write anything "suitable" to the life she lived with and among us. She was born November 17th, 1872, and died July 23rd, 1933, making her stay on earth 60 years, 8 months and 6 days. She was the daughter of Elder Joseph Staton and Louisa Tilghman Staton, who lived near Snow Hill, Maryland, at the time of her birth. Her mother died when she was seven years old, and some time after that Elder Staton was called to the Welsh Tract Church, Newark, Delaware. Elder Staton married again, his second wife being Mrs. Martha Rounds, who became as a

mother to her from childhood, and until Mrs. Staton's death. Sister Georgia was baptized by the late Elder William L. Beebe about forty-one years ago, in the spring season, and in the fall of the same year she was married to Dr. L. W. Warren by the same Elder, the exact date of their marriage being October 14th, 1892. Doctor Warren, with her, made their home in Fruitland, Md., where he practiced his profession, and sister Georgia moved her membership from Welsh Tract to the Indiantown Church, not far from her new home in Fruitland, where she remained a faithful member until death. As to the life she lived on earth, those who knew her knew her life, for it was an open book; and her light did shine, not being hid under a basket, and as God, who commanded the light to shine out of darkness, shined in her heart this light seemed to radiate from or through her in the church and to the church on earth. Kindly spoken words for her numerous friends at all times, and a smiling countenance as long as health lasted, and even at times in sickness, will be remembered by those who knew her, both as friend and sister in the church. I quote as follows from her bereaved husband: "Her great cross the last few years since she had the stroke was her inability to do things to help every one. The depression bore heavily upon her, not because of her personal sacrifices, but because of her inability to help others."

She left in her immediate family her faithful husband of forty-one years, one daughter, Mrs. Mildred Tilghman, of Palatka, Florida, and four grandchildren. These, with other relatives too numerous to mention, and a host of friends, together with the writer, should mourn not for her, but mourn rather over our loss, which, however, we believe is her eternal gain, through her faith in the Lord Jesus Christ. The funeral was held in Berlin, Maryland, conducted by Elder H. C. Ker and the writer. May the Lord bless us and reconcile us to his will.

G. E. COULBOURN.

Mr. JOHN H. RANSELL, our dear friend, was born December 26th, 1865, and died July 19th, 1933, aged 67 years 6 months and 23 days. He was married to Miss Jennie Morris December 22th, 1891, and to this union was born one daughter, Mrs. Harrison Powell, who, with the widow, one grandchild and the following brothers and sisters, are left to mourn: Frank, of Turners Station, Ky., Jasper and Joe, of Campbellsburg, Ky., and Mrs. L. B. Elston, of Turners Station, Ky., also a step-brother, Wm. F. Ransdell, and a step-sister, Mrs. G. D. Monfort.

Our friend John never united with any church, but was a strong believer in the Old School Baptist faith, and his house was always open for the entertainment of the Baptist brethren, and his faith was shown by his works. He lived close to the Sulphur Fork meetinghouse and he was al-

ways present at the meetings there. Surely we have lost a friend, and the community a neighbor. May the Lord bless the lonely widow and daughter and the many friends, and enable us all to say, Thy will, O Lord, be done.

The writer was called to attend the funeral and spoke briefly to a large congregation of brethren and friends from the words of Paul, "But now is Christ risen from the dead, and become the first-fruits of them that slept," after which the body was laid to rest in the silent city of the dead, in Newcastle Cemetery, to await the call of the Master in the resurrection. May the Lord bless them that mourn.

GEORGE L. WEAVER.

DEACON JOHN M. SCARBROUGH was born March 14th, 1858, near old Diana, Upshur County, Texas, and died at his home in Hot Springs, New Mexico, August 10th, 1932, aged 74 years. For me to say that we miss him does not seem to begin to express our feelings. Only those who have mingled with him and his family in his home and church can begin to realize the full extent of our love. He united with the Bluff Springs Primitive Baptist Church, in Harrison County, Texas, in November, 1883, and was baptized by Elder Frank Loden, and was soon afterwards ordained a Deacon. In 1900 we moved from Harrison County to Upshur County, and united with the Fellowship Church, where he lived a consistent member and Deacon until 1907, when we moved to the plains of New Mexico for our health. After a few years there he was taken down with rheumatism, and in 1921 we moved to Hot Springs, New Mexico, where he was cured. We have lived here since, but nowhere in New Mexico were we within reach of a church. His greatest pleasure when within reach of a church was to attend meeting and to be with his brethren, have them in his home and to work for the welfare of the church. After moving out of the reach of church membership his greatest pleasure seemed to be to read the SIGNS and his Bible. He was a subscriber to the SIGNS OF THE TIMES most of the years since moving to New Mexico, in 1907. We were married September 13th, 1877, and were the parents of ten children, nine of whom still survive, four boys and five girls. He was a dyspeptic all his life and developed cancer of the stomach about a year before his death, from which he suffered terribly at times. Although he had very bad spells, he never gave up his work more than a few days at a time until five or six weeks before he died.

Funeral services were held at French's Funeral Parlor. Several hymns were sung and Elder J. T. McGuire, of Las Cruces, New Mexico, spoke words of comfort to the bereaved family, and friends who attended, after which his body was laid to rest in the Hot Springs Cemetery, August 13th, 1932. May we all be prepared to meet him where partings are no more.

(MRS.) J. M. SCARBROUGH.

MRS. BETTIE ELLIS died February 27th, 1933, at Camden, Arkansas, aged 63 years, 2 months and 28 days. Sister Ellis was born at Buckmart, Ark., and at about the age of fifteen years moved to Camden, where she lived the remainder of her life. She was baptized at or near the age of twenty years by Elder T. Peterson into the membership of Antioch Primitive Baptist Church, and lived in loving obedience to the commands of her heavenly Father the rest of her life. One of her favorite passages of Scripture was, "Be ye steadfast, unmoveable, always abounding in the work of the Lord." Oh how we all did love her, and can never express this love in words. We still love her sweet and noble life, which lives on in cherished memory. At the age of seventeen years sister Ellis was married to W. P. Cauthon, who preceded her in death twenty years or more. She had six children, four boys and two girls. The boys are Aubry Cauthon, Eugene Cauthon Roy Cauthon and Orlander Ellis, all of Camden, except Roy, who lives at Ft. Smith, Ark. The girls are Miss Gertrude Cauthon and Mrs. Bessie Kennedy, both of Camden, Ark. We can truly say that we know not how to express the grief caused by her absence, neither can we describe the joys of the paradise of the Lord, where we feel assured she now is.

Written by her pastor, who tried to comfort the broken-hearted ones when her body was laid in the grave in Lakeside Cemetery, near Antioch Church, eight miles east of Camden. The Methodist minister of Camden offered a prayer at the home of Mrs. Kennedy (sister Ellis' daughter). Elder V. R. Harris, of Fordyce, Ark., assisted the writer of this notice in the services at the cemetery.

In conclusion, I pray that we all may rise on the resurrection morn and join that happy throng in perfect praise for evermore.

JOHN T. EVERITT.

RESOLUTIONS OF RESPECT.

WHEREAS, God in his infinite wisdom has seen fit to call from us by death our beloved brother and pastor, **ELDER J. W. McCLANAHAN**, who departed this life July 4th, 1933, therefore,

BE IT RESOLVED, first, that we desire to bow in humble submission to Him who doeth all things well, and that we trust God will, in his infinite wisdom and grace, fill the vacant place in our church; second, that a copy of these Resolutions be entered upon our church record, a copy sent to the bereaved widow, a copy be spread upon the Minutes of the Pocatlico Association, and that a copy be sent to the SIGNS OF THE TIMES for publication.

Done by order of the church,

DELL SMITH, Moderator.

J. C. HAMMOND, Clerk.

MEETINGS.

The Maine Old School Baptist Association will be held with the Bowdoinham Church, at Bowdoinham, Maine, commencing on Friday before the second Sunday in September and continuing three days (September 8th, 9th and 10th, 1933.) To all who are seeking the truth a cordial invitation is extended to meet with us.

GEORGE R. TEDFORD, Clerk,
MEDFIELD, Massachusetts.

The Lexington-Roxbury Association will hold its annual session at the Yellow Meeting House, in the town of Roxbury, two miles below the village of Roxbury, N. Y., on Wednesday, Thursday and Friday, September 13th, 14th and 15th, between the second and third Sundays of September, 1933. Trains and buses will be met at Halcottville, N. Y., on Wednesday morning and on Tuesday preceding. Should any strangers come, or any not familiar with the village, inquiry may be made at the post office, where full directions will be given. The same cordial hospitality in the entertainment of all visitors as shown in the past will be continued, and all interested in the meetings are especially invited to be present. The occasion will be also the one hundredth anniversary of the building of the meetinghouse. Several visiting ministers are expected, and we trust that the sessions of this Association will be to the spiritual profit and edification of all concerned. Further detailed information will be gladly given upon request by communicating with the writer.

ARNOLD H. BELLOWES,
ROXBURY, N. Y.

The Original South Arkansas Primitive Baptist Association is appointed to meet with Chappel Hill Church in her ninety-second session September 15th, 16th and 17th (Friday, Saturday and third Sunday), 1933. Chappel Hill Church is two miles east of Ouachita, and three miles southeast of Sparkman, Arkansas, on branch line of Rock Island Rail Road, connecting with Cotton Belt at Camden, and Iron Mountain at Malvern, Arkansas. Highway No. 7 runs to church, and 8 and 9 connect with No. 7 to arrive at this point. Trains at these points will be met Thursday and Friday. All sound and orderly Old School Baptists 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, the Mount Zion Association of Regular Predestinarian Baptists will convene Friday before the fourth Saturday in September (September 22nd, 23rd and 24th), 1933, with Little Flock Church, Cass County, Missouri.

Those coming in cars from the south can come on Highway No. 71 to Harrisonville, then on Highway No. 7 four and one-half miles, then north one-quarter mile, then north directly to meetinghouse. Coming from the north, take Highway No. 7 to Pleasant Hill and south two and one-half miles to Old Rock Road, and take it directly to meetinghouse. Those coming by train can come on Missouri Pacific or Rock Island R. R. to Pleasant Hill, where they will be met. We invite all lovers of the truth to be with us.

DANIAL ADAMS, Moderator,
ODESSA, Missouri.

(Mrs.) J. W. TAYLOR, Clerk,
R. R., PLEASANT HILL, Missouri.

The Virginia Corresponding Meeting is appointed to be held Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1933, at the Mt. Zion meetinghouse, Loudoun County, Virginia. This place of meeting is situated on the highway from Washington to Winchester by way of Fairfax and Middleburg. Busses from Washington pass right by the meetinghouse. Those coming by bus Tuesday evening before the meeting, please get off at Lenah, about two miles south of Mt. Zion, where they will be met and cared for. Those coming by bus or by private auto Wednesday morning, come direct to the meetinghouse. Those wishing to meet with us and who may not understand these directions, please write to the address given below. We cordially invite ministers and brethren of our faith and order, especially those who are in direct correspondence with us, to come and participate with us in this meeting.

GROVIER C. SPINDLE, Clerk,
914 Ninth Street, northeast,
Washington, D. C.

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

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

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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.

"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. 101. MIDDLETOWN, N. Y., OCTOBER, 1933. NO. 10.

CORRESPONDENCE.

PREDESTINATION.

“For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

God knows, and has known, everybody by creation. The word “fore-know” here cannot mean that he knew everybody in the sense mentioned here and that they were to be conformed to the image of his Son. All of those whom God foreknew in the sense spoken of here are predestinated to be in the image and likeness of Christ, or his Son. All of this took place in eternity. God’s program was made in eternity and anything that is not included in it will never happen in time. So, according to the definition in the dictionary, the concordance and the Bible, a person is predestinated to everlasting happiness or everlasting misery. What is the meaning of predestination according to Noah Webster and Dr. Alexander Cruden? Webster says it means the purpose of God from eternity respecting all events, especially the

preordination of men to everlasting happiness or misery. Dr. Cruden says, “It is the design that God has been pleased to have from all eternity, of bringing by his free grace to faith and eternal salvation some certain persons whom he loved in Christ, while he leaves others to continue in their infidelity, or in their corruptions. Those so left are the reprobate and the others are the elect, or predestinated.” I do not see any material difference in the two definitions. Both seem to be strictly in accord with the teachings of the Bible. God has no afterthoughts. The past, the present and the future are all before him. The things that happen in time are the things planned or designed in eternity. Webster says, His purpose respecting all events. When he speaks of man he says, God has chosen some to everlasting happiness and others to everlasting misery. In respect to God’s work in predestination as to man, both say that the destinies of men were fixed in eternity. Why God has done this no man has the

right to question. If God let the whole race of man go into everlasting punishment it would be just and right, for Adam threw all of us into condemnation and we were all doomed to eternal punishment. We were all made sinners by Adam, babies and all. I believe in the absolute predestination of all things, both seen and unseen. The hairs of our heads are all numbered. The birds cannot fall without God's notice. The microbe is not unmindful of his all-seeing eye. At a moment's notice he can marshal an army of fleas from the dust. He fights his battles with the hornets. With these he puts to flight the enemies of Israel. He has counted the sands of the seashore and weighs the mountains with his scales. To the true child of God who has his eyes open everything is moving at his command. If God takes note of the sparrow, the hairs of our heads and clothes the lily of the valley with all of its beauty, why would he think less of the destinies of men, who are made a little lower than the angels, and permit them to roam through the earth to go to heaven or hell by mere chance or accident? Man at his best is sometimes less mindful of his Creator than the ox and the ass of their owners. The ox knows his owner and the ass his master's crib: but Israel doth not know, my people doth not consider, saith the Lord. We are all on our way to eternal happiness or misery, and not by chance or accident, but by the eternal decrees of God. God knew the destiny of every man before his members were formed from the dust

of the earth. God is of one mind, he cannot change. If the world stands for a million years longer the destiny of no man will be changed.

To predestinate a person to be saved is for God to make choice of him before the foundation of the world. His name is written in the Lamb's book of life from the foundation of the world. All who have been saved, and all whose names are in this book will be saved, whether they are yet born or not, they are saved because their names are in the Lamb's book of life. They may commit the crimes of a David in taking Uriah's wife, or they may persecute the church as did Paul, but if their names are in this book they will never be taken out. We are not our own, we are bought with a price. We cannot do the things of the flesh as we did in former times. God does not leave us alone. He worketh in us the things he would have us do. His Spirit works the will in us and we are willing to do the things that he would have us do, though earth and hell oppose. The true saint will even suffer death for the principles of righteousness and true holiness. He will not recant.

Now, since predestination means that God has made a special choice of some and let the others go on to destruction, it might be well to mention a few cases where this has already happened. God is still hardening some and showing mercy to others. He cannot change. This is in keeping with the program laid out in eternity. I do not know what Adam and Eve were doing when Cain and Abel went up to

make their offering and Cain's was rejected and Abel's was accepted. It looks as though Cain brought his best, yet God did not accept it. We are told by faith Abel was able to make a more excellent sacrifice than Cain. This then must have been the faith of God's elect or predestinated. What is this faith, and how is it produced? This kind of faith is the fruit of the Spirit. You must first have the Spirit before you can have the faith. This faith is to the child of God what the fruit is to the tree. Tree fruit is produced by the sap of the tree. If no sap comes there will be no fruit. If we do not have the Spirit we cannot have divine faith. We may have historical faith, but not divine faith. It is not always a matter of us exercising this faith, but it will exercise us if we have it.

So Abel had to die as the first, as we sometimes say, christian martyr. Noah is the man that we may call upon the stage next, a preacher of righteousness, who preached one hundred twenty years and the people would not heed his messages. After so long a time God called him and his family of eight persons into the ark and they were saved from the flood. Why did God make a choice of Noah and let all the other people go? This was solely because it was according to his plan and purpose. God does not predestinate and save people because they are so good, or will be good. He predestinates and saves them and makes them good. This is what he did for swearing Peter and persecuting Paul. Paul

said he was the least of the apostles because he persecuted the church of God. God can do this for all sinners whose names are on the Lamb's book of life of the Lamb slain from the foundation of the world. Here was a man selected, or predestinated, to preach the gospel to the Gentiles, before he was born. In other words, God had made a choice of him for a minister before he was born. Here was a man who was just as much God's child by choice when he was holding the clothes of the men who stoned Stephen to death as he was when he stood before King Agrippa. Remember also Jeremiah and John the Baptist.

God next called Abraham on the scene of action. He had to even leave his own people and do as God told him, go to a land that he would show him. Abraham took God at his word. He journeyed through the world seeking a city whose builder and maker was God. There is a long line of these characters in the Old and New Testaments that might be given with these, but these I think will show very plainly that God is choosing some and letting the others continue on to destruction. I must mention the three thousand of whom Joel said that God would pour out his Spirit upon them and that their sons and their daughters should prophesy, and your young men should see visions and your old men should dream dreams. This was spoken about eight hundred years before it came to pass, so it must have been predestinated that

these three thousand souls on this very day would come out and declare themselves for God and Christ. The prophet did not say what they may do when this Spirit was poured out upon them, but he said, Your young men shall see visions and your old men shall dream dreams. All the prophecies are about things predestinated, more or less. The doctrine of predestination is the most comforting and consoling doctrine in the Bible. It is sure and steadfast.

After this great demonstration on the day of Pentecost it was said that the Lord added to the church daily such as should be saved. These were to come in by way of the new birth, and the Lord was to add them. God did not only predestinate his elect and create them in Christ Jesus, but he foreordained a course of good works that they should walk in them. (Eph. ii. 10.) When it comes to this certain class of people, the predestinated, it looks like everything in connection with their lives is laid out, planned and predestinated.

Trusting that these thoughts on the doctrine of predestination may be of some comfort and consolation to those who believe in it, I am writing them by the request of a reader of the SIGNS OF THE TIMES. This doctrine for more than thirty years has been my rising and setting sun. I think it is the only doctrine that has and is standing the test of the times. I have been reading the SIGNS for twenty or thirty years. It is sure and steadfast.

A. E. CLARK.

YE MEN OF ISRAEL.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven."
—Acts i. 11.

From the days of the apostles the true church has believed that the same Jesus who was raised from the dead, ascended up into heaven, and that he shall come in company with ten thousand of his saints. Daniel in his vision "a fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."—Dan. vii. 10. Jesus said, after he had enumerated the signs which should be manifested before his return the second time, He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Matt. xxiv. 31; Mark xiii. 26; Luke xxi. 27.) Jude quoted Enoch, and said, The Lord cometh with ten thousand of his saints. And Paul said, And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Is it not wonderful, is it not glorious, to be led into the feeling security made unto us by that blessed hope that when Jesus, the same risen Lord which was crucified and buried and rose again and ascended up above this world of sin unto the Father, having obtained eternal redemption for us, whom we are told by the two angels dressed in white, Ye men of Galilee, this same Jesus

whom ye now see shall return in like manner as ye have seen him go up, and shall gather together all the elect from every quarter of the earth, and sever them from the wicked? And Isaiah tells us that the righteous shall be severed from among the wicked, and the wicked shall perceive it not. And all Israel shall be saved in the Lord with an everlasting salvation. That includes the entire election of grace. The Primitive Baptists as a church, with but very few exceptions, believe the same body of Jesus that was hanged on the cross and was buried in Joseph's new tomb was the same body that was raised and ascended into heaven. The apostle Paul said, And that he was buried, and that he arose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred. Sometimes I meet real good brethren and sisters who strongly believe in the resurrection, but do not believe it is this same body that is raised. Jesus' same flesh body that was buried arose again, for he was seen of men during his forty days on earth after his resurrection. He appeared to Thomas, who doubted the story of others and said he would not believe until he beheld the nail holes in his hands and feet. Jesus told him to behold his hands and feet, and thrust his hand into his side. Thomas exclaimed, My Lord and my God. Jesus' body was raised a glorified body, and was the firstfruits of the entire resurrection at the last day. I say that it is no greater problem for

God to raise our bodies which have been buried thousands of years than it was to create and form the first body from the dust and to breathe into his nostrils the breath of life, neither will it be to raise his elect into the glorified state in the same manner that he did the body of Jesus, which is the firstfruits of the resurrected crop at the end. Here is where my hope is centered, here is my comfort in my declining days, knowing that Jesus' body is the firstfruits of all the glorified crop in the last day, and, if I am not mistaken in my hope, and if I surely have a hope in the perfect work of Jesus, when the last trump shall sound this old frail body shall arise in a glorified state in harmony with his.

As ever, your brother in hope,

J. B. BOWDEN.

SPRINGTON, West Virginia.

ELDER H. H. LEFFERTS—DEAR BROTHER:—I have in mind to try to express my sincere thanks to you for continuing to send the dear old SIGNS to me gratuitously. As it is so far to my church and I am not strong enough to walk, and have not one to take me, I do not know how to thank you enough. I do love to read and hear of a God that is able to care for his own, who holds the destiny of his children in the hollow of his hand, who rules all things after the counsel of his own will; yes, one who can work and no one is able to hinder. Oh blessed thought! to feel to know that there is a supreme, a wonderful God, who is able to watch over me, if it is his holy will, even

though I feel cast down so low most of the time I feel like I have not a friend on earth. I hope I have been made to cry from the very depth of my heart, My God, my God, why hast thou forsaken me? and then I feel that though friends forsake and foes arise there is still a God who is just and wise, and if he condescends to love me he will keep me by his mighty power to the end. In this hope may I abide until it is his will to take me through the swelling tide, and after death my song shall be sweet praises through eternity. My mind runs back now to the time when I was made to hope that this wonderful God sent his dear Son to die for my sins. That was in the fall of 1895, when I was seventeen years old, but I hope that nearly three years prior to that time I was made to see myself a sinner, justly condemned in the sight of God, without God and without hope in the world. I went on, sometimes mourning, the love of God to know, and sometimes my heart was as light and free as if I had never seen the corruption thereof, until in the spring of 1895 my burden grew so heavy that sleep fled from my eyes and my pharisaical strength failed me. My dear parents became alarmed about me and took me to see the doctor, but I hope I was (on the night I first spoke of in this poor letter) shown that there is only one Physician who can cure a sin-sick soul. I hope I could say with Job, "The arrows of the Almighty are within me, the poison whereof drinketh up my

spirit: the terrors of God do set themselves in array against me," and I felt myself sinking down beneath God's righteous power, when all at once, as though it were an electric shock, I felt that my whole being was restored to strength by the mercy and power of the Lord of love, and I felt that I could praise him throughout all ages, and could say, Glory, honor and salvation, reign, sweet Jesus, ever reign. I then wanted to follow my Master in baptism, more than I wanted anything on earth, but doubts and fears were often in my way (and are yet) and the older I grow the more imperfect and weak I see myself. I offered myself to the church at Horse Creek, in Ashe County, North Carolina, on the fourth Saturday in April, 1896. I do not know why, but the dear old brethren and sisters seemed to receive me gladly. I was baptized the fourth Sunday in May of the same year by my dear old father, Elder W. R. Craft.

Dear brethren, it was not my intention to write what I have, I just wanted to state that I have left Mount Calm, W. Va., and my address is now Springton, W. Va., and as I am very lonely I would be glad to hear from any Old School Baptist, or, in other words, any who feel they can witness with me in what I have tried to express.

Do as you please with this poor letter and it will be all right with me.

Your little sister saved by grace, and grace alone, if saved at all,

SAMANTHA J. WALKER.

DELAWARE, Ohio.

DEAR BRETHREN:—It is about five o'clock a. m. (we are supposed to arise here about seven). I awoke before three and have lain awake meditating on the beauties of the building of God, and in prayer to him, if I know what prayer is, or sweet communion. My heart goes out in supplication to our great Keeper and Law-giver to so keep me, together with all those who constitute this heavenly building, that his light, love, holiness, power and glory; in short, that all the beautiful and glorious attributes of the God of Israel may be clearly seen in us, who walk not after the flesh, but after the Spirit. We read in his word, "Ye are the light of the world," and, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Zion (the saints) is beautiful, the joy of the earth. I have asked myself what this beauty and glory is, and whence it cometh. The answer came even before the query: God is her light, life, righteousness and everlasting glory. Thou art all glorious within, thy clothing is of wrought gold. There is no spot, wrinkle or any such thing. Oh so many very glorious things are said about Zion! Yes, I hope about you and me, for I do hope that we dwell in this city of God that John saw descending from God, of whom we pray, "For thine is kingdom, and the power, and the glory, for ever. Amen." I feel quite sure that if there be any light in me (and just now I hope there is) it comes down from the Father of lights, in

whom there is no variableness nor shadow of turning. Yes, it must be thus in our case, and what joy in the hope that he works in me, at least, some things that are pleasing in his sight, such as prayer, hope, faith, love and praise, in his name. All my righteousness is but filthy rags, but I do hope and trust that I, at least sometimes, appear in his glorious "wedding garment," which is his great love, mercy and grace he has put upon me. Oh that I may ever put it on when I appear before him. Put ye on the Lord Jesus Christ, for he, only, is the holiness, light, beauty and glory of his house. Oh how beautiful his court is when we can so view it! How we count her towers as we walk about her, and we see in those towers all the perfect attributes of our glorious Redeemer and Father. What strength and safety is there in her foundation, her walls and her topmost stone, all, all is Christ, the Alpha, the Omega, the fullness that filleth all in all. Ye are complete in him. How I despise my failures, weakness, vanity and vileness. What joy to look away from them to the riches in glory prepared for us in Christ. Oh that he might draw me closer, enable me to walk more worthy of bearing the great name of being his bride.

LATER.—As my few morning tasks are done, I read over what I have written and find that I have said but little of what there is to be said concerning the glorious gifts of grace. I am reminded to mention the "nail in a sure place," and of the beam crying out of the wall, and there is an abundance

said concerning the all-sufficiency of Christ, of the building being all cemented together in love, of what Paul said in the closing of the eighth chapter of Romans, confirming our faith that not any being, creature or power shall be able to separate us from the love of Christ, since we are in him and he in God, and our bodies (even) are the temple of the Holy Ghost. No wonder we are commanded to assemble ourselves, having our bodies washed with pure water, which water I understand to be the righteousness of Jesus. Was this righteousness represented by the water which came from the wound in Jesus' side together with the blood? There is no doubt in my mind that the blood and water were separate from each other, and that the blood atoned for our sins, but was it not also necessary that Jesus should keep the law for righteousness for us? I am inclined to think the water was the remembrance of this. Being redeemed by his blood, we shall be saved by his life. No wonder we find it recorded, "Thanks be unto God for his unspeakable gift." I wish that one or more of our ministers would write upon this point, for I have had a great desire to know what was meant by the issue of water. It was not a "happen so," even if there were any such. I myself am not able to account for it, unless it did represent "the Lord our righteousness." You know that we are said to be born of water and of blood. I hardly think water refers to baptism. Infants are

not baptized, neither was the thief upon the cross. Baptists do not believe that baptism is a birth, but a cymbal of the death to sin, to a resurrection unto holiness. A birth is a little different, is it not? But this subject is too deep for me. I trust to hear from others.

Some may be glad to hear that I have completely recovered from my fall, so far as I know. I am living in a Home for the Aged, here in Delaware. I am nearly sixty-five years old, so eligible to enter. I had rather be in the Baptist Home at Salisbury, Md., but I could scarcely see how to bring that about, and feared that it might be too warm there. I often wish to speak of truths and experiences, which I fear to give voice to here. The brethren come and convey me to my home church each third Sunday and Saturday before, and I am hoping to attend the associations in Ohio. How I wish I could attend your eastern meetings. Though it has been one of the dreams of my life, I fear I shall not have that privilege. But love is not bound by distance or lack of funds, and I hope that in spirit we meet around our "mercy seat," and we cling to the hope of seeing all the redeemed when together we see Jesus as he is, to be like him and ever be praising together.

Please pray for me. I sorely need the prayers of the saints. My health is quite good.

Love to all who love our Lord.

JOIE WOODS PETERS.

BELLINGHAM, Wash., May 26, 1933.

ELDER H. H. LEFFERTS—DEAR BROTHER:—As I am a reader of the dear old SIGNS, having been a subscriber and a believer in the doctrine it advocates, I feel that I am in full accord with the editors and publishers, and consequently I have truly enjoyed the articles published in its columns, and I do most heartily commend the judgment shown in choosing the articles deemed most comforting and edifying to the readers of the dear old SIGNS, which has, according to the will, and, I believe, predestination of God, stood so long as a mark of God's pleasure in feeding the many wayfaring pilgrims scattered not only over the broad expanse of this country, but into other countries, who know the joyful sound of salvation by grace and grace alone. The reason it has stood so long is because God is at the helm leading both publishers and writers and they are looking to him for guidance in all they do or say, as far as the publication of the SIGNS is concerned. But to say, or even think, that they are perfect, having no dark and cloudy days, when they are mourning an absent God, would be saying that they are different from the rest of God's children. If they were perfect they could not comfort us who have been cast down to the very belly of hell to taste the awful bitterness of our depravity, and if they had not been raised up from the very depths of hell by the power of God we would not have been made to sit together in holy communion with Jesus in our midst. Oh how sweet was that

communion with Jesus, our Elder Brother, our Redeemer, our King, in our midst! Oh what a contrast from so short a time, when we were groveling in the dust of humiliation! I think in this we are given a comparison between our flesh and the Spirit, our natural man and the spiritual man, who after God is created in righteousness and true holiness.

But why should I, who am less than nothing and vanity, write these things to you who are so far above me in point of knowledge and understanding? I hope you will pardon me, but the subject of eternal love and the glory and honor which are God's, and all of God, not any part of it belongs to man, only as it is imparted to him, got the better of me and ran away with my mind. I only wanted to ask you to give me, either direct or through the SIGNS, your views on the admonition Paul gave to Timothy: "Lay hold on eternal life."—1 Tim. vi. 11, 12. To my mind it is the same as Paul told the Philippian brethren when he said, "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." Be still, and know that he is God.

I surely do enjoy your editorials, for I believe they are indited of God. I hope you and yours are well, and may the grace of that God we love ever abide with you and direct your mind and pen to the comfort of the little ones scattered abroad who are hungering

and thirsting after righteousness, that they may be comforted as I am.

Your brother in hope of life immortal,

DAVIS BURCH.

[BROTHER BURCH has, in the above, given the purport of our views upon "Lay hold on eternal life." It is not necessary to enlarge further.—ED.]

MURRAY, Kentucky.

DEAR EDITORS:—I am sending a dear and sweet letter from our sister, Stella Odom. I would, as many others, be glad to have it in the SIGNS OF THE TIMES. I have her consent for it to be published. Dear brother West was a man of God and a minister of the gospel for many years. We enjoy the SIGNS OF THE TIMES greatly.

Yours for the truth and sweet gospel message,

FANNIE H. CHESTER.

CAMBRIA, Illinois.

MRS. W. T. CHESTER—DEAR SISTER:—I received your good letter and was sorry to hear you and brother Chester were not well. There is much flu here, but we have escaped so far.

My dear sister, Christmas was sad for us all. Our good pastor, brother West, passed away December 18th. He was at his daughter's home in Memphis, Tennessee. They were on their way home from a visit with their children. Sister West said he suffered greatly. He had a cancer. He wanted to get home and see us all again. Brother Potter Harris and brother Charlie Harris, of Duquoin,

Ill., were the only ones who visited him. Brother Kerley visited him just two weeks before he died and brother West enjoyed seeing him. Brother Kerley surely did preach a wonderful sermon on Sunday at your Association, Rough Creek. I am glad brother West could go back to his old home. He went to the Association down there and preached all through the meeting. He wrote us one letter after the Association. He said he met brethren and sisters he had not seen for twenty-five years. It looks as if he went back home to be buried. But everything was fixed and planned before time by our heavenly Father, and we know that all things work together for good to them that love God. We miss our pastor very much, for he was there to preach for us every time. We went to meeting last Sunday, but brother Potter Harris did not come. We sang a dozen or more of those good old hymns. There is a sermon in every hymn.

I am very glad to send you one of our Minutes. We had a very good Association. I hope we hear as much good preaching this coming Association. I would be glad for you to visit our Association if you can. The name of our church is Pleasant Hill.

Dear sister, I will try to tell you some of my travels. Oh I know I love the dear saints, and you can tell them by their talk. I know I love the Old Baptists, and there is nothing I enjoy more than to hear them preach the gospel. I have always loved them. Well do I remember long years ago, the night I felt that I was lost forever,

everything was dark and gloomy, and when I laid down at night I prayed to the Lord to have mercy on me, a vile sinner, and all at once I heard the sweetest music I ever heard, and everything was bright and beautiful. I felt I loved everybody, and that I could shout always and praise his good name. But since then I have been made to doubt many times. But oh I look back to that little hope. This hope is all we have. That was in my seventeenth year. Sister Chester, I did not feel I was fit to ask a home with the dear saints of God, so I thought that if they would grant me the great privilege of just sitting back some place and listening to them preach the gospel I would be satisfied. But time went on, and O, sister, how I would long to be with them when they were singing and shaking hands. In April, 1925, I had a most beautiful dream. I dreamed I was baptized, and when I came up out of the water I was so happy I felt like shouting and praising God always. When I awoke and realized it was a dream I felt very sad. I went on until August, 1925, when I decided to offer myself to the church. I told my good husband that if God did not show me differently before the next meeting I was going to offer myself to the church, so when the invitation was given I started up, but my husband was already there. We were baptized on Sunday morning, and when I came up out of the water that sweet feeling I had experienced in my dream came to

me again and I felt like shouting and praising his holy name always. So you see why I to some extent believe in dreams.

"I need thee, precious Jesus,
For I am full of sin;
My soul is dark and guilty,
My heart is dead within.

I need the love of Jesus
To cheer me on the way,
To guide my doubting footsteps,
To be my strength and stay.

Gently, Lord, O gently lead us,
Through this gloomy vale of tears,
And, O Lord, in mercy give us
Thy rich grace in all our fears."

These lines are sweet to me.

I had a letter from sister Miles. She has had her share of trouble since I saw her. She has my deepest sympathy.

Mr. Odom sends regards to Mr. Chester.

Now, sister, I will close before I tire you. Write me a long letter, and I promise to answer. I love to get letters from my friends, especially from my good sisters in Christ.

May God bless and keep you all, is the prayer of your unworthy sister in Christ, if one at all,

STELLA ODOM.

HAINES, Ore., Sept. 9, 1933.

DEAR BRETHREN EDITORS:—I have a desire to visit my kindred and brethren in Kentucky this winter, and also any churches and brethren on the way as I go and return. I think of starting from home some time about November 1st and returning about March 1st, next spring. The trip will be made by bus or automobile, so that any place having good roads could be visited. If

the brethren along the route will write me I shall try to arrange to visit as many as possible. The fourth Sunday of October I shall have been a member of the Old School Baptist Church for forty years, and have been trying to preach almost from that date, but as I look back the time seems short, and little have been the fruits of my ministry. I can truly say that I have been an unprofitable servant; I have done no more than my duty. I am always glad to meet my kindred in the faith, and if the long journey I am planning to the home of my youth shall be blessed to the comfort and encouragement of God's poor and afflicted people it will lighten the darkness of these weary days and restore to me the joys of salvation I so much desire. If it shall be the will of God, who does all things well, for me to carry out these plans, I shall take into consideration any invitation brethren may extend to me and arrange my schedule accordingly.

Yours in hope,

C. W. BOND.

MATNEY, North Carolina.

DEAR ELDER LEFFERTS:—A friend of ours in Virginia sent us a bundle of Old Baptist papers, which were a feast to our hungry souls. We do not have any Old Baptists here, no church, but we love the doctrine, and also to read the papers. I suppose there are a great number who read the SIGNS, and I am asking if you can publish this inquiry for me. We are just poor moun-

tain folks, and I am very anxious to find something to do through the winter. I do hope you can publish this, for it would help us very much.

(MRS.) G. W. PRESNELL.

DEAR READERS:—I would like to inquire through the SIGNS if any one knows of any gift shops or places where women's work is sold. I would like to exchange hand-made rugs, chair seats, hand-tied lace with fringe, and other hand-made articles for discarded clothes or merchandise. I also would like to send decorative evergreens to city folks for Christmas for the postage and just anything in return that they wish to send.

Write me what you would like. I would be glad to hear from you.

(MRS.) G. W. PRESNELL.

PERRY, N. Y., July 12, 1933.

DEAR BROTHERS EDITORS:—I will try and write a few lines to let you know I am still living. I can get around with the help of my cane. I have been confined to the house for six weeks, but can get out now, though I am not able to get to our meetings at Engleside, N. Y. My eyesight is failing, but I can read most of the SIGNS, which is the bread of life to me.

Inclosed please find one dollar to help some. At present it is all I have to send. I feel unworthy of such good reading.

With my best wishes and love I close this.

NORMAN BROWN.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1933.

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EPHESIANS V. 14.

"WHEREFORE he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

It will be recalled by our readers that brother L. E. Skinner, of Fletcher, Oklahoma, in the May issue of our paper asked that the undersigned give his views on the above Scripture. Before undertaking to enter the field which lies before us in considering this portion of the written word, we would like to express the hope that our brother has entirely recovered from his affliction and is now enjoying at least some of the blessings of God our Savior.

Having witnessed "the hand of the Lord" in his salvation here in time, he and all the true Israel of God must realize our inability to think even one good thought, much less to interpret

correctly the Scriptures, independent of the Lord. All of our heavenly wisdom and understanding must come down from "the Father of lights, with whom is no variableness, neither shadow of turning." No man, however earthly wise he may be, can rightly divide the word of truth except by the Spirit's guidance.

The apostle recognized the fact that there were "children of light" and "children of darkness," and he did not fail to urge right living on the part of his brethren. There is no reason in the world to-day why good, sound brethren should hesitate to emphasize the importance of those professing to know Christ manifesting it by their works. Jesus' method of judging the tree by the fruit it bears cannot be improved upon. Titus tells us, "The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

In the chapter previous to the one which contains our text, the apostle is found *beseeking* his brethren to "walk worthy of the vocation wherewith ye are called." He outlines the manner in which this should be done: "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." He then sets forth the oneness of the body of Christ and declares that God is above all, and through all, and in all, and while making mention of the diversity of gifts, his conclusion is that they

might speak the truth in love, and 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. 16. Then, beginning at the seventeenth verse and to the end of the chapter he makes what seems to us to be a most earnest and sincere plea for the proper conduct of the "whole body" which he had just said was "fitly joined together, and compacted by that which every joint supplieth." First, he tells them to walk "not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." He would have them turn from their former conversation, putting off the old man, which is corrupt according to deceitful lusts, and put on the new man, which after God is created in righteousness and true holiness. His very soul seemed to be filled with the heavenly Spirit as he further entreated them in the following words: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to

the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." In the fifth chapter he continues his plea for clean and wholesome living, admonishing them to put away all filthiness, etc. Finally, he reminds them that while they "were sometimes darkness," now they are "light in the Lord," and therefore they should "walk as children of light," proving what is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them. Approaching nearer to our text he makes a very important statement in the thirteenth verse, when he says, "But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light." He is here laying down a very fundamental principle. We would understand from this that nothing shall remain hidden. God by his Spirit will search every heart and none will be able to stand in his own right before him. A dart shall go forth from the hand of the Lord which will pierce the heart of every David and he will be made to confess his guilt before God. Further, he shall be made to realize that there is no hiding-place, no fleeing from his holy presence whose wrath against sin is fierce. This God who not

only trieth the hearts and the reins of men, but discerneth their thought afar off, will send forth the light of his Spirit and everything will be revealed and made to appear as it really is. Neither men nor devils will be able to deceive him. It is said that "whatsoever doth make manifest is light." Then, it must follow, that whosoever is made to realize that he has been bitten by the serpent of sin makes this discovery, not by any method of his own, but by reason of the light of God which illumines his soul. The Word, God manifest in the flesh, is that "true Light, which lighteth every man that cometh into the world." The light of the literal sun in the zenith of its glory is dim, indeed, compared to the light of God's truth when it shines in a poor sinner's heart. It is in this light that he gets a true prospectus of himself; it is by this light he is made to realize that "no good thing" dwells in his flesh. As a result, he is made to cry, "Unclean, unclean." It is also in this light that he sees light, or knows anything at all with reference to the true holiness of God. The message that this light brings is that "God is light, and in him is no darkness at all." This light reveals the perfections of its source and any one possessing it cannot lay any charge at God's door. He is the Rock, and his work is perfect. All his works praise him and his saints bless him. They speak of the glory of his kingdom and talk of his power.

Paul would have the Ephesians understand that because of the fact of

their being "children of light," and of the further fact that "all things that are reprov'd are made manifest by the light." "Wherefore he saith," or for this cause or reason, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." He is not addressing the literally dead, but is addressing characters who have been regenerated but who are spiritually asleep among the dead, or unregenerate, in that they are not performing the works of faith. When a man is asleep, although he may be and is unconscious of that which is transpiring about him, he certainly cannot be said to be dead. He is simply dormant, or inactive so far as indulging in and exercising any of the privileges of life are concerned, but all that is necessary is for him to be aroused or awakened to his surroundings in order that he may take part in what is going on. What John was commanded to write to the Laodicean Church was, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest

sec. This is what we understand to be implied in the figurative language of our text. "Wherefore he saith." Who saith? Paul? No. But God saith. Paul was not saying these things of himself, but as an ambassador, or mouthpiece for God. All the men in the world are utterly powerless to awaken one of God's children from their slumbers only as both speaker and hearer are wrought upon by the Spirit of God. God's word is accompanied with power and nothing short of that power can awaken those who sleep and cause them to arise from the dead, or quit their dead works, and serve the true and living God. Neither does he do only part of the job, but those whom he commands to awake he brings to the end of the nighttime of indifference by giving them light to walk by. "And Christ shall give thee light." His words are definite and positive. It is wonderful, indeed, to us that although we may and do forget him, he never leaves nor forsakes us entirely. We may be left to ourselves for purposes of his own and sink down into spiritual death, so far as any outward evidences of worship are concerned, but when he comes traveling in the greatness of his strength we are again quickened and caused to walk in newness of life. If John had to be shown these things again, is it any wonder that we should be made to witness repeatedly that the dead are raised up, the deaf hear, the blind see, the lame walk, and the poor have the gospel preached to them; and each time are we not made to confess that all the

light and liberty we have comes by and through our Lord and Savior Jesus Christ? The Lord supplies his people light and life by and through his blessed Son. All of this is according as he hath chosen them in Christ before the foundation of the world. That nothing should ever be able to miscarry, but that all should come to pass in the manner and at the proper time and place, he has predestinated his people unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise and glory of his grace, wherein he hath made them accepted in the beloved. All of this and more is most beautifully set forth in detail by the apostle in the first chapter of this epistle to the church at Ephesus. We are aware that there are a great many calling themselves Old School Baptists who credit the creature with far more ability than he possesses, but this is all the more reason why we should not shun to declare the whole truth. We are convinced that none has anything which he did not receive, and if he received it, why should he boast about it as though he did not receive it? The branch most certainly cannot bear fruit of itself and, therefore, we believe in giving credit where credit is due and say once and for all time that whatever life it may have, or whatever fruit it may bear, is but a manifestation of the life of the vine in the branch. If, then, we are given to exhort and admonish our weaker brethren to profit, it is only by the Spirit of the Lord moving both of

us and them and all the glory belongs to him. If we have been blest to live more circumspect lives than some one else, is it not because of the grace of God in us, and not that we by nature are in any sense of the word better than they? What a mercy it is if we are made to long for the welfare of our beloved Zion! Let us live to the praise of him who hath called us out of nature's darkness into the marvelous light of his dear Son, Jesus.

We have written the foregoing thoughts as they came to us, and hope they will be honoring to God and edifying to the household of faith.

R. L. D.

THE BLESSED HOPE.

It is defined by the Holy Spirit for us, through the medium of the pen of the apostle John, "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." Sons we are by God's election, manifestly made sons by the birth from above which is of the incorruptible seed of the Word of God, having received not the spirit of bondage again to fear, but having received the spirit of the adoption whereby we cry, Abba, Father. Mind you, not having yet received the adoption, for that lies ahead of us in the future when shall take place the redemption of our body; but having received the *spirit* of the adoption. And as many as are led by the Spirit, they are the sons of God. "If

any man have not the Spirit of Christ, he is none of his." How glorious then and how wonderful is the blessed hope we have, which is that when Christ who is our life shall appear from heaven, we shall in that glad and glorious moment instantaneously appear with him. In the twinkling of an eye, we shall be changed to be just as he is, our vile body changed like unto his own glorious body. True, to no one yet has it been made known just how this wonderful process is to be accomplished, hence "it doth not yet appear." Sufficient explanation for us now is given in the words, "According to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21. Yet while the fact of it is not yet ours, the knowledge that it will be so is ours through the revelation from God given us in his word. Faith grasps that revelation and believes it, and though it transcends all our powers to comprehend it understandingly, nevertheless hope builds us upon it and holds us steadfastly to it. Not like the worldling's hope which often ends in bitter disappointment, this blessed hope abides in the certain promise of God which cannot fail. The elements of this hope are (1) that our Redeemer shall personally appear. This is not meant to teach those experimental spiritual appearings which the Holy Ghost brings to believers from time to time as they journey this lower world, but it teaches plainly that God himself will appear. In plain words it means that the hour is coming when the Lord

himself, the same Jesus who died and who arose and who ascended into heaven, will himself come from heaven. And the instant he does, (2) the whole church of God, both those whose bodies through the ages have fallen asleep in Jesus and those who shall be alive upon the earth at the time of his coming, shall be like him. They shall all be like him, because he will in that moment of his descent from heaven, change them to be like him and to be with him forever. This mortal shall then, and not until then, put on immortality; this corruptible shall then, and not until then, put on incorruption; then, and not until then, shall be brought to pass the saying that is written, "Death is swallowed up in victory." One of the great beauties of this truth is that every man who really has this hope within him, purifies himself even as God is pure. No better cure for worldliness exists for the believer than this hope that at any moment the Lord may appear for us. The exact date and hour and minute is secret unto God. With purpose he has hid that fact from all of us, to the end that we shall be always watching. This watching, this expecting our Lord to come at any moment, acts as a purifier to cleanse and to keep the child of God from worldliness in life and conduct. Every transaction in the believer's life should be gone about in the light of Christ's appearing. Were this blessed hope of his soon coming to motivate our lives, it would prevent us from indulging in much that is God-dishonoring.

H. H. L.

CIRCULAR LETTERS.

(Written by brother Geo. R. Tedford)
The Maine Old School or Primitive Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Maine, September 8th, 9th and 10th, 1933, to the churches of which she is composed, and to the associations and meetings with which we correspond, sendeth greeting.

DEAR BRETHREN:—In this our annual letter to you it seems fitting that we should declare unto you the reason of the hope that is within us. Our attention is drawn at this time to the words of the apostle Paul to the Ephesians, second chapter, nineteenth to the twenty-second verses, which read as follows: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit." While these words were written to the church at Ephesus, they also apply to those who have a good hope through grace in the blood and righteousness of Jesus Christ, who are called with an holy calling, not according to their works, but according to His purpose and grace which was given us in Christ Jesus before the foundation of the world. For we are his workmanship, created in Christ Jesus unto good

works, which God hath before ordained that we should walk in them. Brethren, we of the Maine Association have a hope that we are of that favored number. That the blessed Lord has seen fit to reveal himself to us as our Savior, our Prophet, Priest and King. What a sure foundation to stand upon. No longer strangers and foreigners, but heirs of God and joint-heirs with our Lord Jesus Christ to all the matchless joys and glories of a boundless eternity. We deeply feel our unworthiness of such mercies. We are poor, weak, erring mortals, prone to sin as sparks to fly upwards, and we have to cry, Unclean, unclean, as we go stumbling along. We know that if we are followers of the meek and lowly Jesus we must be partakers of his sufferings, and we have found out that it is no flower-strewn path, but full of trials, discouragements and disappointments. Ofttimes the Sun of righteousness is hid from our view and dark clouds of unbelief and doubt roll over our heads, and many times the only straw we can grasp are the words, Ye know ye have passed from death unto life because ye love the brethren. Yes, dear kindred in Christ, there is a chord that never snaps asunder. Love! what a wonderful gift it is.

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

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

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Maine, September 8th, 9th and 10th, 1933, to the several churches and meetings with which we correspond, sends greeting with love in the Lord.

BELOVED BRETHREN:—We are one of those weak associations trying not to forget the assembling of ourselves together. Our dear brother, R. Lester Dodson, was with us and gave all the glory to God and Jesus Christ, and him crucified, to the consolation of our hungry souls. We are enjoying that love and peace that cannot be comprehended by the natural mind.

The date and place of our next meeting will be announced later through the SIGNS OF THE TIMES, when we shall hope to meet and greet you again.

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

TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec. 32 means your subscription expired December, 1932; June 33 means your subscription expired June, 1933; Dec. 33 that it will expire December, 1933, etc.

MARRIAGES.

By Elder D. L. Topping, July 22nd, 1933, at the home of the bridegroom's parents, Hill Top Road, Cantonsville, Maryland, Harry A. Gladding, of Cantonsville, Maryland, and Kathleen Elizabeth Wagonhafter, of York, Pennsylvania. Mr. and Mrs. Gladding will make their future home in Cantonsville.

OBITUARY NOTICES.

WILLABOUR JANE WOOD HARDY was born November 27th, 1839, in Christian County, Kentucky, and departed this life May 25th, 1933, at the home of her youngest son, in Pratt County, Kansas, aged 93 years and 6 months lacking 2 days. She was married to the late Elder James B. Hardy November 4th, 1858; who passed on to his eternal home about twenty years before her. To this union twelve children were born, seven boys and five girls, all of whom reached maturity. Eleven are still living; one daughter, Mary, died at the age of twenty-six years. The living children are W. L. Hardy, Eldorado, Ill., J. T. Hardy, Greensboro, Kans., J. E. Hardy, Oklahoma City, Okla., Mrs. Sarah Enoch, Hutchinson, Kans., J. B. Hardy, Hohenwald, Tenn., J. R. Hardy, Dallas, Texas, Mrs. Marticia Fox, Hanston, Kans., G. B. Hardy, Hays, Kans., Mrs. Bertha Clark, Wichita, Kans., H. M. Hardy, Haviland, Kans., and Mrs. Verdo Machesney, Haviland, Kans. All of the living descendants of this venerable couple consist of seventy-eight souls: eleven children, thirty-two grandchildren and thirty-five great-grandchildren. No richer blessing has God ever bestowed upon the world than when he blessed it with motherhood. Kind, thoughtful, untiring, devoted, patient and, above all, a living example of the nobler things of life. Mother professed a hope in Christ, and was baptized in the fellowship of Zion Church of Old School Baptists, in Livingston County, Kentucky, in 1871, only a short time after father was ordained to the full work of the ministry. He traveled thousands of miles serving churches and laboring in the Master's cause, and was necessarily absent from home and home duties much of his time. A braver heart and truer devotion to the cause of Christ was never more exemplified than in mother, who not only cheerfully accepted the added responsibility incumbent upon her by reason of father's absence, but saw to it that at each time when he must start to meet his appointments that everything was in readiness. She has been known, when too sick to leave her bed, to call one of her daughters and have her bring father's saddle bags (He rode horseback in those days) and his clothes to her bed, and she placed them in his bag and handed them to him and told him to go on, that the Lord would take care of her. She had a great measure of faith which she proved the unflinching faithful-

ness of her Savior with for more than sixty-two years. It seemed to grow brighter as she neared the end of her journey.

In 1885 they moved to Kansas with their family and settled near Wellsford, in Kiowa County, near which place they each spent the remainder of a long and useful life. They were pioneers in this new country, but father's labors were soon in demand and churches were organized; one near Kingman, Kansas, where they placed their membership as charter members and where their membership continued until they were called to the heavenly Jerusalem to take their places in the church of the firstborn among the spirits of just men made perfect. The blessings of the Lord attended their labors, and during father's time a sufficient maintenance was provided to make the family comfortable and leave ample to supply mother's needs for the remainder of her life. Her general health was remarkably good for one her age. She withstood several severe attacks of flu and pneumonia in her late years, but was subject to gall stones, which caused her great suffering and finally resulted in her death. In February before she died she was brought very low with flu and pneumonia. All of her children visited her at that time, which seemed to be her great desire. When the last one arrived she expressed herself as satisfied and ready to pass on to be with her Savior. She was a constant student of the Bible and clung to its promises as her own. As she grew in age her faith seemed to grow stronger and her hope brighter and the promises of God grew sweeter. Her mind was absorbed in heavenly thoughts. She did not desire to get well, but wished to be released that she might pass over to meet the redeemed on the other shore. There did not seem to be a cloud in her sky. She talked of passing away with as much composure and expectancy of future bliss as a child would contemplate a pleasant journey upon which it was anxious to start. Her mind was active and clear even when her body was so weak as to render her helpless. She would call for portions of the Scriptures to be read to her and request that I comment on them, and her eyes would brighten and her pale face would glow with heavenly radiance as I would try to point out the comforting assurances and the unflinching certainty in the exceeding great and precious promises of God to his children. It was an inspiration to be in her presence at such times. Heaven could not have been far away. I felt to be in the presence of one who had been admitted to the very fountain of eternal joys enveloped in the light of heaven while her body still tabernacled here. I thought I understood why she begged the Lord to take her home. I could not wish to detain her, I rather felt how blessed it would be to accompany her on her journey. She recovered from that attack of flu and pneumonia and was able to be up and wait on herself, and continued to do so until May 21st, when she was

taken with gall stones and was put under the influence of opiates to relieve her suffering. She soon went into a coma and on the night of May 25th she fell asleep in Jesus, that blessed sleep from which none ever wake to weep or suffer pain. Her body was laid to rest near the old homestead beside father's. They died as they had lived: in the full triumph of a living faith. The world is better for their having been in it. Truly their children can rise up and call them blessed.

Written by a son who reverences their memory,
J. R. HARDY.

SISTER MINNIE PERDUE departed this life June 12th, 1933, at her home, near Snow Hill, Md., aged 58 years. She was the daughter of Mr. and Mrs. Quinton Holloway, of near Parsonsburg, Md. She was married in 1896 to Harry W. Perdue, to which union three children survive: Walter F. Perdue, of Willards, Md., Mrs. Maude Laws and John Quinton Perdue, of Snow Hill. Our dear friend Mr. Perdue also survives her, together with four grandchildren: George Walter and Dale Perdue and Albert and Florence Laws. In 1897 she was baptized by the late Elder T. M. Poulson in the fellowship of the Snow Hill Church and ever lived a faithful, loving and devoted member. She knew well the truth and loved it in its purity. Being of a bright and cheerful disposition she endeared herself to every one with whom she came in contact. Several years ago she was in an auto accident, from which she never really recovered, and at last a stroke took her away. Her place in the church will be hard to fill, as she was an inspiration to us all. We loved her and shall continue to miss her, but those of the home and family miss her beyond expression. May comfort and strength be ministered as their day.

The funeral service was held in the Old School Baptist meetinghouse at Snow Hill, conducted by the writer, assisted by Elder G. E. Coulbourn, and was largely attended. Interment took place in the family plot at Forest Grove, Md.

By her pastor,

H. C. KER.

ALSO,

OUR beloved sister in Christ, MRS. SUSAN A. HALL, entered into everlasting rest July 26th, 1933, at the home of Deacon John H. Truitt and his wife, near Snow Hill, Maryland, aged 84 years, where she had made her home for some years. On June 22nd, 1864, at the age of fifteen, she was married to William S. Crooper. Some years afterwards Mr. Crooper, who was a sea captain, was drowned, and on February 23rd, 1892, she was married to Major T. Hall, of Pocomoke City, Md., the late Elder S. H. Durand performing the ceremony. After Mr. Hall's death she made her home in Pocomoke City until going to the home of Deacon Truitt. In 1877 she was baptized in the fellowship of the Snow Hill Church by the late Elder T. M. Poulson. She was a woman of strong

character and decided convictions, a devoted member of the church. Her home, as long as she had one, was always open to her kindred in Christ and she spared neither labor nor expense to make them comfortable. Six weeks prior to her death she had a fall in her bedroom, and while no bones were broken she suffered intensely until death relieved her. We all loved her for the truth's sake and her kindly spirit and acts of kindness and shall miss her, but know she is much better off than any of us are to-day. She was a genuine Old School Baptist and had no use for any "strange doctrine."

The funeral service was held in the meetinghouse at Snow Hill, where she had attended many years and which she loved so well, conducted by the writer, with Elder Coulbourn assisting. Interment was in the adjoining cemetery.

Written by her pastor,

H. C. KER.

LUCILLE N. GLASER was born near Lacombe, Oregon, April 6th, 1894, and died at her home, near Lebanon, Oregon, June 13th, 1933, making her stay on earth 39 years, 2 months and 7 days. She was married to Herman F. Glaser June 4th, 1913. Her parents were Mr. and Mrs. M. L. Tucker. She leaves to mourn her departure her parents, two brothers, Hiram and Thurman Tucker, one sister, Mrs. Laura Rominger, and her beloved husband, besides other relatives and friends, but we mourn not as others who have no hope. She joined the Primitive Baptist Church called Bethel, at Tallman, Oregon, March 16th, 1912, and was baptized by the late Elder Amos Horner. The writer was called by telegram to conduct the funeral services, but for some reason did not receive the message until too late to attend. The funeral was held at the Funeral Parlors of Harry C. Howe, in Lebanon, Oregon, June 17th, conducted by a Mr. Simons, a retired minister of the Christian denomination, an old friend and neighbor of the Glasers. Sister Glaser was a devout christian, believing fully in salvation by grace, without the puny help of man. She and Mr. Simons were often in arguments over the Scriptures, and while differing in doctrine they were great friends. Mr. and Mrs. Simons were constant attendants at her bedside during her sickness, which lasted over a period of three years. She died of that terrible malady, internal cancer. Her suffering was great, but she bore it with fortitude, often expressing her desire to depart and be at rest. All was done for her that loving hands could do, but the time had come and the Master called, Child, come home. Burial was in the Sandridge Cemetery, there to await the call of the Master, when this mortal must put on immortality and this corruptible must put on incorruption. May it be our happy lot to be numbered with that "innumerable host," is my prayer.

Her unworthy pastor,

S. B. MOFFITT.

LEWIS F. BRADSHAW, friend of the Old School Baptist cause, departed this life April 24th, 1933, at his late home, near Herndon, Virginia. He was born April 21st, 1854. The cause of his death was heart trouble. His father was Walter Richard Bradshaw, his mother Rebekah Ayres. He was married to Lizzie Belt September 5th, 1876. She died in Missouri February 15th, 1906. To this union there were born three children: Mary Blanche died while small, Walter Richard died in Oklahoma when grown, one daughter, Mrs. Lydia Bradshaw, of Iowa, survives. Mr. Bradshaw is survived by his second wife, who was Eva A. Gaines, and to whom he was married by the late Elder J. N. Badger March 24th, 1909. They were married just twenty-four years and one month to the day he passed away. He had one brother, who died several years ago. He is survived by one sister, Mrs. Ida Presgraves, of Lenah, Va. He was buried in the cemetery at Middleburg, Va. Mr. Bradshaw had travelled about the country quite a good deal, having lived in different parts of the United States. He had a good knowledge of men and was a good judge of human nature. He loved to attend the meetings of the Old School Baptist Church and I believe he knew the doctrine. He was a good neighbor and a reliable and honest citizen, ready to befriend the needy and to help the neighborhood in which he lived in any way he could. His wife, who is left now to go on without him, bears up under the bereavement wonderfully well and seems to realize that the Lord's way is right and that he knows what is best for us all. May she indeed have the comfort that only the Holy Spirit can give.

H. H. L.

CARRY BELL LYMONS McLARREN was born in Winchester, Illinois, March 30th, 1875, and departed this life August 24th, 1933, making her stay on this earth 58 years, 4 months and 24 days. Sister McLarren was united in marriage to brother Andrew T. McLarren December 17th, 1891, and to this union were born three sons and three daughters: Thomas Charles, George Davis, Jesse Russell, Hattie Ritter, Maude Thomason and Mildred McLarren, all at Springfield, Ill. Sister McLarren professed a hope in Christ and united with the "Christian Church," in Winchester, Ill., in her twentieth year of age, but was not satisfied, and in the year 1923 found a home in the Primitive Baptist Church in Springfield, and lived her profession until death. She was a kind and devoted wife and mother. To know sister McLaren was to love her for Jesus' sake. She leaves three sons, three daughters, her husband, ten grandchildren, two brothers and a host of friends. Her body was laid to rest in the cemetery at Winchester, Ill., to await the second coming of her blessed Redeemer. The funeral service was conducted in the home of her daughter Hattie, in Springfield, Elder J. A. Madlin, of Virden, conducting the service,

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

Hewitt Osborn, N. Y., \$1; Mrs. Mintie B. Mapes, N. Y., \$2.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, &
REQUIRED BY THE ACT OF CONGRESS OF
AUGUST 24, 1912.**

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for October 1st, 1933.

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.
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GILBERT BEEBE, Owner.

Sworn to and subscribed before me this 21st day of September, 1933.

(Seal) HOWARD M. STARR.
(My commission expires March, 1933.)

MEETINGS.

The Virginia Corresponding Meeting is appointed to be held Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1933, at the Mt. Zion meeting-house, Loudoun County, Virginia. The place of meeting is situated on the highway from Washington, D. C., to Winchester, Va., by way of Fairfax and Middleburg. Busses from these points pass right by the meeting-house. Those coming by bus Tuesday evening before the meeting will get off at Lenah, two miles south of Mt. Zion, where they will be met and cared for. Those coming by bus or private auto Wednesday morning will come direct to the meeting-house. The bus station in Washington, D. C., is at 14th and New York Ave., N. W. Those coming by auto via Washington will come out over the Key Bridge to Rosslyn, Va., thence via Lee Highway through Falls Church to Black Lantern Inn where turn to the right on Route 50, which road passes the meeting-house. Those wishing further information, please write to the address given below. We invite ministers and brethren of our faith and order, especially those who are in direct correspondence with us, to meet with us.

GROVER C. SPINDLE, Clerk,
914 Ninth St., N. E.,
Washington, D. C.

The regular appointed Yearly Meeting of Welsh Tract Church will be held in the meetinghouse, near Newark, Delaware, Sunday, October 15th, 1933 (one day only), service beginning at ten a. m. Ministering brethren, and members and friends attending the Virginia Corresponding Meeting, Wednesday, Thursday and Friday preceding this date, are especially invited to be with us, also those who contemplate attending the Salisbury Association the following week, beginning Wednesday, October 18th. Both trunk lines, Baltimore and Ohio and the Pennsylvania Railroad, are available to those who come by railroad lines, and bus lines come direct to Wilmington, Delaware, and connections are made at the Pennsylvania Station, Wilmington, for Newark, Delaware.

JOHN B. MILLER, Church Clerk.

The Salisbury Old School Baptist Association will be entertained by the Little Creek Church, of Delmar, Delaware, October 18th, 19th and 20th, 1933. Trains from both north and south will be met on Tuesday before the meeting. Those coming by auto will go to the meetinghouse, where a committee will see to their comfort for the night. Members and friends of our faith and order are cordially invited to meet with us, especially ministers of our direct correspondence.

C. C. TOMLINSON, Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be

with them the fifth Sunday in October, 1933. Services to be held at the home of Earl D. Stevens, Central Bridge, N. Y., to begin at 11 a. m. and 2 p. m. Also at 2 p. m. on Saturday before. All are welcome.

LUELLEA STEVENS, Church Clerk.

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

E. M. FORD.

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Moderator.

J. B. SALLEE, Clerk.

The Shioh 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.

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

J. W. HAYNES.

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

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

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

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

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

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ALL WELCOME

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

E. B. AULT, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 521 West Nevada Street, Ontario, California; every fourth Sunday at 3516 Franklin Avenue, Riverside, California.

W. L. SLUSHER.

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

A. S. ROWE, Church Clerk.

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

J. R. HARDY.

H Y M N B O O K S .

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M I D D L E T O W N , 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.”

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CORRESPONDENCE.

COTTAGE GROVE, Oregon.

DEARLY BELOVED SAINTS OF GOD:—
He who declares by the pen of one of his holy prophets, “I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure,”—Isaiah xlvi. 9, 10, moved one of his holy apostles to write of his Son, who was God manifest in the flesh, “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.”—Col. i. 16-18. And the same Spirit moved Isaiah to write some seven hundred years beforehand: “Behold, a king shall reign in righteousness, and princes shall rule in judgment.” Because he is God and there is no power but of him, his revel-

ation of coming events is certain and sure. He works and none can hinder. Because his revealed words of prophecy are all fulfilled, are literally history written hundreds and thousands of years beforehand, and because there is no other that can confidently predict any future event, we cannot deny the existence of a supreme, sovereign, all-seeing and directing mind that speaks, and it is done; commands, and it stands fast. No one who has carefully read the Scriptures and history can deny the accurate fulfilling of the Scripture prophecies. In fact, historians are so undependable and so often contradict each other that when I read history I often consult the prophecies to confirm or disprove, to determine whether the historian is right or not. Then “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” They are accurate and reliable, being the revealed

word of Him who cannot lie, so "let God be true, but every man a liar." David in wonder and amazement sang, "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."—Psalms xix. 1-3. Indeed every living and every lifeless creature in or out of our vision or comprehension, and their every motion declares in tones of thunder the glory, honor and power of the great pre-determining power which is God's. Oh that men would praise God for his goodness, and his wonderful works to the children of men. Let us declare with the four and twenty elders, "Thou art worthy, O Lord, to receive glory, honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. And lest some should limit the language or evade its meaning we find, "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. "Therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets."—1 Kings xxii. 23. The carnal mind is enmity against God. The wisdom of this world immediately demurs and offers many reasons to change or explain away such plain declarations of holy writ. But "the wisdom of this world is foolishness with God." Not only so, but "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. If there

were independent, self-determining beings in existence, then God's foreknowledge and the prophecies would be dependent upon and subject to the determination and action of such powers, and the confidence-inspiring words, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed," would be of little if any comfort to helpless, dependent creatures whose breath is in his nostrils. But he hath created all things in heaven and in the earth, visible and invisible, including the wicked for the day of evil, and says, "I am the Lord, and there is none else," and, that they may know, "There is none beside me."—Isaiah xlv. 5-7. So we rejoice that his counsel shall stand and he will do all his pleasure, otherwise all would be subject to change and confusion, and we could have no abiding hope, for "verily every man at his best state is altogether vanity." The flesh and the Spirit are contrary the one to the other. All flesh is grass. The Spirit quickeneth, the flesh profiteth nothing.

The carnal Jews, who had the circumcision of the flesh and not of the heart by the Spirit, expected the Messiah to set up a kingdom at Jerusalem literally and geographically, and he did set up a kingdom in the regeneration, of the church in Zion, or spiritual Jerusalem, in the gospel day, and he told them that his kingdom was not of this world, that except a man be born again he cannot see the kingdom of God, or enter it, and thanked the Father, Lord of heaven and earth, because he had hid these things from the

wise and prudent and revealed them unto babes. (Matt. xi. 25, 26.) You babes in Christ, you, O poor of the flock, have seen the kingdom. You have seen it in the assembly of the saints, where love and fellowship and peace that the world knows not of abides; in triumphant glory there the King reigns in righteousness on the throne of his glory, and of the increase of his government and his peace there shall be no end. Then it cannot be superceded. (Isaiah ix. 6-8.) The Jews thought they were seminally children, or descendents, of God, and told Jesus, "We have one Father, even God," but Jesus told them, "If God were your Father, ye would love me: for I proceeded forth and came from God." And we find the ever-boasting spirit of men: very religious men of today with great swelling words of vanity making a point over some delusion or idol, very commonly naming it the universal brotherhood of man and fatherhood of God, but Paul, an apostle of Jesus Christ by the will of God, tells us, as well as the Jews, "The children of the flesh, these are not the children of God."—Rom. ix. 8. And God said, "Let us make man in our image, after our likeness."—Gen. i. 26. "So God created man in his own image, in the image of God created he him."—Gen. i. 27. So man was created in the image but not then in the likeness of God. David, speaking by the spirit of revelation, said, "I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. John says, When he shall appear we shall be like him, for we shall see him as he is. Then will the full image and likeness appear. The carnal mind is still enmity against God, and will be until it is finally changed and fashioned like Jesus' glorious body. It is still of the earth earthy, and will be until it is sown in corruption and raised in incorruption. Paul, a holy apostle, found a law in his members warring against the law of his mind and bringing him in captivity to the law of sin and death which was in his members. So do you and I. The belief in a literal reign of King Jesus still is prevalent as it was in the times of Jesus and the apostles in their earthly pilgrimage among the Jews. The apostles who sat on twelve thrones judging the twelve tribes of spiritual Israel, of which the children of Abraham were a type or shadow, and the great King who reigns in righteousness in the hearts of his subjects explained over and over that Jesus' kingdom is not of this world. There are many prophecies that literally seem to foretell of a reign on earth in which Israel would be gathered at Jerusalem. All these prophecies are of the remnant, and are not of any private interpretation. Amos saw by the spirit of prophecy, and wrote, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and all the heathen, which are called by my name."—Amos ix. 11, 12. The Jews, even some of the believing Jews, were insisting on the keeping of the law, circum-

cision, etc., and made much trouble for Paul and Barnabus, and they were sent up to Jerusalem about the matter, and it was deliberated over at length. It was a matter of the kingdom of God's dear Son as it was constituted when the gospel day was ushered in, and James quoted Amos' prophecy and applied it to that day and time. He explained that God did (before then) visit the Gentiles to take out of them apostles, and that Amos and the other prophets telling of the building of the tabernacle of David, etc., referred to that present time and reign when the gospel began to be preached, and as many of both Jews and Gentiles as were born not of blood, nor the will of the flesh, nor the will of man, but of God, received him and believed on his name. See Acts xv. 1-18, and compare Amos ix. 11, 12, and other Scriptures that seem to indicate a literal returning of Israel to Jerusalem with Acts xv. 13-18. This present time, from the days of Pentecost until the fulfilling of the times of the Gentiles, surely is the time when Jesus is called by the saints, "The Lord our righteousness."—Jer. xxiii. 26. In the preceding chapter, verse twenty-seven, Jeremiah tells the Jews they shall not return unto the land whereunto they desire to return. The covenant with Abraham was not with his seed, as though there were many, but "to thy seed, which is Christ," and Christ has already come in the flesh and is now in his Zion, or Jerusalem, reigning, reigning in the hearts of his people. (Genesis xvii.) Surely not only the prophecies, but all the inspired book, is

written about this King and his dominion. The first heaven passed away with the doing away of the daily sacrifice. It was the pattern and is no longer needed, for John then sees the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and a voice from heaven then saying, Behold the tabernacle of God is with men and he will dwell with them and they shall be his people. We read from the King's words, "The kingdom of God is [now] come unto you."—Matt. xii. 28. "The kingdom of God cometh not with observation." A literal reign at Jerusalem would be observable.

As a boy, a child of wrath, even as others, the assembly of the saints was obnoxious to me. I felt ashamed of the tears and actions of my own parents, and spurned the doctrine of grace. But at an early age the fear of the Lord was kindled in my vitals and burned up self-esteem and vanity and self-confidence, until I was without hope, and seemingly without God in the world, justly sinking to the lowest hell, tried in the balance and found wanting, I was made to acknowledge the justice of the terrible vengeance of the just and holy God on all unrighteousness, and I was nothing but unrighteousness. What I had offered were filthy putrifying rags. I was sick and helpless and ready to die. Then, to my great astonishment, One who had before been entirely unknown to me appeared as a Friend and a willing Surety to cancel the full ten thousand talents, my entire obligation. He appeared just in the

exact form, power and glory to lift the terrible burden of four or five years' duration. Then the assembly of the saints within the kingdom of God, the fruit of the Spirit: love, joy, charity, peace, etc., shown forth in surprising glory. Then I believed I would see and did enter the kingdom: was grafted in where circumcision or uncircumcision of the flesh availeth nothing, where he only is a Jew who is one inwardly, and circumcision is that of the heart by the Spirit. "Tongue cannot express the sweet comfort and peace of a soul in its earliest love." The middle wall of partition was broken down, the natural, carnal Jews were broken off and the believing Gentiles, the Lord's sheep of another fold, even every one that was called by his name, were grafted in, "and the Lord added to the church daily such as should be saved." And the remnant according to the election of grace of the Jews who remained not in unbelief were grafted in. (Rom. xi. 23.) The great apostle of Gamaliel, a proselyting Pharisee, Saul of Tarsus, was broken off because of unbelief, scorned Stephen's preaching of the gospel while he looked into heaven and saw the glory of God, and Jesus standing on his right hand, while Stephen's earthly body crumbled under the cruel stones, still the proud Pharisee remained in unbelief and continued his ungodly proselyting, because the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No amount of evidence could convince him; though One arose from the dead he would not, could not, believe, until the King, "The Lord our Righteousness," wrote his law in his heart and put it in his inward parts, it was Christ in him the hope of glory. Then he remained no longer in unbelief, and was grafted in. (Rom. xi. 23.) He believed, and was baptized, and was saved, or received in the church, from which he had before been damned, turned back because of unbelief, and yet to-day occasionally there is a Jew who is of the circumcision not made with hands, who worships God in the Spirit and rejoices in Christ Jesus, having no confidence in the flesh, and there is no difference between him and the believing Gentile; he is one such as should be saved and the Lord grafts, or adds, him to the vine of his right hand planting, the church of God, which is the pillar and ground of the truth. Jesus is the King now reigning in righteousness, and where two or three are gathered together, really in his name, he is in the midst of them. And the twelve apostles are ruling in judgment. Neither the King nor the apostles have any successors in office. His law and their judgment are final and uncompromising, and there is no appeal or change of venue. If a child of the kingdom, or of the church, think to evade the penalty of his great King by evasion, or otherwise, for convenience or expedience, adding to or taking away in articles of faith, or otherwise serving to the flesh, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary. The King chas-

tens every son of his in faithfulness, and there is no mistake. We may seem to get on nicely in love and in league with the world and the flesh for a time, but trials will come, sometimes the grim monster death hovers near, then if we have denied Jesus before men, either in word or action, he will also deny us before his Father in heaven, and the poor puny arm of flesh will be a broken reed to lean upon. Be not deceived, God is not mocked, for what a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption. Love is the supreme law of the land. The King says, If ye love me, keep my commandments. If a man love me he will keep my words. This commandment demands obedience, even to the extent of forsaking father, mother, brother or sister, hating even one's self and loving and praying for our enemies. One of the judges applies it: By this we know that we love him, if we keep his commandments. He that sayest, I know him and keepest not his commandments is a liar and the truth is not in him. Again, He that loveth is born of God. (1 John ii. 3,4; ii. 4-7. Keep yourselves unspotted from the world. Love not the world, neither the things that are in the world. Know you not that the friendship of the world is enmity against God? You are not under the law (of a carnal commandment), but under grace. But Paul says, "To them that are without law, as without law, (being not without law to God, but under the law to Christ)."—1 Cor. ix. 21. He chastens his subjects in

faithfulness. If we sin wilfully there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the adversary. Dear saint, you know the fire. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall be he thought worthy who hath trampled under foot the Son of God and hath done despite to the Spirit of grace? He sits as a refiner of silver, purging out the dross by the fire of his indignation. Suppose you not that when Peter had wickedly denied his Master, and cursed, he would not have preferred the sentence of death to the reproving glance? Have you, too, not gone out and wept bitterly and cried for the rocks to hide you from the just vengeance of the thrice holy God whose love and pity cannot cease? It is a fearful thing to fall into the hands of the living God. More precious in the eyes of the Lord is the trial of your faith than of fine gold. Says Paul, Knowing the terror of the Lord we persuade men. The afflictions, lusts and works of the flesh are gradually burned up and the saint suffers loss, but he himself shall be saved yet so as by fire, and "his faithfulness shall not fail." These vile bodies shall finally be changed and fashioned like his glorious body and the veil of our flesh shall be taken away. His judges cannot err, for he told them, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your re-

membrance, whatsoever I have said unto you."—John xiv. 26.

The world could not contain what could be said about the King and his love, pity and mercy, his goodness and wonderful works among the children of men, so I must desist, begging an interest in your prayers for a poor sinner in hope of mercy,

G. O. WALKER.

TOUCHET, Washington.

ELDER H. H. LEFFERTS—DEAR AND PRECIOUS BROTHER:—Will you bear patiently with a poor, old, blind sinner while he tries to express some of the exercises of his poor burdened mind?

I have been a reader of the dear old SIGNS OF THE TIMES for more than fifty years, and have always looked forward to its coming as I looked for my earthly food, but as strange as it may seem, as time rolls on and I grow older my anxiety grows to hail its coming. I have not been able to read its precious contents, but my companion, who enjoys its soul-cheering truths, reads it to me.

Now the text, or thought, which I would love to express to you will be found in the fifth chapter of the Song of Solomon. I want to say that this short book called Solomon's Song has been a source of much joy and comfort to my soul. It brings out that secret of the Lord which is with them that fear him. It is an expression of that love of Jesus, the Husband of the church, and in turn it brings out and manifests that same love to him as her Husband:

"I am come into my garden, my

sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." While this is all full, there is too much in it to be recorded in one letter, even though I were able to write it all. The main thought, if able to express it, is the garden of his (Jesus) which he comes into. I believe this garden is his church, or kingdom, here on earth, and when he left his throne in glory and came into this sinful world and lived, he ate the honeycomb with the honey. He was here in this world, but he was not of the world. I have thought much lately about this eating the comb. The comb is not the honey, neither is it any part of the honey, it is only a substance formed of wax from the bee to make a container to hold the honey, and when the honey is taken from it, it is not fit to eat, but if the honey is left in the comb and eaten as the Beloved says, together, it is very good. Let us divide the word of truth rightly. Let us divide the flesh and the Spirit, for they are no more the same than are the comb and the honey. There is an earthly man and there is the heavenly man, or a fleshly and a spiritual. While Jesus suffered in the flesh (ate the honeycomb) he also rejoiced in spirit and thanked his Father that he had hid these things from the wise and prudent and had revealed them unto babes. While in the garden suffering the agony of death (eating the comb) he says the spirit is truly willing but the flesh is weak. We see

him in all his earthly life in this garden eating and drinking the sorrows of this natural, or mortal, life. While like a cart loaded down with many sheaves, he was gathering his myrrh with his spices. While thus eating he calls unto his beloved to drink with him. Yes, come take my yoke upon you and learn of me. Drink abundantly. O, dear brethren, the comb must be broken before we can eat of the honey in the comb. So Christ must suffer the earthly afflictions of this life before he could enter the joys of heaven. He says to his sister, his spouse, In this life you shall have tribulation (this is the comb that contains the honey), but in me you shall have peace. Oh what a blessed peace! To rest in that blessed hope that after we have suffered with Jesus in this life we will reign with him in that blessed life which we have in him. Oh how comfortingly does Paul come to us while we are eating and drinking the bitter afflictions of this life and assures us that they are not worthy to be compared with the glory which shall be revealed. Oh how we eat our afflictions with the honey! God's precious promise is sweeter than the honey and the honeycomb. Jesus, just before he left his sister, his spouse, instituted what we call his supper. As he brake and blest the bread he said, This is my body, which is broken for you. The blessing, or honey, was in the body which was made for him. "A body hast thou prepared me." And, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

Dear brethren, I have to stop before

I have told you anything. May we be enabled to see how our suffering here is only breaking the comb that we, like Jacob, are made not only to ride upon the high places of this earth, but we suck the honey from the rock (Jesus the comb) which holds the honey.

In the sixth chapter the sister, or spouse, is asked where her beloved is gone. "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." Here Solomon explains, or gives the cause, of Jesus coming down to this low ground of suffering. It is to feed among the lilies (his dear people). For, "As the lily among thorns, so is my love among the daughters." Now listen to the bride answer this manifestation of her Husband's love: "As the apple tree among the trees of the wood, so is my beloved among the sons." O, dear ones, eat freely, for the blessing is in the cluster. He is the chief among the sons of men and altogether lovely. He maketh me sit under his shadow and his fruit is pleasant to my taste. O, beloved, drink of the suffering of dear Jesus, for it is the will of the Father that we shall suffer (eat the comb) while in this mortal body. Dear Jesus said, My meat and my drink is to do the will of my Father. O, beloved, taste the Lord, for he is good. Oh how graciously does gospel come to us to-day. With the glad tidings of the richness of this precious honey while we are suffering in this life. Oh how sweet to my soul it is to suck from this Rock the honey of eternal life, and this life is in his Son Jesus. The apos-

tle tells us we (the sister, spouse) have this treasure in earthen vessels, that the excellency of the power might be of God and not of us. Then the apostle tells us greater things; that is, he brings this honey more feelingly to our minds. We know that if the house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. O, precious ones who are eating the comb, the yoke, is not this precious knowledge of our home in heaven honey to your waiting soul? Yes, but I fear I am mistaken. This, dear one, is evidence that you are eating the honey with the comb. You can truly say, A mixture of joy and sorrow I daily do pass through. Yes, dear one, you, like your dear Beloved, have to drink the vinegar with the gall. But in this we get the honey, for all doubt has to fade away when Jesus speaks. When he begins a work he will finish it, and the honey is in the power and faithfulness of God. Now let us get the honey which the apostle gives to the bride. There is now no condemnation to them that are in Christ Jesus. Oh how sweet is the honey of the perfection of the work of God in Jesus! This is yours and mine to eat with all our sufferings. Paul goes on in his drawing the honey from this Rock, and says, We know that all things work together for good to them that love God, who are called according to his purpose. Now, dear ones, please come with me and eat the comb with the honey in this statement of Paul's. This "all things" is "all" and means that "all things" which we have to meet

and endure while here in the garden of the Lord are working for our good. "If God be for us, who can be against us?" and the honey I get from my faith and hope is God that worketh in me to will and do according to his purpose, and the final of it all is that they should be conformed to the image of his Son, and as we travel on we see and realize a more abundant flow of honey comes to us. Moreover, whom he did foreknow, he did predestinate to be conformed to the image of his Son. Whom he predestinated, them he also called, and whom he called, he also glorified. What shall we say to these things? If God be for us, who can or who shall lay anything to the charge of God's elect? For it is God that justifies, and it is Christ that died, yea, is risen and has become the firstfruits of them that sleep. This fruit is the honey which my poor soul eats while here in the garden of the Lord. I am so glad that while Jesus had to be taken from us here, he did not leave us comfortless, but said he would send the Holy Spirit and he should abide with us, and he will take the things of Jesus and show them unto us. O, dear ones, let us lay aside every weight and the sin which so easily besets us and run with patience the race set before us, ever looking to Jesus, the author and finisher of our faith, for ere long we shall quit eating the comb with the honey and shall eat the pure and refined honey, without any sorrow, any pain, any doubts or any fears, eternal in the heaven above. Amen.

I would love to give my thoughts on gathering myrrh with the spices and

drinking the wine with the milk, but it would make my letter too lengthy, but I will say that it illustrates the same blessed truth. The wine, which is a product of the grape, and was once in the body of the grape, until put in the great press and broken and crushed until it had no form or life in it, representing the suffering of the Beloved and his sister, or spouse. Our trials while going through the great press of God's refining, making us meet for the Master's use. Milk is that substance which comes from the living mother and which gives life and vigor to the soul. While we are here groaning under the pressure of sin which is condemned in the flesh, we through faith and grace drink down the sincere milk of the word of God, which comes to our souls through the blessed and living hope in the resurrection of our Beloved. The Holy Spirit comes laden with that living milk and assures us while we are here crushed under that awful truth we are bearing the image of the earthly. Oh how sweet and comforting to our poor tired souls to have the blessed assurance that we shall bear the image of the heavenly. Dear ones, do you taste the bitterness of sin which has corrupted your very nature? If so, let me hail you happy, for that is evidence you are a plant in this lovely garden of our God, for if you have tasted of his death you have the assurance you shall be a partaker of his glory, for if the Spirit of him that raised Jesus from the dead dwell in us, God will also quicken these mortal bodies of ours, and bless us to see our Beloved as

he is, and we shall be like him. When I awake in his likeness I will be satisfied. Bless God, O my soul.

Dear brother Lefferts, these are some scattering thoughts of a poor, old, almost blind sinner, naturally, and I often fear totally so spiritually. If after you have read them you feel they are worthy a place in the dear old SIGNS OF THE TIMES you can publish them and they will let all the precious ones know I am thankful that they have remembered me with their personal letters.

Yours in gospel bonds,

J. T. BARNES.

SAN FRANCISCO, Cal., Sept. 21, 1933.

DEAR EDITORS:—Inclosed you will find a money order for four dollars to pay the subscription which is past due and up to the time when it will be due again. I do not want to make an apology; I just feel thankful to our dear Lord and Savior that I am able to send some money at this time, also I feel a heart-felt appreciation for the thoughtfulness of me by the editors in continuing to send the precious SIGNS OF THE TIMES to me, for it is precious to me. May the Lord continue to bless the editors and our SIGNS OF THE TIMES. I have been looking over and reading some of the old SIGNS. I have some of them dated back in 1913, and to me they are as true to the faith as they are now. If I know my own heart, I have a love for the truth, salvation by grace, and grace alone. If I am a little child of God, it is by his grace and no effort of my own. He

alone is my teacher. If I lisp a song of praise, each note shall echo grace, free grace. I am feeling very blue and cast down deep in the dark valley, and so hungry for the least little crumb that falls from the Master's table.

The Association at Little Falls Church, in Cass County, Missouri, (where my membership is) will convene, the Lord permitting, this Friday, Saturday and Sunday, and oh the longing I have to be there I cannot describe in words. The Association is small now, but it is sweeter to be there when all gathered are in sweet fellowship and of one mind on the true Scriptures of our Lord and Savior. Where two or three are gathered together in my name, there am I in their midst, saith the Lord. It is God's will and for his own glory that I am so far removed from the dear saints of God.

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

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

My afflictions seem more than I can bear at times, and I almost give up hope, but our dear God knows how much we can stand, and it is a comforting thought.

"Afflictions, though they seem severe
In mercy oft are sent;
They stopped the prodigal's career,
And forced him to repent.
What have I gained by sin, he said,
But hunger, shame and fear?
My Father's house abounds with bread,
While I am starving here."

I hope I have experienced the feeling of the prodigal, for I feel I am starv-

ing, ever longing for the heavenly manna of God. "Bread of heaven, feed me till I want no more."

I had no idea of writing more than a few lines. I hope the good Lord has been with me in my few thoughts, for without him I can do nothing. May God bless and sustain the household of faith.

Feeling very unworthy, and in hope and trust in God,

(MRS.) MABEL LINDSEY.

CULLISON, Kansas.

DEAR EDITORS AND READERS:—Not content to walk altogether alone in this pilgrim journey, we wish to hail, or salute, some of those on before us, and if any so slow as to be behind us. We would wish to learn how you have been helped on your way. Is the Lord with you? We fear lest you may be hindered by our repeated calling to you, for our language may not be that of Zion and our voice not clear. If we could ever learn the true speech. In the first eight verses of the twenty-eighth chapter of Matthew we seem to have a division of times and people. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." This stone, which represents the law, was taken away and sat upon. This angel came from heaven, not from earth, or from the law. It came in the

light of that eternal day. The earth shook and the keepers of the law did shake for fear of the angel and became as dead men. But the angel said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified." See the dividing of the law and gospel, the earth and heaven, and those who seek Jesus from those who seek him not. "He is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead." "Lo, I have told you." Yes, the angel told the sorrowing disciples, but not the world. He sent no word by the keepers to inform the lawyers and high priests. "And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word." Do we not often depart from the sepulchre with fear and great joy? Yes. We do greatly fear death, but when we see Jesus beyond the grave we so greatly rejoice that we forget our fear. The question, the great question, is, Do we seek Jesus which was crucified? The angel was so very kind unto the women as to tell them that he knew they were seeking Jesus. What a comfort and a hope in this life! Now they could labor to enter into that rest that awaits the people of God. They were then under law to Christ. They had fulfilled the six days of labor under the law, in Christ, and had rested while he was in the grave, and had only come to see the sepulchre. That was as near to him as they could expect under the law of works, and, behold, that was all rolled away while a new day was being

ushered in. A bright and shining day, a day of rest and hope, a day of godly fear and great joy, a day to blow the great trumpet and to gather in all those who were ready to perish, a day to seek the Lord, a day to call upon him while he is near. The gospel day is the day of good news, of glad tidings of great joy, the day of the power of God unto salvation to every one that believeth. To the Jews first, and also unto the Greeks.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." "All hail" must have been a full salute, a whole-hearted reception, a token of full membership. That is what we so much wish for. "And they came and held him by the feet, and worshipped him." Can we do any better in this life? It was his feet, his walk in the flesh, and his sacrifice which saved us. If we could but hold him by his feet while we worship him! May the Lord bless his people.

E. G. and S. E. WEBB.

FORT WORTH, TEXAS, Oct. 11, 1933.

DEAR EDITORS:—First, I want to thank you for sending the dear old SIGNS to unworthy me. Just so you may know how it is appreciated I will tell you this: My companion is bitterly opposed to my "Hardshell" belief, forbids me allowing my children to read the SIGNS, and has tried to prevent me receiving your dear paper, and will not allow me to correspond with people of my faith. There is an Old Baptist

Church in Fort Worth, but it does me no good, as I cannot attend. All the consolation I get is from my Bible and the dear old SIGNS. I have never heard more than five or six Old Baptist sermons, but when I read so many articles in the SIGNS that explain my own feelings so much better than I can myself I have a hope that after all I might be one of God's elect. Not for anything I have done, but by grace, a free gift of God. God alone knows how I am persecuted for loving the truth. O, dear friends, how my heart swells with love for God's chosen. When reading the good letters in the SIGNS it seems to me they were all written for my benefit, for my soul is thirsting for righteousness. One day my worldly cares, and grief over my corrupt, sinful ways, seemed more than I could bear, and when I opened the April SIGNS I turned to the editorial, and brother "G. R." had written at the heading of his article, "Lord, help me." Oh that was the cry that was coming up from my soul, and when I read that editorial I felt that God had directed brother "G. R." to write that for my consolation. I have wanted to write and tell him how much I appreciated and enjoyed his article, as well as the letters of all the other writers, for all are food to my starved soul. I do not get an opportunity to write very often. We are in very straitened circumstances, as my husband had a serious sick spell this spring and lost his crops, and as we are just renters we are far behind. He is not well yet. I know you are having a hard time during this depression to

keep the dear old SIGNS going and I do not want to be a burden to you. I love the paper next to my Bible, but feel I am doing wrong in allowing you to send it when times are so hard.

I have not written as I should, but trust you will understand any way. I seem to be in darkness this morning.

Here are some reasons why I feel the Old Predestinarian Baptists are my own people: I believe God foreknew all things before the foundation of this world was laid. I believe every child of God had his name written in the Lamb's book of life since before the foundation of the world, and there it will stay and none can erase it. I believe in a revealed religion. I know that God alone can save his people. I know that there is nothing we can do to save ourselves, and I have been down in darkness and despair and been made to cry over and over, God, have mercy on me, a sinner. There was a time when I saw Jesus in a dream (or was it a dream?), when I was a little child, and he told me to take up the cross and follow him. Oh I so long to follow him, but I am constantly stumbling along the way. When I think of that time and I again see him by faith, oh it helps me, it lifts me above those petty worldly cares. I long to ask for a home with God's chosen. I want to follow Jesus and go down in that watery grave. I know I am not good enough to even think of such a thing, but I am not satisfied, and all the time it is bearing on my mind. Pray for me that I may be submissive to His dear

will, for I am a weak, doubting fool, and cannot help myself.

You were sending the SIGNS to me at R. 1, Box 206 B, Fort Worth, Texas, but my address now is, 952 West Morphy Street, care of E. K. Smith, Fort Worth, Texas.

Forgive mistakes, for this is like the writer: no good.

(MRS.) BESSIE WILTON.

DETROIT, Mich., Oct. 2, 1933.

DEAR EDITORS:—Inclosed you will find a money order for two dollars to pay for another year. You will see the order is over two months old, but my health failed back in the summer and I went to Kentucky and spent seven weeks, and on my return home found the order had not been mailed. I am sorry it was delayed. As we do not have any of our kind of preaching here, the SIGNS is about all the preaching we get. My wife and I have made several trips over in Canada to Elder Ruston's churches, and certainly did enjoy hearing him preach. He is a wonderful man, and I expect to go over again the third Sunday, if it is the Lord's will. We met Elder Helm and Elder Hutchens there this summer, and they came to Detroit and spent the night with us and preached at my home, and they surely did preach the truth, if I know anything about it: salvation by grace, and grace alone, for there is no other name given under heaven among men whereby we can be saved. How can men stand up and tell people they can save them if they will let them?

They only deny the Savior's word, for he says that no man can come to him except the Father draws him, and he that comes he will in no wise cast out. Paul says, You hath he quickened who were dead in trespasses and in sin. Did a preacher have anything to do with the quickening? No, it was done independent of man.

I had the pleasure of hearing some good preaching while I was in Kentucky. I heard Elders J. T. Henson, C. O. Kerley and Elder J. C. Chester, who has been confined in the house for three years, and in bed most of the time. He is a dear friend of mine, and was preaching most of the time I was with him, and I certainly did enjoy hearing him talk about Jesus and his great love for us poor sinners.

Dear editors, if you know of any Baptists coming this way at any time I would be glad to have them stop and see me. My address is 4805 Concord Avenue, Detroit, Michigan.

May the Lord spare you to continue the SIGNS, is my prayer.

Yours in bonds of love,

C. H. LOCK.

SOMERVILLE, Tenn., June 8, 1933.

DEAR EDITORS:—By the mercy of an ever-kind Providence I am enabled to renew another six months for the SIGNS OF THE TIMES, which is a great comfort to me. I am the third generation of our family to take it. Inclosed find postal money order to pay six months' subscription.

As ever, your sister in hope,

(MRS.) LAURA CLARK.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1933.

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*All letters for this paper should be addressed, and money orders made payable to,***J. E. BEEBE & CO.***Middletown, Orange Co., N. Y.***JOHN XIV. 21.**

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Jesus has testified according to the record of John as above stated, and we have hope that we are the one referred to. We will have to examine ourselves for the evidences by which we can claim the relation as his bride and prove that we love him. We would like to know: Have we his commandments? We have the evidence Paul gave to the church at Rome, in which he states, "I was alive without the law once: but when the commandment came, sin revived, and I died."—Rom. vii. 9. Now we must conclude that if we have his commandment we must have his law, for his commandments are in his law. God gave Israel a law for rule and govern-

ment, and an order of worship, but Paul in his letter to the Hebrews speaks of a higher order than that of Aaron, which is entirely a new covenant with the house of Israel and with the house of Judah. "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 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."—Heb. viii. 10, 11. Have we a commandment resting within our hearts? If so we must have the law of God's new covenant Paul wrote about to the Hebrews written in our hearts and put in our minds. We realize a warfare in our members, and also a very strong feeling drawing us to keep the commandments given in the New Testament to the household of faith. We have no rest when we do not those things our heartfelt duty requires. If this is his commandment that brings such feeling we have the evidence that we are one of the household of Israel, according to the new covenant. In that law the Spirit exercises the individual by which the commandments thereof are kept, and they are not grievous, because we love Him that gave the commandments. This new covenant is given unto us by God (the Father) through Christ Jesus the Lord. All the salvation of sinners is in Jesus, which is the work the Father gave him to do. Jesus quickeneth

whomsoever he will, which, according to the Scriptures, are in every land, kindred, tongue and nation under heaven, and that establishes the priesthood of Jesus Christ throughout the whole world, and every one is taught by God the Father, and they hear his teaching and learn of him. They come to Jesus. This unity is beyond expression. We truly realize one must be quickened and made alive before he can have heart and mind for the law of the Spirit of life in Christ Jesus to reveal his commandments. Jesus quickeneth whomsoever he will, and the Spirit giveth life. All is of God. (The work of the Trinity.) Jesus speaks and says, "He it is that loveth me." "Every one that loveth, is born of God, and knoweth God."—1 John iv. 7. We have some of the evidences as given to us by the apostles, and we hope the witness within beareth witness, and we are made to hope in God's mercy to poor sinners, of which we must confess we are, and how often we are wanting as to evidences of eternal life. We mourn and go about as though we by searching could find Him whom our soul loveth, and no relief until he (Jesus) sends the Comforter. We are given at times the spirit of praise and thanksgiving, and then we are brought into the wilderness and the valley of Achor and have no light, which makes us question, If I am one, why am I thus? There is a felt sense of love in our hearts for the people of God and their Shepherd (the Lord Jesus Christ), and the manifest love for the truth draweth us to individuals, which is an-

other witness, for we know that we have passed from death unto life, because we love the brethren. These manifestations are but the fulfillment of his word, in which he said, I "will manifest myself unto him." This relation is the bringing of one (for whom Christ Jesus died) from darkness to his marvelous light, or raising one from death in sin to life in Christ and given a hope. In the demonstrations of the working of His mighty power we are given faith to believe on Him and feel that with God all things are possible. This faith is the substance of things hoped for, the evidence of things not seen, but we with patience wait for it. This is the work of the Spirit that has led us in paths not known and in ways past finding out, and is the directing virtue throughout this life's pilgrimage. All we are made to suffer in this time state is not worthy to be compared with the joy that shall be revealed when faith is turned into sight and hope into possession. The life of the spiritually-minded is directed by the Spirit, and He that knoweth the mind of the Spirit maketh intercession in our hearts, and we ask not amiss. He answereth our prayers, because they were according to the Spirit and purpose of God. When the last enemy is destroyed, which is death, all suffering for the child of God is over, and when Jesus Christ, 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. (1 Thess. iv. 16-18.) The fullness of the salvation of a sinner will then be revealed by the swallowing up of life, soul, body and spirit, then the sinner will be like Jesus.

As we go back and read our text we see a great deal more than has been expressed.

In conclusion, we do earnestly implore the God of mercy to keep us and give us understanding, that we may worship him in Spirit and in truth.

C. W. V.

I CORINTHIANS X. 12.

"WHEREFORE let him that thinketh he standeth take heed lest he fall."

A child of God stands not a whit longer that the Spirit of God holds him up. Left to himself, he falls. Reuben, Jacob's first born, was as unstable as water. So even though we belong to the assembly of the firstborn whose names are written in heaven, beware of putting confidence in the flesh. One of the marks of those who, in every nation, are accepted with God is that they have no confidence in the flesh. "Flesh" is a synonym of "human nature." A popular song is as follows:

"Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win."

What a lie! The very thought of the mind is sin, the very imagining of the heart is evil. How false it is to say that sin consists only in the yielding to temptation! Those who believe this surely know not the plague of their own

heart. Neither does each victory gained make it easier for the believer to gain the next victory. Strength in the believer is not accumulative. The child of God is just as dependent to-day on the Holy Spirit to carry him through the temptations of the present, as he was yesterday for the needs of the past. The fact that he has been victorious in some former trial is no guarantee that he will be successful in the present tempting, except the Holy Spirit hold him up. What constant need, therefore, there is for prayer, a continual seeking to the throne of grace that we may find strength to help in every time of need! How very much we need to flee fleshly dependencies and cast care upon Him who alone can carry us through! Although God had covenanted to give Abram and his seed the land of Canaan, yet on account of the famine there at the time, Abram went down into Egypt where he resorted to the half-lie that Sarai was his sister in order to save his own life, and had it not been for the providential interference of God, it might have caused her to commit adultery. (Gen. xii. 12-19.) Isaac suffered the same sort of lapse at Gerar as recorded in Genesis xxvi., but again the intervention of God saved him from the consequences of his lie and preserved the virtue of Rebekah. David with great forbearance resisted the temptation to slay Saul when he had him completely in his power as he lay sleeping in the cave at Engedi (1 Sam. xxiv.), but shortly afterward David was indignant at the refusal of Nabal the farmer to feed his

soldiers and marched with his followers in anger to take dire vengeance upon him, from which course he was providentially hindered by his timely meeting with Abigail, who with her soft and pleading words turned away his wrath. (1 Sam. xxv.) Elijah with great boldness defiled the whole host of the false prophets when he put their idolatry to the test as against his own true faith, and the Lord answered his prayer with holy fire which consumed his offering, yet afterward he suffered a fearful reaction and fled from the wrath of the woman Jezebel who sought his life. (1 Kings xix.) Peter was bold enough when he promised undying allegiance to Jesus, yet he denied him before the next morning, and he was brave enough when the men and officers came to arrest Jesus in the garden, but he quailed with fear when soon afterward accosted by a maid. Paul was strong and clear in the faith when he stood before the Jerusalem church and clearly showed why the Gentile believers should not be required to be circumcised, he fearlessly withstood Peter to his face and reproved him for having dissembled his profession by not eating with Gentiles when those of the circumcision were present. Yet Paul himself, on his last trip up to Jerusalem, in order to avoid, as he thought, opposition from believing Jews who still clung to the law, permitted himself to be persuaded to engage in the taking of a legal vow together with all the purification rites pertaining thereto. Had it not been for the providential interference of the Lord, he would have

been compelled on the eighth day to have brought a blood-offering for his cleansing, and this would have been an act of blasphemy for one who occupied so clear a gospel position in the doctrine. But when the seven days were almost ended, the Jews saw him in the temple and stirred up the people and drew him out of the temple. This they did in anger against Paul, not knowing that they were saving Paul from offering that blood sacrifice which would have been to him a trampling under foot the blood of Christ and a counting the blood of the covenant an unholy thing. (Acts xxi.) Again and again, whether we realize it or not, whether we are thankful for it or not, the interposing of God's hand in our lives in the way of his providential and gracious care over us, saves us from our own foolhardiness. We ought not to trust at all in ourselves. One's trust is not even to be put in princes, but in the Lord alone. All the above happened unto the faithful of old times that they might be "ensamples" or "types" unto us upon whom the ends of the world are come. One might here inquire as to why the Lord suffers these breakdowns in his people. The answer is not far to seek. 1. It is that He alone may be glorified in the salvation and preservation of his children. 2. It is to the end that no flesh shall have whereof to glory before Him. 3. It is that the trial of our faith which is more precious than gold which perishes, may be found unto praise and glory and honor at the appearing of Jesus Christ.

H. H. L.

SUBSCRIPTION BLANKS.

As this is our November number, it is again time for us to inclose in each copy of this issue a subscription blank, which we hope our subscribers will find a convenience both in renewing their own subscriptions and in sending in new ones.

Look at 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, and if your subscription has expired, or is about to expire, send us your renewal, and we would much appreciate it if you sent us one or two new subscribers, for we need your help and support if the old SIGNS is to continue publication. If you are not at the present time in a position to renew your subscription, but hope to be later on, 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 over the rough road we are now traveling. Just a little effort on the part of each of our subscribers would mean a great deal to us.

A little over a month ago we sent out bills totaling nearly two thousand dollars, and to date have received less than twenty dollars of that amount. As we have to pay our bills promptly to the houses we buy our supplies from, it places us in a very trying position when our subscribers do not meet their obligations to us.

Could our subscribers see some of the many letters we receive telling of the comfort derived from the SIGNS, many

saying it is all the preaching they have, we feel sure they would wish it to continue for the comfort of those who are deprived of church privileges and have no other means of hearing the gospel.

Brethren, we appeal to you to do your part in helping continue the publication of the old SIGNS OF THE TIMES, and if it is God's will that it shall continue, may he add his blessing to our combined efforts.

J. E. B. & Co.

CIRCULAR LETTERS.

(Written by Deacon Isaac T. Long.)

The Virginia Corresponding Meeting, to the churches composing the same, in joint session assembled at the Mt. Zion meetinghouse, Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1933, and to the associations and churches with which we correspond, sends christian salutation.

DEARLY BELOVED BRETHREN:—According to our past custom, we send you this Letter to assure you of our deep love and affection of the past, for the present and also a continuance of our love for all future time. The Lord has indeed been good to us all, much more than we deserve, and in return to him for his lovingkindness and tender mercies we trust he has the same love and affection from each of us. As the years roll by, we find ourselves in the same type of sin as did our forefathers. When Paul felt himself a sinner, it did not suffice, but he had to be brought to the end of the law and be made to real-

ize himself the chief of sinners. Sinners are classed in two types: one without the knowledge of Christ, the other godly sorrowing sinners bringing forth repentance. If indeed we are in the second class, it is a great blessing to be a sinner and to believe for salvation in Christ who was made sin for us, yet he himself without sin. As the blood of Jesus Christ cleanses us from all sin, we hereby have faith to believe he ever has, does now and ever will perform his work until the day of his appearing. Through the transgression of one many were made sinners; so through the obedience of One many are made righteous. Christ is made unto us of God our wisdom, righteousness, sanctification and redemption. What a blessing he is from the Father to his believing people! No flesh can glory in his presence and all boasting is excluded by his cross. There is none good among men, not one; all alike have wandered from the right way. The good assurance is that we are saved by grace through faith, and that not of ourselves, it is the gift of God. Often we pause and meditate upon how good the God of heaven is to us, giving us the fresh air we breathe, the water we drink and all the good things out of the earth to sustain life. How wonderfully well we are provided for in temporal things, and how infinitely more wonderfully we are provided for in spiritual things in those eternal spiritual blessings provided for us in the Son according as we were chosen in him before the foundation of the world. Having his blessed promise that he will

never leave nor forsake us, we ought to be ready and willing to render unto him our lives which he has redeemed from destruction, knowing he is able to save unto the uttermost all those who come unto God by him.

In looking over the congregations and memberships of the churches composing this Meeting, we note the vacant places of those of our number who have departed from us to be with the Lord. Our love and fellowship for them is not interrupted by their going, and we trust we may never lose our knowledge of them either here or in the life to come. Let us not look upon the seen things which are temporal and pass away, but upon the unseen things which are eternal and undying. This we can only do by faith.

The Lord willing, the next session of this Corresponding Meeting will be held with the New Valley Church, to begin on Wednesday after the second Sunday in October, 1934, continuing three days. At that time we hope to be favored with the attendance among us of your ministers and messengers and all others, lovers of the truth, who desire to meet with us.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

EXPLANATION OF DATES.

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

OBITUARY NOTICES.

It becomes my sad duty to chronicle the death of our dear friend, **MRS. FRANCES MONFORT TURNER**, who died at her home, in Campbellsburg, Kentucky, on the night of the ninety-third birthday of her husband, Lieutenant Colonel Wm. J. Turner, to whom she was married in 1865, and who survives her. She was the daughter of the late Wm. and Elizabeth Vories Monfort, whose French Huguenot ancestors in the seventeenth century fled from France to Holland and sailed on the Boytkoe to Plymouth Landing in 1660. The family moved south to Virginia, and then followed Boone's trail to Kentucky. Colonel Turner's family settled in Henry County, and the town of Turners bears his name, as does the local chapter of the Daughters of the Confederacy. The deceased is survived by the husband, four daughters, Mrs. Wm. Vories, of Campbellsburg, Mrs. J. S. Meade, of Smithfield, Mrs. Bettie Lindsey, of Detroit, Mich., and Mrs. Minnie Pyles, of Norwich, Kansas, two sons, William, of Louisville, and Fulton, of Carrolton, several grandchildren and great-grandchildren, besides a host of friends, who will miss her, as her home was a home for all, especially the Old School Baptists. While neither of them were members of the church, it was their delight to attend the meetings at the Sulphur Fork Church, help entertain their company and help bear the expenses. I have often heard them tell about meeting Elders Silas H. Durand, P. G. Lester, William Pollard, Wm. L. Beebe and many others of the old soldiers of the cross who have gone to their reward. It was in this locality that the late Elder J. G. Eubanks lived and was pastor of the church; then Elder P. W. Sawin, and for the last ten years the writer, and their home was always a home for me. May the Lord reconcile us all in our great loss. "Precious in the sight of the Lord is the death of his saints."

The deceased was born March 15th, 1850, and died August 21st, 1933. I was called to attend the funeral, which was held at the home, and tried with the ability the Lord gave me to comfort the friends with the thought that death is not the end; no, not for the redeemed of the Lord.

GEORGE L. WEAVER.

MRS. EULA (CULPEPPER) HOLGUIN, daughter of brother and sister J. W. Culpepper, of Fells City, Texas, was born March 30th, 1896, and died August 10th, 1933, aged 37 years, 4 months and 10 days. October 11th, 1919, she was married to Mr. G. D. Holguin, of San Antonio, Texas. She was the mother of seven children, four boys and three girls. The girls died in infancy, leaving the four boys. Eula never attached herself to any church, but was a strong believer in the faith of the old order of Primitive Baptists. Eula was one of the quietest disposed women of our part of the country, and was well liked by all who knew her.

It did her much good to feel that she had been of interest to any one around her. We cannot doubt her relationship to the covenant of divine grace, as she in all her walks portrayed the loving marks of divine grace and love of the Savior. From her girlhood days I had known her, and I feel there is none who can surpass her in virtue or kindness, which endeared her in the feelings and friendships of the general community. While Eula never made a public profession of faith, she loved to hear the doctrine of grace preached, and such marks lead us all to feel that the Savior had been her Leader all through life, and at the gates of death was her only support, and I feel free in saying she is now at rest in the arms of her dear Savior, while her body is sleeping in the grave quietly awaiting the sound of the last trumpet, when all the dead in Christ shall arise in the perfect image of the Lord Jesus Christ, then and there to be forever in the presence of God in an endless paradise of bliss. She was operated on and for several days it was thought she would be all right, but it pleased the Lord to take her home, beyond the suffering of this world, to a mansion of love and peace. I would say, dear brother and sister Culpepper and all the family and friends, weep not for her as one without hope, for we feel that she embraced a hope of immortality beyond this life.

Written by one who feels she has passed into the gracious rest in soul, waiting the final resurrection of the body into the blessed image of Jesus.

J. B. BOWDEN.

SARAH ANN (LITCHFIELD) PARKER, daughter of Mr. and Mrs. John Litchfield, was born December 20th, 1856, at Toluca, Illinois, being the third child of a family of eleven children. She grew to young womanhood in this vicinity and on November 20th, 1877, was united in holy wedlock to John W. Parker. To this union three children were born, namely, Lawrence, of Chicago, Ill., at whose home she passed away, and Gladys and Roy S., who preceded her in death. She united with Salem Primitive Baptist Church, of Toluca, June 23rd, 1894, and remained a devout and faithful member until the church ceased to function. She later came to Chicago, and when through failing health she was unable to attend regularly elsewhere the meetings were conducted in her home. She looked forward with joy to these meetings and the few who met were always welcome.

Services were held here for the Chicago friends Monday p. m., September 18th, 1933, conducted by the writer. The body was then taken Monday night to Toluca, Ill., to the home of her sister, Mrs. Jane Stratton, where services were held Tuesday morning. The body was then tenderly laid away in a cemetery near by to await her Savior's call. May He comfort all who mourn for His name's sake.

CHARLES A. JONES.

J. M. CRAVER was born in Union County, Arkansas, February 8th, 1845. He enlisted in the Confederate war at the beginning and served the entire four years. He was with Company H, Second Arkansas Calvary. He came to Texas in 1865 and settled in Upshur County, near Gilmer, where he resided until June 28th, 1933. He was married to Miss Ann Capps, who preceded him in death eleven years. To this union five children were born, three girls and two boys. One girl passed away when quite young. The surviving children were all present when the end came. He also leaves to mourn seven grandchildren and two great-grandchildren. He united with the Primitive Baptists and lived a consistent member for more than fifty years. He was a firm believer in a sovereign God, salvation by grace, both in time and eternity, and was a staunch believer in the doctrine set forth in the SIGNS OF THE TIMES. Surely a great man in Israel has fallen, and the church at Mt. Zion has sustained a great loss, but we feel that our loss is his eternal gain.

The writer tried to speak words of comfort to a large concourse of sorrowing relatives and friends, using as a text 1 Thessalonians iv. 13.

Dear children, sorrow not as others who have no hope, for he is not dead, but is asleep in Jesus, from which sleep none ever wake to mourn.

Written by **W. W. SLAUGHTER.**

REPORT OF THE UNION ASSOCIATION OF TEXAS, OF ITS NINETY-FOURTH ANNUAL SESSION.

This Association convened with Old Salem Church, Friday, Saturday and Sunday, October 6th, 7th and 8th, 1933, near Teague, Texas. This body, Salem Church, was the second organized church in Texas, coming out of Old Pilgrim Church, which was the first organized church of any kind, except Catholic, in Texas. Salem Church is about eighty-two years old. A large concourse of brethren and friends were present Friday, and on throughout the meeting. There were only a few visiting preachers present, but a sufficient number of home brethren were there to avoid burdening any one. A very sacred nearness seemed manifest among the brethren. On assembling, and continuing through the meeting, the preaching was of one accord, and most all the preachers seemed to enjoy splendid liberty, proclaiming the mighty works of God, bringing forth evidence new and old, showing why His name should be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. The writer was impressed with the splendid services, which all appeared to enjoy, in a great way lending to the spiritual and inspirational services which characterized each day of worship. Added to the enjoyment was the coming in of three precious souls asking a home with this people. One by baptism and two by relation.

We find this old Association has gained a little

in membership during the past year, evidencing a renewed interest in the churches and in His kingdom. May it be God's will to continue his grace in Zion to the glory of his name and the encouragement of the church. Another feature of this meeting was the marked loyalty of neighbors and friends joining with the church membership in entertaining their guests. It was splendid

The Association was appointed to convene with Holly Springs Church next year, the writer's home church, near Montalba, Highway 19, between Athens and Palestine. We hope another year may bring conditions more favorable for our preachers from a distance. While only a few preachers were present, yet I feel withal that the Union Association has never enjoyed a happier meeting, and indeed feel, His name be praised for it.

Yours unworthily, but in hope,

L. D. ROSE.

NOTICE.

ON Tuesday, November 7th, 1933, at 1 p. m., the Warwick Old School Baptist Church plans to dedicate a marker on the location of the log meetinghouse, at Warwick, New York, also to commemorate the one hundred and sixty-eighth anniversary of the ordination of their first minister, Elder James Benedict

THE PROGRAM.

Hymn.

Prayer by Elder R. Lester Dodson.

Unveiling Tablet by { N. Y. State Historian
Presents Tablet

Accepts Tablet
Thanking State for it
Thanks Wm. S. Layton
for Granite Marker
Thank committee on His-
torical Markers } Elder R. Lester Dodson

Brief History of Church, Elder R. Lester Dodson
Read Letter written by Elder James Benedict to his oldest son, James Benedict.

Benediction

All are invited to inspect the new meetinghouse on High Street, Warwick, N. Y., built in 1810, where a brief history of that building will be given by W. B. Sayer.

Then Elder R. Lester Dodson will preach and conduct a regular service. All are invited, at 2 p. m.

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

Wm. J. Tindall, N. J., \$3; "A friend," N. Y., \$2; Mrs. J. B. Mount, Texas, \$1; "A friend," Ont., \$2; Mrs. E. J. Bolton, Iowa, \$1; Mrs. M. E. Furman, N. Y., \$1.

CHANGE OF ADDRESS.

Elder P. W. Sawin having changed his residence from 308 West Sixth Street, Lexington, Kentucky, to Apartment 5, 323 South Broadway, Lexington, Kentucky, requests his correspondents to address him at the latter place.

BROTHER J. B. Bowden wishes to announce that he has changed his address from Ingram, Texas, to Ed Couch, Texas, and requests his correspondents to address him at the latter place.

MEETINGS.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH**

IN

NEW YORK CITY

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

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

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

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

OLIVE & HURLEY OLD SCHOOL

BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. B. AULT, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 521 West Nevada Street, Ontario, California; every fourth Sunday at 3516 Franklin Avenue, Riverside, California.

W. L. SLUSHER.

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.

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

J. W. HAYNES.

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

JOSHUA T. ROWE, Pastor.

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

J. R. HARDY.

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.

"FEAST OF FAT THINGS."

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

Cloth binding 75c each. Paper covers, single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and all to the same address. Cash in all cases to accompany the order. Address,

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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.

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. 101. MIDDLETOWN, N. Y., DECEMBER, 1933. NO. 12.

CORRESPONDENCE.

STRASBURG, Va., April 2, 1933.

DEAR BRETHREN:—I have had a text of Scripture on my mind for a year. The text is: “What is man that thou art mindful of him?” “In the beginning God created the heaven and the earth.” It seems strange to me that any one who has good use of his mind can look at this great creation, beholding the heavens with all of the wonders that pertain to them, and not believe there is a great Creator. Yet there are those who say they do not believe there is a God, and some of these seem to have the strongest mind, naturally, among men. This proves that Paul was right when he wrote, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” The heavens declare the glory of God to the living, and not to those dead in sin. The last thing God created was the man. “God said, Let us make man.” “In the image of God

created he them,” and “blessed them, and called their name Adam.” The first command God gave them was, “Be fruitful, and multiply, and replenish the earth.” There is a difference of opinion as to what kind of a man this was. One class says this was a wicked man, like we are now. I humbly beg leave to differ on this point. Solomon says, Lo, this only have I found, that God hath made man upright, and they have sought out many inventions. God never corrupted this man. Never caused or influenced him to sin. The Bible says, And the earth was corrupt before God, and the earth was filled with violence, for that all flesh had corrupted his way on the earth. David says in the fifty-third Psalm, “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.” If they have altogether become filthy, then it is true they were not filthy at

first. They were upright at first, and became filthy afterwards. That is not all: they get worse all the time. 2 Tim. iii. 13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We now living have lived to see this fulfilled. Fewer and fewer are the flock that are reserved a remnant unto God, that have the understanding and strength given them to "contend earnestly for the faith once delivered unto the saints." This man God made had a command given him. God put this man and woman in the garden and said, "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 thou eatest thereof thou shalt surely die." Some contend there was no change in this man when he ate the forbidden fruit, he remained just like he was. It seems to me there is a lot of difference between a dead man and one not dead. This man was not deceived. He knew what he was doing, and what would befall him if he ate this fruit. Paul says, 1 Tim. ii. 14, "And Adam was not deceived; but the woman being deceived, was in the transgression." Some say God could not keep or prevent Adam from eating the fruit. This is hardly worth noticing, because it is so far from the truth, and so contrary to

the teaching of the Bible, and so God-dishonoring. Why not take the Arminian position at once, and say God made man a free moral agent, and put him in the garden and just left it to him whether he would eat the forbidden fruit or not? God could not? Well, well, does not that sound nice? Devils dance and satyrs shout for joy to hear such stuff, and to know that some good people claiming to be old line Baptists are deceived by such rot. Listen, little one, while I quote: "There is no power but of God: the powers that be are ordained of God." He speaks and it is done, commands and it stands fast; openeth and none shutteth, shutteth and none openeth. It would be a good thing for a great many to pass through the same experience that Nebuchadnezzar had. He first thought he was a great man, and said, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Now hear the king after God had shown him his (God's) power. He said, "And all the inhabitants of the earth are reputed as nothing: and he doeth 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?" It is a wonder if it is true that God could not prevent Adam from eating the forbidden fruit, that the king did not prevent God from driving him out. David says, Psalms viii. 3, 4, "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that

thou art mindful of him?" Everywhere, every way I look, everything I see, from the least living object to the greatest monster that ever lived, and then when I look up and see the heavens declaring the glory of God, and when I go back over my experience and realize how God has preserved my life and body, and given me such wonderful health and activity at the age of nearly eighty-one years, I am astonished at his power, and the glory of it. His protecting care, and the glory of that, I fall on my face, as it were, and am astonished at what I see and realize is true, and see his wondrous power manifested in all things, and yet we know so little of God and his holiness and greatness. It is written in Hebrews i. 3, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." Power to raise the dead, and could not prevent Adam transgressing? God never made a sinner. Paul says, "For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 19. Again, "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. There is not a shadow of a doubt about God having a purpose in Adam's transgression. This is also true, that it was best for us to be sinners. Paul says, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then

made free from sin, ye became the servants of righteousness."—Rom. vi. 17, 18.

Jesus was foreordained before the foundation of the world. Why would God prepare a Savior before he created the world and man if he did not have a wondrous purpose in the transgression of Adam? If we were not sinners, and deserved to be punished on account of our sinfulness, what would we be praising the Savior for? If you were not a sinner you never would have sung,

"Amazing grace, how sweet the sound,
That saved a wretch like me."

I am sometimes asked what I have done that my life has been so wonderfully preserved. I answer by quoting a part of a hymn that reads,

"Thy mercy, my God, is the theme of my song,
The joy of my heart, and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affections and bound my soul fast.

Without thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair;
But through thy free goodness my spirits revive,
And he that first made me still keeps me alive."

Yes, he that first made me still keeps me alive, and if I were not a sinner and needed mercy every hour, I never would have enjoyed singing this wonderful song, and many others; neither would you have ever enjoyed hearing a gospel discourse. Again, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Again, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Not to us, but "in us." You, little one, will be full of his glory,

"A fountain of gardens, a well of living waters, and streams from Lebanon." We have only the slightest conception of the wonders of that glory that shall be revealed in us. I had once a slight view and a little experience of this glory. Three of us were riding along on the way to an association, and as we sang I seemed to be several times as large as I am naturally, and cords in my being trembling with the glory of the song, and it was sweeter than the honey and the honey comb.

This sinful man, this depraved man, this ungodly man, this blood-thirsty, black, sin-defiled man, with his carnal mind, and his corrupt flesh that lusts against the Spirit, that is so prone to sin it takes the power of God manifest in his grace to keep him, and then evil thoughts and wicked desires are bubbling up all the time. Sin thundering against us, like the waves of the ocean that never cease, but come along one right after the other, dashing, thundering against the bank, and if it were not for our Rock, Jesus, who ever liveth to make intercession for us, for in that he hath suffered being tempted, the billows of sin would swallow us up and we would be carried away, but

"Thy free grace from the first to the last,
Hath won my affections and bound my soul fast."

The anchor holds. Let the storms come, let the winds of adversity blow, let the tempest rage, still the anchor holds my soul fast. But it gets so dark, the long weary nights are so cold, the days are so foggy, I sink so low, all hope seems to be gone; not a friend, not one to say a word of cheer to me.

For years I have been dead, dead to all joy and gladness of heart, not a sigh, not a view of the terrible surroundings, but not long ago He came once more and made me realize he would take care of me. What more could one want? But soon the darkness begins to gather, the doubts arise in my mind, and I say, "Oh that I knew where I might find him! that I might come even to his seat! I would order my case before him," etc. "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: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold." He knows where you are, what you do, and all will finally redound to his glory. "All things work together for good to them that love God, to them that are the called according to his purpose."

This man? Let us see what kind of a man he is without the grace of God to keep him. Paul says, "Their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." He is of all God's creation the only creature that goes out by the hundreds of thousands, and millions, to kill his own kind. "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: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Now the question is, How can such a terrible creature be saved? Did I say black? Yes, a thousand times, and more, I have felt I was black, and have seen my own blackness, but I say,

"Black, I to the Fountain fly,
Wash me, Savior, or I die."

I well remember when the time came I realized my sinfulness so keenly I wanted to try to pray, and when I went to get down where no one could see me all at once I saw very clearly that God was right there, pure and holy, and I was not fit to mention his name, and on I went. For a long time I went on and on, seeking a place to hide and call on God for mercy. I was sore afraid, like the men when "the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." That is what the gospel is for. Not to scare, but to relieve the fears of the people of God who have been shown their own filthiness. This is what it did for me: I had never heard an Old School Baptist preach when I was seeking a place to hide so I could beg for mercy. When I heard the first one, he preached Jesus, and told how he had borne our sins in his own body on the tree and put them

away by the sacrifice of himself. This man's vile body is to be changed and fashioned like unto the glorious body of the Savior. So Paul says, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The Savior will do all for his people that is necessary to prepare them for the home in the glorious home he has prepared for them, and he will not be disappointed in one single case. It doth not 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.

In hope of mercy,

I. R. GREATHOUSE.

Ed COUCH, Texas.

DEAR BRETHERN EDITORS:—Inclosed please find an article written by brother W. L. Edwards, of Castlewood, Va., which I feel would be of comfort to the household of faith. I have his consent to its publication, if it meets with your approval.

J. B. BOWDEN.

CASTLEWOOD, Virginia.

DEAR BROTHER:—I read your good article in the October number of the SIGNS, and it seemed so near in line with my own views I felt I must tell you something of how much I enjoyed your letter, and if you are condemned for the faith and doctrine so well lined out in this article I would not be far behind you in condemnation for believing it. I would love to say a few words

on this line in my awkward way of expression. Not with the least idea of bettering what you have so ably set forth, and feel I could not say much on this line of thought without getting on some ground that has been gone over again and again by much wiser writers than I am. The Savior says, If therefore the light that is in thee be darkness, how great is that darkness. Whether they ever had the true light I do not feel to say here. However, if they were children of God, they must be in natural darkness. It seems strange that some of our dear brethren appear to be under the impression that the Savior will not appear personally the second time on earth with his saints at the resurrection at the last day. I heard a man who claims to be an Old Primitive Baptist preacher say in the stand that he did not believe Christ was born of a natural woman, or ever walked personally here on earth, or ever would personally appear on earth, and that all punishment for sin was here in this time world, and no punishment after death. (He was not a Primitive Baptist, and was not a real good Arminian.) Therefore by his flat denial of the truth he denied the resurrection of Jesus as the firstfruits of the resurrection, and he might as well deny all of it. Not that I wish to take the liberty of thought and speech from him, or any one, or force him to look through my glasses, but I cannot see how any one believing such heresy could claim any relationship whatsoever to genuine Old Baptists. It is my heart's desire and hope that I never may call evil

good and good evil, nor put darkness for light and light for darkness, bitter for sweet and sweet for bitter. (Isaiah v. 20.) As you well said, from the days of the apostles the true church has believed that the same Jesus who was raised from the dead and ascended into heaven shall come in company with ten thousands of his saints. This is to my understanding plainly taught or demonstrated by Christ and all his apostles and the prophets and holy writers, both of the Old and New Testaments, and is the same faith that was handed down to the saints, and may we not ignore or depart from it. It was the same Savior who was born of the virgin Mary, therefore was both human and divine, holy and pure and without sin, made of a woman, made under the law, to redeem them that were under the law, and the same Jesus who was crucified on Calvary, and the same Jesus who appeared to his disciples and said, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." This was the same Jesus of whom it was said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus ye see which it taken up into heaven shall so come in like manner as ye have seen him go up into heaven. Paul says to the Philippians, For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. The Savior

says, It is expedient for you that I go away, for if I go not away the Comforter will not come unto you. There is a spiritual Comforter to God's people here, as I have often said, therefore the Savior showed his mission in the world when he died and shed his precious blood and arose again for their justification, the sum and substance and end of their hope of heaven and immortal glory, and appears to them as they journey along through this world of sin and sorrow. The Savior says, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. But when we speak of the personal appearing of the Savior, it is said, And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth (nonelect) mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Then I believe all will see him as he is, and I do not believe any of the posterity of Adam will fail to see him, or that he will be hidden behind the cloud from either the elect or nonelect, but that the nonelect will see the justice of their condemnation (as a matter of divine justice). John the revelator takes up this matter, and says, Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him. Therefore, I do not see that the Savior will be hidden behind the cloud from the view of any. Yes, they (the nonelect) shall call for the rocks to fall upon them to

hide them from the presence of the Lamb. Then shall this mortal put on immortality, and we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. At this time, as I see it, will be the resurrection of the dead, both of the just and the unjust. (These that go away are the unjust, or nonelect of Adam's race.) The children of the wicked one shall be cast into a lake of fire with all the mourning ones, but the righteous into life eternal. The nonelect, or angels of the devil, shall be cast into everlasting punishment, as it is said unto them, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. Then God's people, or children, will be gathered home. Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt. And they that be wise (the five virgins) shall shine as the brightness of the firmament. Then shall be no more clouds of darkness and despair that so often hinder us while we journey here in this life of flesh, yea, the mountains of sin which so often stand between Jesus and his people are destroyed, and for their transgressions, his loving smiles are hid behind the cloud. No doubt but what the testimony of Daniel bore reference to the Jews, and the crucifixion and the resurrection of our Savior, also I understand it sets forth the second personal coming of our Lord Jesus to gather his purchased bride home. Then they all shall be like

Jesus, clothed with immortality and glory, and shall ever be with him, then death is swallowed up in victory. Some seem to make it a question, With what body do the children appear when they appear in eternal glory? But let us not worry about that, if we could view the glorious body of Jesus we could come very close to the body of all his people. (Yea, it doth not yet appear what we shall be, but we shall see him as he is and be like him.)

I am not going to tell you that I have given you the true meaning of the Scriptures, because it is saying too much for poor puny man, but I do say I have told you what I see and believe the Scriptures mean to me. It is a fearful thing to wrest the Scriptures from their true meaning. I hope you will try what I have written by the searchlight of truth, and that which it condemns throw away to the charge of the imperfection of the writer, where it belongs if it is not right.

My dear old brother, you, as well as myself, are getting old and we soon must pass away and lay our armor by, and if the Lord so directs our mantle may it fall upon some one else, if it be God's will, to carry out what you have been writing and setting forth these many years. It is my desire, if it be God's will, that you may have a glorious sunset, and that your last days may be your best days and be so crowned that when your change comes you can say with Paul, I have fought a good fight, I have kept the faith, I have finished my course, hence there is a crown,

not only for you, but for all the Lord's people in Christ.

When it goes well with you remember me at the throne of grace.

Saved by grace, if saved at all,
W. L. EDWARDS.

LONDON, Ontario.

DEAR KINDRED IN CHRIST:—I saw in the SIGNS a notice of the death of dear Elder McClanahan, whom I loved much, though we were strangers in the flesh. These are letters he sent me, which you can publish in the SIGNS in memory of him if you feel to do so.

Lovingly,

(MRS.) JOHN SINCLAIR.

Poca, W. Va., June, 1932.

MRS. JOHN SINCLAIR—ESTEEMED SISTER IN THE LORD:—I will try to answer your much appreciated letter. I am a poor scribe, and for that reason often dread to write, yet it is my only way of conversing with those beloved ones who live far away from me in distance, but near in the Spirit, and such I feel will cast the mantle of charity over my imperfections. If we be the children of God, we were comprehended in his foreknowledge from all eternity, and the object of his love. Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. God was not frustrated in the fall of his chosen ones of Adam, for he had prepared the remedy before the fall. They were banished in Adam, but not expelled out of Christ. They became sinners by transgression, in Adam, he being their natural repre-

representative head, and when Adam to eat of the fruit was inclined it answered the end Jehovah designed. No purpose of wisdom was altered thereby, but it was all for the lifting of Jesus on high. So there was not any mischance in Adam's eating the forbidden fruit. While it brought sin and death into the world, and the penalty annexed to this violation of God's law given to Adam and Eve in the garden of Eden was death, for the soul that sins shall die. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. To my mind, the living, moving man became a living soul when the breath of life was blown into his nostrils by his Creator, and he was formed from the dust of the ground, for dust thou art and unto dust thou shalt return. Adam was a lifeless lump of clay until the breath (natural) of life was breathed into his nostrils, then he became a living soul. No doubt but this was a corporeal death pronounced upon Adam and his posterity. But he was a figure of him that was to come, the second man Adam, the Lord from heaven, a quickening Spirit, the representative head of the elect family. Now I have before me the two representative heads, the first Adam of the earth earthy, and natural, the second Adam the Lord from heaven, a quickening Spirit. The first Adam sank his posterity in sin, death and degradation, without knowledge of being dead in trespasses and in sin, blind to the way, dumb to the sound of the gospel and ignorant of God's righteousness. Oh what a deplorable condition we poor

sinners were plunged into by the disobedience of one man, Father Adam, our natural head, but thanks be to our heavenly Father, the remedy lay behind all this trouble, as the ram behind Abraham caught in the thicket was offered in the place of Isaac, and Isaac, a figure of the church, was set free by the ram being offered in his room and stead. So Jesus, the antitype, offered himself without spot to God, and God the Father accepted the offering and proved it to a demonstration by raising him from the dead. With this one offering he (Jesus) hath forever perfected them that were sanctified, set apart, to this end by God the Father, preserved in Jesus Christ and called in time with an holy calling.

From your old brother in hope of mercy,

J. W. McCLANAHAN.

PSALMS CXIX. 23, 24.

"TEACH me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

My sister in a precious hope of life eternal through the atoning blood of Jesus Christ, this beautiful day, the 25th of June, 1932, I feel impressed to answer your much appreciated letter, which came to me laden with comforting words that were to me good news from a far country, and as we are strangers in the flesh, while reading your good letter I felt within my heart to say, No, we are not strangers, we are akin, near and dearly related in the Spirit, heirs of God and joint-heirs with his darling Son, to that inheritance re-

served in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Often when we feel lonely and much cast down by the dark clouds of fear, and doubts hanging over us, we are made to cry out in the language of David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." While we are aware of the fact that God is the heart-searcher and reigu-trier of all his subjects, and in these seasons of fear and doubts we carefully retrace what we had really thought and really felt to be an experience of grace, the love of God shed abroad in the heart, but now thou hast hid thy face and I am troubled. We pick up our Bible to hunt for something written for our learning, that our spiritual strength be renewed, and we hear him saying to his disciples on the boistrous sea, Be not afraid, it is I; and again, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Have we not often felt to fear and tremble at the thought of being poor deluded mortals, that we were deceived, and had deceived those who had the utmost confidence in us as being the Lord's people? My dear sister, I have never had the least shadow of a doubt but what the old order of Baptists were the followers of Jesus Christ and his apostles in the faith, doctrine and practice, but very often the question with me, Am I one of his redeemed, or am I not? often causes me to say,

Search me, O God, and know my heart.

Yours in tribulation,

J. W. McCLANAHAN.

Poca, West Virginia.

DEAR SISTER:—I see that brother Ruston is your pastor. He is a wonderful, loving brother, and God has blessed him with a gift to edify the church, which is the body of Christ. I have heard him preach several times. I love him for the truth's sake. We have four young preachers in our association who I think are going to be able ministers. Three of them are very able and promising at present. I hope they may continue steadfast in the apostolic doctrine. I often warn them of the many snares and traps set by the enemies of truth to get the young shipwrecked. For twenty years I have been the Moderator of the Pocatatico Association. Twice my face had to be set as a flint against errors brought in to trouble us by false brethren. I am now old and feeble and will soon lay my armor by. God alone is the builder of the city and the keeper of it.

Give my love to brother Ruston and the faithful in Christ Jesus. If you have a mind to write me at any time do so, for I get very lonely at times and love to get a word of comfort from the dear saints scattered abroad.

Yours in fellowship,

J. W. McCLANAHAN.

HERMLEIGH, Texas, Nov. 9, 1933.

DEAR EDITORS:—I am sending three dollars, two dollars to pay for the re-

newal of the dear **SIGNS OF THE TIMES** for another year, and one dollar to use as you think best. I wish I could send more, but, like so many others, I am not able. I would love to give you enough to have you send it to all those who are not able to pay for it, especially those who, like myself, are cut off from the blessed privilege of hearing preaching. The dear old **SIGNS** is all the preaching I ever get, and I surely look for its coming like I used to look for meeting time at old Pleasant Valley Church, and when it comes I can hardly do any work until I read it through. Only those situated like I am know how much we poor old cast-offs enjoy getting such dear gospel messages as the **SIGNS** brings to us. I enjoy all the good editorials and all the letters from the dear correspondents. I trust the Lord may see fit to spare all of you editors to continue to write for the **SIGNS**, and that he may put it into the hearts of all who are able to send what they can to help you bear your expenses, and I hope the **SIGNS OF THE TIMES** may continue to go out and feed the poor, little, starving ones who never have the privilege of hearing the gospel preached. I soon will be seventy-six years of age, and I hope to be able to see to read and can pay for our dear paper as long as I live. I have been reading it for more than thirty years and it gets dearer to me all the time. Hoping that God may bless you all in your labors of love and hardships, I will now close.

(MRS.) M. E. WILLIAMS.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with Little Creek Church, in Delmar, Sussex County, Delaware, to the several churches and meetings with which we correspond, sends love in the Lord.

BELOVED BRETHREN IN HOPE:—We feel it a blessed privilege to address you as brethren in the Lord, and we feel to thank God for the blessed privilege of having the evidence of such spiritual emotions as have prevailed throughout this meeting. We are pleased to have your messengers with us and to receive your correspondence. The ministering brethren have come to us laden with the rich things of the kingdom, breaking to us the bread of life that cometh down from heaven. Our meeting was well attended, and peace and harmony prevailed.

Our next session is appointed to be held with the Snow Hill Church, Snow Hill, Maryland, beginning on Wednesday before the fourth Sunday in October, 1934, at which time and place we hope to meet your messengers and receive your correspondence again. Until then farewell.

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

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

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1933.

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JOB XL. 4.*"Behold, I am vile."*

It is a very easy thing to repeat the above sentence, and many do so without the least feeling or understanding of its meaning, or how deeply experienced is the soul who, as Job, is in the presence of his God, and passing under his afflicting hand. Many sing, "Vile and full of sin I am, thou art full of truth and grace," and say, Have mercy upon us miserable sinners. It is easy to say, but saying it with the lip and feeling it in the heart are two very different things. To say it with the lip only, is deceitful, it is like a man who is rich, and in need of nothing, dressing in rags as a beggar, when he is no beggar, but a deceiver, and such a deceiver that any honest citizen would wish to expose and drive from his door. Such in their

nicely worded prayers may deceive man, but they cannot deceive God. To such, unless grace prevent, God will say, "I never knew you," but His own afflicted people, who hate sin, yet groan under the body of this death. God will own, as he did his servant Job. God has the right to do as he will with his own. They are spoken of as an afflicted and poor people and there is no way that they can lose their birthright. Esau might, but they cannot, for God has ordained it so, and "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Many of God's dear people, who have tasted that the Lord is gracious, have not been led very deeply into a knowledge of their own depravity, others are led more deeply, and most of those who are so led are apt to write bitter things against themselves. Job had to pass through much trial and affliction before he knew himself to be vile. Years ago we thought none could be so vile as we, our eyes had been turned within and we thought we knew ourselves. Job thought he knew himself, but when he saw God he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The afflicting hand of God had accomplished its purpose when Job was brought to this confession. There are some of us who loathe ourselves, in other words, are sick of self, and while we are kept from acting out our nature, as some others may be left to do, yet while we, as whited sepulchres, look good and beautiful unto men, before

God, before him with whom we have to do, what is our course and conduct? If one might speak for others, when, as Job, we are brought before our God, our only cry is, "Behold, I am vile." One word from him and we know what the woman meant when she said, "Come, see a man, which told me all things that ever I did." It was from this spot that Job could pray for the men whom he had been calling miserable comforters, and when we are humbled in the dust, and feel that we are vile before God, we can love our enemies, bless them that curse us, do good to them that hate us and pray for them which despitefully use us and persecute us. It is from this spot the truly humbled soul can have sympathy for the weak, and if a man be overtaken in a fault they can restore such an one, considering themselves lest they also be tempted, and they know with Paul, that if a man think himself to be something when he is nothing he deceiveth himself. Job is a type of the Lord's people, and he had to prove, as they do, and as Habakkuk said, "His soul which is lifted up is not upright in him," and with David he could say, "Before I was afflicted I went astray; but now have I kept thy word." When the ark of God was taken into the temple of Dagon, Dagon had to fall before it, and when God designs to dwell in man, he will bring down every high look and that soul will feel to be empty of good and full of ill, a lifeless lump of loathsome sin, without the power to do or will. When God is in his holy temple, all the earth must keep

silence before him. It is here that one knows and feels that he justly deserves wrath, and can cry, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." As we believe many can enter with us into the feeling of humiliation and nothingness that was Job's in the presence of God, we would declare that it was in God's presence, when God spoke to him, that Job said, "Behold, I am vile," and it is in the presence of God, under his all-seeing eye, that you cry that you are vile. Jeremiah tells us in chapter thirty-one, verses eighteen and nineteen, "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned. I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." So after he was turned he repented, and after being instructed he smote upon his thigh and was ashamed and confounded. False religion looks for dead sinners to repent, but God turns his children from dumb idols to serve the living God, and Jesus came to give repentance to Israel and the remission of sins. It is because repentance is already given to you that you cry, "Behold, I am vile," and you have no confidence in yourself, but in God who raises the dead. The Holy Spirit will

bring judgment unto victory and the Lord's Christ will become more and more precious to your needy soul. You will count the afflictions of the Lord's people more than all the treasures of Egypt, and will want a "Thus saith the Lord" more than the words of all flesh. This humbling under God's afflicting hand, which God will bring about in his own way, for his own glory, will cause you to desire to walk before men as before God. "Redeeming the time, because the days are evil." You will see God in the trial, even though it be brought by a messenger of Satan, for "Whatever cross lies at thy door, it cometh from the Lord." "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." It is under affliction that the hidden evil of the heart is exposed. We rebel, like Ephraim unaccustomed to the yoke, our pride is laid low, our plans are spoiled and we also find it hard to kick against the pricks. Job did not like his friends joining hands with Satan to try and prove that he was a hypocrite, the very thing that Satan declared him to be before God. Job was proven not to be what Satan said he was, for Satan is a liar, and always was, and always will be proven to be. A person that has no trial has no temptation, but those deeply tried are greatly tempted. Peter wrote to such when he said, "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." Deliverance is always in proportion to the trial, and Paul tells us, "Where sin abounded, grace did much more abound," and that "all things work together for good to them that love God, to them who are the called according to his purpose." Under the trial the soul is humbled, the proud heart laid low, the rebellious spirit made manifest, and all for the lifting of Jesus on high. What would we know of amazing grace unless we were shown the hidden evils of our hearts, and how could grace abound to us unless sin had become exceeding sinful? The wages of sin is death, and the soul cannot serve sin and God too, therefore there must be a dying unto sin if there is a living unto God. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." One who truly cries, "Behold, I am vile," is at the place where he is killed to sin and alive unto God, alive to his presence, and alive to those exercises and longings for Christ Jesus. His walk is not then after the flesh, but after the Spirit, his affections are set upon things above, and his faith is not what he can do, but in what Christ has done. Thus the obedience mentioned above is the obedience of faith, for no other obedience will be well-pleasing unto God. This vileness will never be done away with while we are in this mortal life. It is there to remind us of the sufferings of Christ, that he suffered in the flesh and that he died on the

cross, further, that he laid in the grave, for "He made his grave with the wicked, and with the rich in his death." While here in this life we can say by faith, "Look not upon me, because I am black, because the sun hath looked upon me." This is the incorruptible seed in us, our bodies are corruptible, but because Jesus rose from the dead and became the firstfruits, so all his followers must, and though our cry is, "Behold, I am vile," yet when the Lord himself shall come from heaven he will change our vile body and fashion it like unto his glorious body. Then we shall be with his likeness satisfied. While we are here his body is broken because of sin, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." If our vileness here shall, through the operation of the Spirit, cause sorrow of heart, a godly sorrow, and the triumphant grace of God be reigning over us, we shall show forth the praise of him who has called us out of darkness and we shall put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of our mind, and we shall put on the new man (which Peter calls the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit) which after God is created in righteousness and true holiness.

In conclusion, they who are brought into God's presence and hear his voice, and through his afflicting hand cry, "Behold, I am vile," will, as a result of

God's work, lay their mouth in the dust, and they will be then possessed of a meek and quiet spirit, which in the sight of God is of great price.

G. R.

E B E N E Z E R .

(I SAMUEL 4TH AND 7TH CHAPTERS.)

"The stone of help." "Hitherto hath the Lord helped us."

What a monument of Mercy is this! In the place where Israel had met defeat at the hands of the Philistines more than twenty years before, there the Lord wondrously came to their help and made the enemy flee before them. At Ebenezer previously, the Israelites had trusted in the ark of God instead of in the God of the ark, and they had failed: the ark had been taken from them by the enemy and for seven months the oracle had abode in a strange land. The presence of this ark, however, among a people for whom it was not intended, was a continual plague to them. Hence, they would be rid of it. They sent it home. It came to Kirjath-jearim, "city of woods," and there in obscurity it dwelt until years later when King David had it brought first to the home of Obed-edom and thence to his own city. In the meantime, before David was yet discovered to Israel, and even before Saul had been made king, while Samuel was judge and prophet, all Israel lamented because they were under the fear of the Philistines. Samuel was God's mouth to His people to command them to put away their false religion and turn whole-heartedly to the Lord their God. His words to them searched their

hearts, repentance was wrought in them, they put away from them their idols. Samuel offered a burnt-offering to the Lord, of a sucking lamb and interceded before God for Israel. What a fore-view is this of Christ our High Priest, who, upon the basis of his having offered himself as a Lamb without spot to God for his people's reconciliation unto God, makes intercession for his elect before the throne of God! God heard Samuel. Out of His heaven, the Lord thundered upon the Philistines and they fled. Not one blow in their own defense did Israel strike. The Lord fought for them and gave them the victory. Thereupon, Samuel took a stone and set it up between Mizpeh, meaning "watch-tower," and Shen, which means "cliff." Ebenezer, the spot where previously Israel had been humiliated in defeat, was now become the place of victory by reason of the power of God revealed in their behalf. In the place where it seemed God had cast them off from being his people, there he reclaimed them and owned them his. In the beginning of Hosea's prophecy, he was told to take unto himself a "wife of whoredoms." She bore him a son and a daughter. The name of the son was Lo-ammi, meaning "they are not my people," the name of the daughter was Lo-ruhamah, meaning "without mercy." In these types, it was shown to Israel that because of their transgressions against the law of their God, the nation being corrupted through idolatry, they should later find themselves as a nation without mercy and cast off from their pos-

sessions as apparently being no people. Yet, despite all this chastisement of the Lord to be visited upon them, he would not forget the covenant made with their fathers. The last days should hold for them deliverance from their estrangement and dispersion. The children of Judah and of Israel should be gathered together and should appoint themselves one head. In the very same place where they had not found mercy and where it had been said to them, "Ye are not my people," there it shall be said to them, "Ye are the sons of the living God." So their Ebenezer shall be reared, their stone of help set up, at the coming to them of the Messiah-Savior in the place where centuries before they lost their land and were scattered abroad among the nations. On the same Mount of Olives where at his first appearing He spent nights in prayer, there where he agonized burdened with his people's sins, there where at the gate Judas' kiss betrayed him into the hands of men come out with staves and torches as though hunting some ordinary criminal: there will he yet show himself in power and great glory taking vengeance on them that know not God and to deliver his Israel from the power of antichrist. The yet unfulfilled prophecy of Zechariah, fourteenth chapter, guarantees this. There we are told that the time will be when all nations shall be gathered against Jerusalem to battle, that the city shall be taken: half of its people going forth into captivity, the residue remaining in the city. Israel will at that time touch the lowest

depths ever reached in all their centuries of persecution and trial. In their darkest hour, the Lord will appear and fight against those nations embattling Jerusalem. In that day, His feet shall stand upon the earth. Yet how very different from that time of His rejection when He first stood there! The exact place where He shall stand is not left to guessing. There on the Mount of Olives which is before Jerusalem on the east, there where in agony of soul he knelt before, there will he stand to bring deliverance to Israel hard beset by the forces of the "man of sin." At the standing there of their "Stone of Help," the Mount of Olives shall divide: half of the mountain shall remove toward the north and half of it toward the south, a very great valley shall be there into which they of the city shall flee. "The Lord my God shall come, and all the saints with thee." Great will be the victory for Israel, dreadful will be the visitation of divine wrath and judgment upon their enemies. Then shall the Lord be King over all the earth: in that day shall there be one Lord, and His Name one. (Zech. xiv. 9.)

Now go back and read the fourth and seventh chapters of first Samuel in the light of Israel's dispersion at the fall of Jerusalem in 70 A. D., and in the light of their future victory at Jerusalem when their Ebenezer shall appear, and see how clearly type fits antitype: that where the Savior suffered alone in agony in the days of his rejection, there will he show himself in glory, not alone, but accompanied by all his saints, to

take vengeance on them that know not God and who have pleasure in unrighteousness. Where Israel had met defeat at the hands of the Philistines, there they later were given victory when the Lord thundered from heaven upon the enemy. Where Israel in the year 70 A. D. were overcome and scattered everywhere by the army of Rome, there shall they yet have their inheritance restored to go no more out and witness with rejoicing and praise to God the utter overthrow of their enemies.

How often in the experience of the Lord's people it is true, that where we have suffered the most pain and the most grievous humblings on account of the idolatries of our nature, there the Lord, the Spirit, seals to us proof that he is the stone of our help, that he is ours and we are his; that whereas for a moment he hid his face from us so that we had concluded we were not his and that we lacked the mark of his children, there he gathers with lovingkindness and tender mercies, saying to our soul, I am thy salvation. Though he allures his people and brings them into the wilderness, yet gives he them their vineyards from thence and makes unto them the valley of their Achor a door of hope. These things, which seem at the time to be against his chosen, are turned into a testimony for them.

Thus we come to the end of another volume of the SIGNS. The Lord has been our Help. He is our Ebenezer. The year has not been without its mistakes and misgivings, yet has he not been unmindful of us and has supplied

the sinews for our labor, the necessary sustenance for our souls. Of a truth, "Hitherto hath the Lord helped us." Between this place where now we stand watching and waiting, pictured forth by Mizpeh, and the heights of glory toward which our faith aspires and unto which our hope draws us, foreshadowed by the cliff of Shen, stands our Ebenezer of witness that the Lord is a present help. So for the year 1933, farewell.

H. H. L.

CLOSE OF VOLUME 101.

WITH this issue the SIGNS OF THE TIMES completes one hundred and one years of contending for the faith once delivered unto the saints; and we hope it may be the Lord's will for it to still go on contending for that same faith in the years to come. The past few years have indeed been trying ones. Many of our best writers have been called from their labors in this life to their heavenly reward, and we have also lost many subscribers either through death or because of the depression, but the Lord has sustained the publication thus far, and if he has future use for it he is able to still sustain it; its future is in his hand, and he will do with it as he sees fit. May his will, not ours, be done.

Many of our subscribers write us to discontinue sending the paper to them because they say they cannot afford to pay for it, but that they receive much comfort from it and dislike very much to give it up. When one stops to consider that he is only saving a little more

than one-half a cent a day by doing without the paper it seems as though he might get better results by economizing on some of his other expenses, but of course that is a matter for each one to decide for himself.

It is customary at this time of the year to give our readers a brief account of the financial condition of the SIGNS, but this year we hardly know what to tell you. While our receipts may have fallen a little short of last year, still we think the outlook for the coming year is a little brighter, especially if our friends will do what they can towards getting new subscribers for us, and will do what they can towards keeping their own subscriptions paid up, and we earnestly request you, one and all, to do what you can, and thus help us keep the old SIGNS going for the comfort of many who have no church privileges and no way of hearing gospel preaching.

In closing, we wish to thank all who have in any way assisted the SIGNS during the past years. We have much appreciated your help, whether it has been financial, your good letters for publication or your kind words of encouragement. We also desire to thank our editors for the interest they have manifested in the paper and for their good editorials during the year, and we hope the Lord may be their help and guide in the years to come.

Again thanking you all, and praying that God's blessing may rest upon all of us, we now say, Farewell for the year 1933.

J. E. B. & Co.

CIRCULAR LETTERS.

(Written by Brother W. J. Holloway)

The Salisbury Old School Baptist Association, convened with the Little Creek Old School Baptist Church, at Delmar, Delaware, October 18th, 1933, sendeth greetings and love to the churches of which she is composed, and to the several churches, meetings and associations with which she corresponds.

BELOVED BRETHERN:—We address you this annual Circular Letter not only to conform to established custom, but more especially to attempt to convey to you our abiding love and fellowship for all of God's elect. We realize that we are permitted to do this only by the grace of a merciful God. It is a blessed privilege to testify before the Lord's people of the hope that lies within us. If our testimony meets with the sympathy and approval of those who know and love the truth, we believe that His word is in our heart, and that he not only opens our lips so that our mouths show forth his praises, but that he also prepares the heart of the hearer to receive and understand his word. Blessed are they to whom the Father hath revealed his word, for then they have experienced the saving grace of Christ the Savior, the Son and Word of the living God.

The apostles frequently exhorted the elect of God to unity and love. Paul and Timotheus addressed their appeal "to all the saints in Christ Jesus" at a particular place to "stand fast in one

spirit, with one mind," (Phil. i. 27), "being of one accord, of one mind."—Phil. ii. 2. Again, in their epistle "unto the church of God" at Corinth "with all the saints which are in all Achaia," they exhort these "brethren" to "be perfect, be of good comfort, be of one mind, live in peace."—2 Cor. xiii. 11. Peter writes to "strangers," "elect according to the foreknowledge of God the Father," and urges them to be "all of one mind, having compassion one of another; love as brethren."—1 Peter iii. 8. Likewise, we in this Association appeal to all who read this letter, even though strangers to us in a temporal sense, if ye have a hope of salvation through Christ Jesus, to be of one mind.

How can persons who are not acquainted with one another, dwelling in widely separated regions, living under many different conditions, be of one mind? and what manner of mind is this? Here the power of the living God is manifest. The great unifying force in all creation is the will, the mind of the Creator, by whom all things were made, who doeth all things after the counsel of his own will, and there is none to say unto him nay, or to ask, What doest thou? Christ is head over all things to the church, which is his body; many members, but one body. Just as the mind of the body of man is in the head, so is the mind of the church of God in the Head, which is Christ. We can be of one mind only in Jesus. His Spirit shed abroad in the hearts of his chosen people causes the same mind to be in

them which was also in him. This Spirit is everlasting, the same yesterday, to-day and forever. With God there is no variableness, neither shadow of turning. None come to him except he draw them. He draws all in the same manner, all are subjects of the same love, the same grace. All being dead in trespasses and sins, they are all alike, all subject to the same condemnation. When quickened into a new life, they join with one accord in giving praise to that Power which hath redeemed them from the second death. A new song is put into their mouths, a song of praise to the one Redeemer, the only power given in heaven or in earth whereby men must be saved. May you, brethren, saints of God, elect according to His grace, "stand fast in one spirit, with one mind, striving together for the faith of the gospel," "for it is God which worketh in you both to will and to do of his good pleasure."

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

NOTICE.

As usual, there will be **DONATION DAY** at **THE PRIMITIVE BAPTIST HOME** in Salisbury, Maryland. This year, December 14th 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, Treasurer, 151 Coeyman Avenue, Nutley, New Jersey. All are aware of the stringency of the times, and I hope those who are able will support this worthy cause.

R. LESTER DODSON.

MARRIAGES.

By Elder J. T. Rowe, September 19th, 1933, at his residence, Baltimore, Maryland, J. Willard Toadvine and Irene E. Laws, both of Salisbury, Maryland.

OBITUARY NOTICES.

BROTHER HENRY ELMENDORF, for thirty years a member of the Olive and Hurley Church, at Shokan, New York, departed this life October 31st, 1933, at his late residence, in Shokan, N. Y., after being stricken with apoplexy a few days before, and never regaining consciousness. The funeral services were held at his late home on Friday following his demise, the writer officiating. The interment was in the Lenox Cemetery, near Shokan. His immediate surviving relatives are his widow, a daughter, Mrs. Lottie Arnold, of Syracuse, N. Y., two sons, Burr and Earl, of Shokan, N. Y., a daughter having died two years ago. Brother Elmendorf was born November 6th, 1855, and was therefore almost seventy-eight years old at the time of his death. He had spent all his long and useful life in the vicinity of Shokan, attending the district school in his neighborhood and applying himself assiduously to whatever tasks or duties lay before him. He was a successful farmer, and during the latter part of his active career conducted a general store at Shokan, doing a large and thriving business, and winning many friends by his amiable manner and accommodating ways, and his interest in the affairs of his community. In 1878 he married Miss Sarah Coons, who survives, as stated, and she proved a devoted, faithful and efficient helpmeet, and tenderly cared for him when the infirmities of age came upon him, as rheumatism and a weak heart confined him to his home much of the time for a few years previous to his death. He was baptized in the year 1896, by the late Elder John D. Hubbell, and took an active part in church affairs. He lived near the meetinghouse, and his home was always open to the brethren and the friends of the Old School Baptist Church, his unassuming hospitality and cordial greeting impressing all who came in contact with him. His children and his wife did all that could be done, with the aid of medical skill, to minister to his temporal needs, and he will be much missed.

ALSO,

STEPHEN ABRAM MANN, of Sidney, N. Y., died at Binghamton, N. Y., Tuesday, November 14th, 1933, at the age of eighty years, death being largely due to the infirmities of advancing years. He is survived by his wife, sister Eliza Mann, and three children, Mrs. Nellie Young, of Sidney, N. Y., George Mann and Mrs. Emma Milks, of Binghamton, N. Y., also eight grandchildren and three great-grandchildren. Stephen A. Mann was born in the year 1854, in the town of Andes, and much of his life was spent in that vicinity. In 1877 he was married, and for many years resided near Union Grove, N. Y., his wife uniting with the Middletown and Andes Old School Baptist Church at that place. In later life he moved to Rockdale, where he and his faithful and competent helpmeet conducted a farm until his declining health

made it inadvisable to follow that occupation any longer, and they removed to Sidney, N. Y. The subject of this article was an industrious, capable, hard-working man of many estimable qualities and was indeed highly respected. He had those rugged qualities of character which enable one to face the problems of life with hope undaunted and faith unshaken, alike in prosperity and adversity. He was widely known and will be much missed. His widow will be lonely indeed, and to her much sympathy is extended. The writer officiated at the funeral.

ARNOLD H. BELLOWS.

MRS. JOSEPHINE B. WOOD, of Slate Hill, N. Y., departed this life October 21st, 1933, after an illness of many weeks. She was nearly eighty-seven years of age. We have taken the following information from the Brookfield Church records regarding her church affiliations: "Saturday, October 5th, 1878, The church met and found in union. Josephine, wife of Charles D. Wood, came before the church and expressed her desire to be baptized (having related a satisfactory experience at a former meeting). Sunday, 6th, After meeting the church received Josephine Wood as a candidate for baptism, which ordinance was forthwith administered by brother Benedict." This evidently referred to Elder William L. Benedict. We also quote from the MIDDLETOWN TIMES HERALD of October 23rd, 1933, other data concerning sister Wood, as follows: "Mrs. Josephine Brownell Wood, widow of Charles D. Wood, and last member of the once flourishing Slate Hill Old School Baptist Church, died Saturday. Mrs. Wood was not only the last, but probably the most devoted member of the congregation in the last half century. Years ago she assumed the burdens of caretaker and she became gradually a personification of the institution that was quaint in both architectural and its spiritual phases. A daughter of Jacob and Margarette Brownell, she came from Binghamton to be married to Mr. Wood in the church of his faith more than fifty years ago. In that church also her funeral will be held, the first funeral there for many years, and possibly the last. She will be buried beside her husband and children in Pine Hill cemetery. Mr. Wood died in 1904 and devoted neighbors and Old School Baptist friends from near and far supplied the lack of close relatives since her daughter's death several years ago. Mrs. Wood leaves a brother, Delance Brownell, of Binghamton; three nieces, Mrs. Maud Seawson, Mrs. Ella Richardson and Mrs. Lena Patriek, all of Binghamton, and a nephew, Frank Brownell, of Virginia."

The funeral was held in the Brookfield meetinghouse at Slate Hill, N. Y., on Tuesday, October 24th, at 1:00 o'clock in the afternoon, where, notwithstanding the fact that it was a most disagreeably rainy day, more than sixty people (including her brother from Binghamton) were gathered to

pay their last respects to the departed. The writer read one of her favorite hymns, "Rock of Ages," in introducing the service, followed by prayer and the reading of the forty-sixth Psalm. In his comments upon this Psalm he endeavored to emphasize the thought that "God is the refuge of his saints." Hymn 1052, Beebe's collection, "Jesus, Lover of my Soul," was used in closing the service in the meetinghouse, following which was the interment. Sister Wood will be well remembered by those who have attended the Annual Meetings held at Slate Hill for many years, as well as older brethren, for she was a member of the church for over fifty-five years and was truly faithful and devoted to the cause of Christ.

In conclusion, we would like to thank the different friends for their many acts of kindness to our sister during the last years of her life.

R. L. D.

ANDREW G. HUTCHISON, a lover of the doctrine of God our Savior and of those who believe and preach it, departed this earthly life at his home at Herndon, Virginia, January 19th, 1933. He was born April 3rd, 1855. His father was George Hutchison. His mother was sister Courtney Hutchison, who was a member of the Mt. Zion Old School Baptist Church, and had been baptized by Elder R. C. Leachman. He married Miss Lucy Presgraves June 7th, 1893, who survives him. Funeral services were held at his home, and he was buried in the cemetery at Herndon, Virginia. One of his favorite chapters in the Bible was the ninth chapter of Romans, which the writer of this notice used at the funeral. The doctrine of God's sovereign choice of his people in Christ before the foundation of the world was a great comfort to him. Election, though repugnant to the carnal mind, is honey and oil out of the rock to those that are saved. While Mr. Hutchison never united with the church, he loved to attend upon the meetings, and rejoiced in the declaration of the gospel by the servants of God. He had been for some years a school-teacher, had been engaged in merchantile business and always took an active part in the affairs of the community where he lived. All who knew him respected him. He was not afraid to affirm what he believed to be the truth, either in politics or in religion, two subjects in which he was more vitally interested than in anything else. We miss him in our meetings, as we do many others whom the Lord has called home in recent years. His wife and companion has our deepest sympathy. May she be comforted of the Lord. As we stand upon the shores of time bidding farewell to those going from us into the better country, we are reminded that time is fleeting and that man here on earth passes his life in the midst of a vain show. May the Lord direct in his unerring wisdom all the steps of his pilgrim children and safely conduct them into their inheritance in glory.

H. H. L.

DEACON OLIVER R. KUGLER, our beloved brother in Christ, died at his home, in Frenchtown, N. J., May 24th, 1933, aged sixty-nine years. Brother Kugler had been in failing health several years prior to his death, but confined to his bed about ten days before the end came. He was the son of Wilson and Eliza Kugler, born and reared near Frenchtown, N. J. He united with the Kingwood Church, of Locktown, N. J., in April, 1894, was baptized by the late Balas Bundy. Directly after the death of brother Kugler's father, who was a deacon of the Kingwood Church, he was chosen to that office, which he filled well. In 1886 he was married to Miss Caroline Huff, who, together with two daughters and two grandsons, survives him. He is also survived by one sister, Mrs. Caroline Bellis. Brother Kugler's delight was in the church and its ordinances. Firm in the doctrine of salvation by grace, and in all of my acquaintance I have never known a man better indoctrinated. His spiritual insight was really wonderful and argumentative powers not surpassed, and seldom equaled. The love and confidence between him and the writer was like unto that of David and Jonathan. No one loved him more. Had known him more than thirty-five years and there was never a thought, except of the very best of each other. His home, with all its pleasant surroundings, is desolate without him, his widow and children so express themselves. The place he filled in the church is not likely ever to be filled.

The funeral service was held from his home, conducted by the writer, and was largely attended and the interment took place in the family plot in the Frenchtown cemetery. May the Lord help us to bear our great loss.

His pastor,

H. C. KER.

ALSO,

CALDWELL J. MORRIS, our dear brother, died at his home, near Delmar, Delaware, August 7th, 1933, aged eighty-one years. Brother Morris suffered a stroke three years or more prior to his death and was a confirmed invalid afterward until the end came which relieved him of all suffering. In 1880 he was baptized in the fellowship of the Little Creek Church, Delaware, by the late Elder E. Rittenhouse, and ever lived consistent with his profession. He was a firm believer in the Old School Baptist doctrine, and had neither time nor patience for anything else. He once taught singing lessons and was a great help to the church in its singing, as he possessed a good voice. He was Clerk of the church for a number of years, and it was his delight to be present at all services as long as he was able. June 27th, 1901, he married Miss Edith Olephant, and to them seven children were born, five boys and two girls. The widow and the children survive him, together with one daughter by a former marriage. We all miss brother Morris very much, but have the blessed assurance that he is at rest, having received the

crown of righteousness which awaits all who love the appearing of our Lord.

The funeral service was conducted by the writer in the Old Baptist meetinghouse in Delmar, Delaware, and was largely attended. The interment took place in the family plot in Smith's Mills graveyard, a few miles from Delmar, and where he was baptized. May the family have strength as their day.

His pastor,

H. C. KER.

ALSO,

OUR very dear sister in the Lord, **CORDELIA SIRMAN**, passed from this life into the beyond, at her home in Snow Hill, Maryland, September 18th, 1933, aged 60 years, 2 months and 18 days. On March 27th, 1894, she was married to William Sirman, who, together with two sons and one daughter survives her. She is also survived by her aged mother, one brother and, I think, two sisters. Sister Sirman was baptized in the fellowship of the Messaongo Church by the late Elder T. M. Poulson on July 17th, 1896, and was received by letter into the Snow Hill Church in 1923. Sister Sirman was a noble woman, kind and faithful in all the walks of life and was a general favorite both in and out of the church. Devoted to her family, she often overtaxed her strength in performing her duty to those she so well loved. Her home was a pleasant resting-place, and it was her joy to have her friends visit her. About a year ago she developed heart trouble, which at last took her away. We all loved her and miss her very much, but know it is better for her than for us who are left to mourn. The home is entirely broken up, and our friend, Mr. Sirman, is at present making his home with one of the sons. Our sympathy goes out to Mr. Sirman and the children in their great loss.

The service was conducted in the Snow Hill meetinghouse, conducted by the writer, assisted by the minister of the M. P. denomination of Snow Hill, at the request of the children. The interment took place in the cemetery adjoining. It is often hard for us to say, "Thy will be done."

Her pastor,

H. C. KER.

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

A. E. Clark, Kans., \$1; D. R. Black, Canada, \$3; Mrs. Henry Hayman, Md., \$2; "H," Md., \$2; Mrs. C. A. Shryock, Va., \$1; Carl P. Bennett, Md., \$1; Huidah J. Leonard, N. Y., \$1; G. C. Jordan, Mo., \$5; Edgar Ray West, Nebr., \$1; Mrs. Laura R. Elgin, D. C., \$2; Miss Flora Kerr, Ont., \$1; Mrs. Effie J. Nethaway, N. Y., \$1; Sarah I. Rittenhouse, N. J., \$3; Lillie M. Jenkins, Pa., \$3; Mrs. M. E. Williams, Texas, \$1; Jesse C. Ellis, Ohio, \$3; Attie A. Curtis, Maine, \$1; Henry T. Lefferts, N. J., \$1.

MEETINGS.

EBENEZER
OLD SCHOOL
BAPTIST CHURCH

IN

NEW YORK CITY

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

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

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

SALEM OLD SCHOOL BAPTIST
CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First and Third Sundays

At 10:30 A. M.

ALL WELCOME

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

J. W. HAYNES.

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.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. B. AULT, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

Seclusia Old School or Primitive Baptist Church will meet (D. V.) every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 521 West Nevada Street, Ontario, California; every fourth Sunday at 3516 Franklin Avenue, Riverside, California.

W. L. SLUSHER.

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

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

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

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

GEORGE L. WEAVER, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

JOSHUA T. ROWE, Pastor.

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

J. R. HARDY.

HYMN BOOKS.

(BEEBE'S COLLECTION.)

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(MRS.) MILDRED D. GORDY.