

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 106. MIDDLETOWN, N. Y., JANUARY, 1938. NO. 1.

CORRESPONDENCE.

FAYETTE, Alabama.

DEAR BRETHREN EDITORS:—I am inclosing letters from two brethren for your consideration. I feel the experience of Elder Lambert is too good to lay away in my file of letters, so I want to share it with all the readers of the SIGNS. The letter from brother Crowley has much food for thought in it, and I feel to say I am in full accord with his views. Elder Greathouse, one time while on a tour through Alabama, predicted that the Baptists here would divide over the “Sacred Harp Singing.” While I do not see so much evidence of that yet, I do think our people are following it entirely too much. In filling my appointments I have missed some brother who was sound in the doctrine, and a regular attendant, and on making inquiry as to why he was not at service, have been told that he went to the singing. I wonder what he would think if I went to one the next meeting. Brethren, I may be mistaken, but I be-

lieve I have as much scriptural right to attend the preachers’ factory, located near me, as the laity has to attend the singing school in the summer. Men go to seminaries to learn how to preach. Men go to singing schools to learn how to sing. Some of our brethren patronize the latter and condemn the former. Brethren, as brother Crowley points out, is preaching of the Spirit, and singing of the flesh? If so, Old Baptists need leave off the latter. Brethren, think on these things.

These brethren gave me their consent to have these letters published.

Your little brother,

W. D. GRIFFIN.

DALARK, Arkansas.

DEAR BROTHER IN BONDS:—I received your very comforting letter about a month ago, and was certainly elated over the contents, but wonder why any one would stoop so low as to even notice such a wretched character as I am.

Brother Griffin, I feel to hope that

we have a few things in common. Your age exceeds mine only about four years. In relating your experience you gave the "waymarks" so plainly that I believe we were brought over the same road. We are both members of the same faith and order. We have both been placed under the same yoke of the ministry. Having so many things in common, I am impressed to relate to you by pen some things of my experience along life's way, if it be God's will. I have never attempted to write it before, but have been blessed to tell it in public a few times. It seems so different from the experience of most people that I very often doubt it being an experience of grace. I was raised by very religious parents, my father being an ordained minister of the Missionary Baptist people. Very few Sundays did I miss Sunday School and church services. I was reared in an Arminian atmosphere. I do not remember ever hearing the term "Primitive Baptist," or ever meeting a "Hard Shell," until I was grown. I was taught that there were a very few ignorant, devilish people, who lived in the backwoods, who were called "Hard Shells," who I was to shun as a wild beast. Of course I did not want to even meet one. At a very early age I, too, joined the organization with my parents. Being termed as one of the best "kid speakers" in our community, I was solicited to take part in the testimony meetings. When I was sixteen years of age I obtained a teacher's license, and began to teach both literary and Sunday School. This, of course, helped me "practice

up" on public speaking. Being first in the school-room, first in the Sunday School class, and first in the other community socials, gave me a good case of "Big I," and the foremost symptom was self-righteousness. Then I was solicited to preach, and having such a good opinion of myself, and seeing so many of my fellow-men falling so far short of me, I also thought it prudent that I should be clothed with the authority to tell them of their wicked ways, and admonish them to "get right." Therefore, I was ordained, and zealously pursued my task, and went along smoothly for awhile.

Now, dear brother, the saddest, most heartrending and serious part of my experience I am about to tell. The thoughts of it even now make me shudder. One certain night, during a protracted meeting in our community, I was called by the "big preacher" from the city, to take full charge of the service. He called me the night before, and spoke thus: "Brother Lambert, I have been preaching here every night for almost a week with no results. No mourners have come forward. Tomorrow night I want you to make the altar call after you have preached." Of course I was elated over the opportunity to try my luck. The next day I studied the proposition seriously. I decided on the theme, "Sinners in the hands of an angry God," using "Thou shalt be cut off, and that without remedy," as a text. That particular night I must have been blessed with rhetorical eloquence, for when I made the altar call old men, old women, boys and

girls began at once to flock to the altar. Dear brother, I suppose you think I should have been somewhat overjoyed. Naturally I would have been, but alas! there seemed to be an audible voice which spoke, "Who are you, that you should invite?" This would not have been so bad if the answer had not come immediately by the same voice, "You are a sinner vile and needy." I wanted to run out at the door and hide from every one. As soon as I could I did get away from there. Oh how miserable I was! On that night I saw myself as a sinner for the first time, and I went about to right myself. The more I tried to do the deeper in sin I sank. I tried until I could try no more, and gave it up as a hopeless task. Of course I gave up trying to preach, but I was still in possession of my credentials.

Some little time after that, I drove into a little town quite some distance from home, about sundown. Some of the people there knew I was coming, but did not know I had given up trying to preach, and had given out an appointment for me that night. As I drove in town the church bell began to ring, and I asked the one that I was stopping with what it meant, and he informed me that I was to preach that night. I told him I could not do it, but he informed me that it was too late to back out then. I saw the trap I was in. I was in a strange community, so decided to act the hypocrite and get up one of my old themes and texts and raise a reputation for myself in that community. But alas! I could not

think of a thing. I tried to think of some Scripture and to take some of my Sunday School knowledge, but that had all sunk into oblivion. I know I tried to think soberly on the Scriptures, but I could not. I could think of nothing except how sinful I was, and I knew it would not do to tell them that, for instead of giving me a reputation I would lose it. A great audience was in front of me when I went behind the pulpit and I was as blank of thoughts of the Bible as any one could be. If I ever prayed I did then. I groaned, "Lord, have mercy on me, a sinner." I became unconscious of action or thought, and when I became conscious I was exhausted and was standing there feasting upon the power, holiness and wisdom of God. I left that place thrilled to the highest, still feasting upon several of the attributes of God. I was driving home in my car that night by myself, still feasting, when the train of thoughts was turned. I saw myself the blackest of black sinners, and then glimpsed God as the holiest of holies. I saw myself as most foolish and God as all-wise. I saw myself unable to perform anything, and God as having all power. What a great gulf there was to be spanned between my condition and the requirements of the law. I went along groping in this predicament for quite some time. Finally the sweetest of my experience came. I was teaching school in the community where I had witnessed that glimpse of God, when one day a neighbor came to the place where wife and I resided. He suggested that we go to a home that

night to preaching. He said Elder A. D. Wall, of Amity, Arkansas, would preach. I asked him if they were "Hard Shells," and told him if they were I did not care to hear them, because they believed that a man was justified in killing another because God predestinated it. He answered thus: "I just supposed you would be interested, for if I ever heard a Primitive Baptist sermon you preached it here last year." I answered, For curiosity's sake I will go. I have never been able to recall anything that I said that night, as I seemed to be in a subconscious state, and have often wondered what I did say. Therefore, I consented to go for the first time to hear a "Hard Shell" preach, and I was glad I did go. I accused Elder Wall of being a mind reader that night. He was blessed to take up each question that came to my mind and to thresh it out to my satisfaction. That night I was blessed to see another attribute of God: that of mercy. I saw the character who was able to span the gulf between my sinfulness and God's holiness; my inability and God's power; my foolishness and God's wisdom. I saw Jesus, who was verily God and man, with one foot on God's side of the gulf and the other on puny man's side. I saw him, as it were, pick up sinful men, whom God had chosen, and cleanse them with his blood and place them safely on the other side, without spot or blemish, to bask in the sunlight of God's eternal love and power forever on the sunny banks of sweet deliverance. Jesus died in my low room and stead, tread the

wine-press alone. In my stead (as I hope) he kept the law to a jot and tittle. The keeping of this law by Jesus was charged to my account, my sins were laid on his shoulders and he bore the penalty. His life's blood was shed while hanging on the cross of Calvary for the remission of my sins, as I hope.

This experience was so consoling to me that I thought my troubles were over. But my lot seems to be akin to Job's. The last of my experience told was at the dawn of the year 1930. I will tell briefly some of the things that took place with me that year. Three cars were wrecked for me, a son was born to us and in about a month my wife died with pneumonia. I lost my position and health. I had to give up teaching because I was not able to meet the requirements for a license of course. With all this, and doctor bills, funeral expenses and other things, I suffered a nervous breakdown. In that year I was received in Cedar Hill Church. In September I was visiting the South Ouachita Association, among strangers in the flesh. I was so nervous and burdened down with something that I could not face any one. One night, at the home of Elder J. R. Evers, a sister (who was a total stranger to me) requested that I be called on to say a few words. I was on the outside of the house, but was called in, and God blessed me with the light and liberty of unloading that burden. In the course of time I was licensed to preach. Then, against my protests of not being qualified, called for my ordination, which was carried out while the South

Arkansas Association was in session, in September, 1934. I met and married my second wife in that year, and God blessed me with the privilege of baptizing her last year.

Brother Griffin, I have tried to give you some of the marks of the road I was forced to travel. I am glad that God blessed you to come to Arkansas, and hope that we may meet again. If you receive any comfort from this give God all the praise. Pray for me at the throne of grace.

Hoping in Christ for my soul sufficiency, I am your brother,

E. J. LAMBERT.

GORDO, Alabama.

DEAR BROTHER:—I am herewith giving a few thoughts which have been on my mind for some time.

There are many schools in the world, and for various purposes, but there is but one school that God set up, and that is the school of Christ. It is diverse from all other schools, in that its founding, keeping, selection of pupils and teachers, where and what they shall teach, is of God alone. All other schools are founded by man, supported by man, the qualifications of their teachers from man and the support of the teachers by hire. Since the school of Christ has been set up, men at various times and in divers ways have tried to "improve" this school so that its doctrine, order, discipline, etc., could be understood and relished by the natural man. All of these efforts have resulted in the casting out of the would-be reformers and their followers and their

establishing of the various Arminian denominations of the day. The doctrine of Christ has been the main battleground down through the ages, but it is not the only ground that Satan and his angels have attacked and tried to improve, for they try each unguarded part. Let us examine one of these parts that he is now assailing in the South. It is our song service. There is an institution of man known as "Sacred Harp Singing," having its officers, days of meeting, etc. No mention is made of it in the Scriptures. Christ saw no need of it in connection with his church. His disciples sang with the ability that God gave them, which of course was well-pleasing in his sight. But what about the ability man gets in the schools of man to better qualify him for his song service? It is an abomination in His sight. John says, Love not the world, neither the things that are in the world. If any man love the world the love of God is not in him. We have above proved that the schools and conventions of music are of the world, and they are highly esteemed among men. The Scripture says that which is highly esteemed among men is an abomination in the sight of God. Some of our people take part with them in a way they would not with any other institution of man. Why do they do this? Because some of the songs they use are good, having been given by inspiration, and have been used by the church of Christ since days of old. They seem to think that because some of the songs used are good the institution that uses them has a

blessing given of God to carry forward and keep alive the good old songs. Satan's ability to quote Scripture and tell part truths does not make him good, or harmless, but therein lies his power of deception. Those who take part with them do not seem to realize that there are traps set in every institution of man to catch and pull away the children of God. What are some of the traps? Let us examine and see. First, they will open with prayer, to give it a religious atmosphere and to "take away their reproach," asking the Lord to bless that which he has not established. In other words, to bless the work of man's hands, which he has never done, for the works of the flesh are under his curse. They will usually call on a Primitive Baptist minister to open with the prayer, or to close, if one is present. Is this keeping unspotted from the world? Next, to show how religious and harmless the institution is, they will sing a few good songs. Later, when confidence is established, they will switch off to something else more suitable to their taste, songs with Arminian sentiment, and tunes to match. Do they make melody in the heart? Are they sung with the Spirit and with the understanding? No, just head and throat work. Too fast for the understanding to function. Is it to please and worship God? or for the pride and vanity of man? Now what are some of the after effects on those of our people who are entrapped by them? First, you will see them go far and near to attend the singings. I have known some

to attend singings on their regular meetings days, having to travel a much greater distance to the singing than it would have been to go to their church. Second, in some churches the book falsely called "Sacred Harp" (not sacred, because of the many uninspired songs in it) has about rooted out our primitive hymns, and the hour usually allotted to this type of singing sometimes overlaps the hour, or time, for the service of God.

I have given some of my objections to the schools of singing. It is easy to talk about things we do not like, but if we do not have something better in the place of the things we try to destroy we had better not say anything. This more excellent way I will now give, if the Lord wills. In our public worship of God he has provided three parts, or steps, in this service, namely: singing, prayer and preaching. If either is worth anything to our souls the ability must come from God alone. We all will readily agree that the ability to preach or pray must come from God, but the singing ability some think has to be taught of man. Is not God just as able to give the ability to sing as the ability to preach? Or is he weak on that point? I think the weakness is in the faith of the member who thinks that singing schools will better prepare him for this service. God alone can make melody in the heart to his praise in song. He alone causes one to sing with the Spirit and with the understanding. All other forms of singing in efforts to worship him are an abomination in his

sight, for if one worships him he must worship him in Spirit. Some have said, "Don't you believe in predestination? Then why worry about this matter? God will take care of his church." Paul was one of the ablest predestinarians that ever lived, yet he ceased not to warn every one day and night with tears, that they walk worthy of the vocation wherewith they were called. Was not this warning ordered of God as much as any other part of his labors? If so, it accomplished that which he pleased, and prospered in the thing whereunto he sent it, and did not return to him void.

W. L. CROWLEY.

LEESBURG, Virginia.

DEAR BRETHREN:—Inclosed I send you for publication, two unsigned letters written by our late sister, Clara M. Lamb, who died August 4th, 1937, whose obituary appeared in the September, 1937, SIGNS. These were found in her Bible after her death. Just how long she was in writing them we do not know, but her sister saw her working on them the day before she died. She could not keep silent on what the Lord had done for her soul. Hence, I feel such living testimony of our Lord's marvelous grace ought not be kept hid, but be shared with the household of faith. This is the reason I am sending them to you, that our family paper may be the means of making her testimony known to the living in Jerusalem.

Yours for the spread of the truth,
H. H. LEFFERTS.

DEARLY BELOVED IN THE LORD:—If it is the Lord's will, I would love to tell you some things which have been on my mind since coming into the church. I was in my early teens when I hope I saw myself a condemned sinner without hope. These words condemned me for years, "Many be called, but few chosen."—Matt. xx. 16. They cut sharper than a two-edged sword, until the fall of 1899, when I hope the dear Lord showed me where my salvation is. In the midst of a busy school hour this Scripture came to me: "I am not come to call the righteous, but sinners to repentance."—Matt. ix. 13. I cannot find words to tell of my feelings. I hope the Lord revealed to me his love, mercy and grace; his sufferings, Gethsemane, the cross—all for me! I cannot tell about it. How he suffered for poor me! I felt so undone, crushed, beyond words to tell it. Then these precious words came forcibly to me: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28. Now I was rejoicing, everything so lovely, praising God for all his mercies. The Scriptures which had condemned me, I found full of precious promises from cover to cover for poor unworthy me. I wandered from year to year, hoping and longing for a home with God's people. Ten years ago these words came to me: "Go home to thy friends, and tell them how great things the Lord hath done for thee."—Mark v. 19. And it was during all those ten years that I was always shut up whenever an opportunity was given for a confession, I felt

nailed to the seat, could not move or speak. How wonderful when the Spirit moves to obedience! Then I found myself talking to the church (July 25th, 1936), not knowing what I was saying. It has been a sweet comfort to me. I felt it was the Lord leading me. He gave me the words to say. It was all of the Lord. I could not see how I was given a home among the people I loved, one so vile and disobedient as I, but it was ALL of the Lord. There was such a sweet resignation as I came to the water's edge. What joy, peace and comfort I felt for days and weeks! A burden was gone, and what was such a wonder to me was the loving welcome given me by the precious ones in the Lord. I went on rejoicing until I felt condemned that I did not praise the Lord enough, then this Scripture came to me, but I could not find it, and I felt I was deceived, and deceiving others: "Look unto the rock whence ye are hewn."—Isaiah li. 1. I was much comforted when my pastor told me where it was, and quoted for me the rest of it: "And to the hole of the pit whence ye are digged." The second clause showed me how utterly vile I am. "Oh how happy are they who their Savior obey," and, "Rejoice, believer, in the Lord," have been very precious hymns, as well as many others. There have been peace, comfort and rejoicing formerly unknown to me, that I feel the Lord has been gracious to me. As I look back over my past years, all are full of God's mercies to poor rebellious me. As I languish under disease of the body

(if I do groan my groanings are of the flesh), not one pain do I suffer but that I feel it is only just and right that I should suffer. During the months of December, 1936, and January, 1937, there was winter in my soul. I was cast down. I felt I had deceived the church, that it would be just and right had the church taken my name off their book. There was only this one thought with me: the church would have to do it, I could not ask them to, even as low down as I was and as unworthy of His goodness. Then I hope I was lifted up. "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. xxxiii. 27. What a precious promise! I thought then I should never suffer pain, doubt or fear again. It was surely a foretaste of the life beyond. Then there were more dark days, and I felt his mercies were clean gone, when these words came to me, "Restore unto me the joy of thy salvation."—Psalms li. 12. I feel the Lord is gracious to poor me. I am given strength physical to go to meeting, and then am given strength spiritual to hear the blessed truth when I get there. My soul is fed indeed, and I rejoice that the Lord has sent his precious message to poor unworthy me through our beloved pastor. There have been many precious seasons too wonderful for me to tell about, that one so unworthy as I should be given a home with God's people.

DEAR SISTER:—I hope the good Lord may give you grace for all your

trials. I feel very weak, but underneath are the everlasting arms of the precious Savior. I know I groan and mourn much of the time, the flesh is weak and my sufferings are needful for me, but I feel I am complaining against the Lord, who has given me to hope in his rich mercy. He knows my weaknesses and gives me strength for them. Then I can rejoice, my doubts and fears are gone and I think I shall never suffer again. The dear Lord came very near me and I verily thought I should never suffer pain, doubts or fears again. The love, the preciousness of the dear Lord, I cannot express it in words, that filled my soul that morning (of my baptism). That experience has been a comfort to me in these days of affliction of body. I then could hope that I might praise God for all his mercies, in a measure. In Mt. Zion I was given a home with that beloved church by the Lord, and the joy and peace which followed my baptism I cannot express. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." "The eternal God is thy refuge." All show me clearly where my strength is. It is of the Lord, not of myself. I am always prone to look at self, and can look away from self only when the Lord gives me strength, then I can, I hope, give praise to him, my Lord.

Remember our pastor after I am gone. He has fed my soul from on high all these years. I hope it is of the Lord I have been enabled to feed at the Lord's table. This is poorly written; I cannot express myself.

PERRIN, TEXAS.

DEAR EDITORS:—I have just read the December number of the SIGNS, and find it still sets forth the true doctrine it ever has contended for: salvation by grace, and grace alone, for time and eternity. Paul knew nothing among his people save Jesus Christ and him crucified for the salvation of poor lost sinners, and that is what I try to contend for, I hope to the comfort and consolation of the Lord's poor and afflicted people, for he says, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The poor have the gospel preached unto them. These are poor in Spirit, helpless, not able to buy blessing with their obedience. Their blessing comes through the mercy of their God, through Jesus Christ our Lord. So we are under the same influence the apostle Paul was when preaching or worshiping God, for he came in demonstration of the Spirit and of power, that their faith should not stand in wisdom of men, but in power of God.

May you, dear editors and publishers of the SIGNS, be spared many years to still contend for the truth as you have in the past, is my sincere desire.

C. Y. OSTEEEN.

WE are anxious to obtain one or more copies of the latest Minutes of every sound Old School Baptist Association throughout the United States. If our readers will send them to us at 41 Addison Avenue, Rutherford, New Jersey, same will be very much appreciated.

R. LESTER DODSON.

EDITORIAL.

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J. E. BEEBE & CO.,*Middletown, N. Y.***NEW YEAR'S GREETING.**

THE passing out of the old and the coming in of the new year, impresses upon us the fact that time is marching on. With it, we are all hastening along life's highway, having no knowledge at all of when, where or how our journey shall end. During the past year many of our friends, and perhaps some of our loved ones, have been called to their eternal home. In some instances, the young, or those whom we regarded as being in the very prime of life, whose lives seemed most useful and necessary, were the ones to go, while others who may have appeared to us to be of little

use, either to society or to themselves, have been permitted to remain. We may have felt to ask the reason, Why? But our God is not accountable to his creatures, neither does he the reason give,

"Nor dares the favorite angel pry
 Between the folded leaves."

It is enough when we are enabled to believe that whatever he does is right, and to trust him for all things. Since we have no say as to when our names shall be called, it behooves us to ponder our way and to desire to make the most of each day. While in each life some rain must fall, and we may have had to experience much sorrow and affliction since our greeting a year ago, we hope faith has been given to wait upon the Lord and to find comfort in his most gracious word. Certain it is, he has not been slack concerning his promises, but has verified them unto us in manifold ways. His blessings have been beyond recounting, and when the benefits which we have received at his hands have been recalled to our minds, we have been made to inquire what could or should we render unto him. We have to confess continually, with Top-lady, that there is

"Nothing in my hand I bring;
 Simply to thy cross I cling;
 Naked, come to thee for dress;
 Helpless, look to thee for grace;
 Black, I to the fountain fly;
 Wash me, Savior, or I die."

Perhaps, there is none who has received more bountifully of his abundant mercy and lovingkindness than ourself, and we are confident that none has been less deserving of his notice than we. He has blessed us with health, with suffi-

cient of this world's goods to more than meet the demands of our earthly needs; with loved ones, both in the flesh and in the Spirit, and especially have we felt to acknowledge his goodness in our efforts to continue the SIGNS. Judging from the many expressions of appreciation from those who are more or less isolated, and who are privileged to hear but little, if any, preaching, the need for this medium of correspondence and communication cannot be questioned, and it must be very apparent that the Lord is sustaining this publication. We do not believe that any will deny that the work of the Holy Spirit has been clearly evident in many of the excellent articles and letters which were published during 1937, and we ardently hope that God will continue his work of grace in the hearts of his people and exercise their minds to tell of what great things he has done for them, whereof they are glad. Our lay brethren and sisters are urged to write of their travel from nature to grace, as well as their experiences since being received into the fellowship of the militant church. If our ministering brethren will also not only write of their early experiences, but of their call to the ministry, and of God's great love and mercy to them in all of their goings forth, same will be much appreciated. We would be glad to have some of our good, sound brethren become regular contributors to our columns upon subjects pertaining to both doctrine and order. In this connection, we would like to ask that wherever possible for those who write to use pen and ink on

one side of white paper, or better still, have your copy typed, as it will make it much easier for our publisher, whose eyesight is still materially impaired. At this point, we wish to publicly acknowledge our debt of gratitude to our publisher, our associate editors and to all others who have in any way whatsoever contributed to the success of our family paper, and in bringing this part of our greeting to a conclusion, we wish to quote the last paragraph of a New Year's Greeting written ninety-five years ago by Elder Gilbert Beebe, as follows: "Those who have formerly written for our columns are requested to continue to write, and some of our brethren in distant States who have seldom or never written are requested to unite in this general correspondence. If there has or if there should hereafter appear to be any discrepancy in the views of the brethren on some particular points, we cannot see that that should arrest our work or make us weary in well-doing. Let the strong bear with the infirmities of the weak, and labor to convince those who err, and strive to keep the unity of the Spirit in the bonds of peace, and at the same time suffer not sin to rest unproved on any."

We want our readers to know we are doing our best to give them a sound and clean paper, one that well deserves the reputation which it has gained as being "the best Old School Baptist periodical in the United States." In this undertaking it has seemed prudent to decline to publish quite a number of articles, for various reasons. Some have savored

of local difficulties, which we did not wish to broadcast; others have appeared to us as likely to provoke strife, which we studiously want to avoid. We have also been unable to comply with requests of some of our readers to republish certain old articles. Fortunately, we have been supplied with sufficient current material to fill our columns, and have felt that this should be given preference. In a few instances we have published some good letters without first obtaining permission from the author, and in one case at least we were informed that the writer would have preferred that the letter had been withheld. We hope all will realize that we are constantly on the watch for good material for our paper, and that they will not only not think hard of us for publishing good letters without permission, but that they will likewise be on the watch and send us anything good to spread before our readers. We have to confess our shortcoming in not being able to acknowledge individually all of the many encouraging letters which come to us from time to time, and in not writing upon all of the requests for views which have been made of us. We trust our readers will appreciate that with our various and sundry duties it is simply physically impossible to do all that we would like. Please, therefore, do not think us unappreciative or indifferent, for such is not the case.

Since we assumed the editorship two years ago, very little relative to the things of this world has appeared in these columns. Much could be written concerning the affairs of this world,

past, present and future, and if the truth were told a very dark picture would have to be painted, especially with reference to present day scenes among the European and Asiatic nations, but we have felt (1) that there are others who are much better qualified than ourself to give the facts; (2) that our people, if we have been able to judge them aright, must be overwhelmed almost daily by the headlines in our newspapers and magazines, and (3) because we honestly feel they expect to find better things in the SIGNS. It is our earnest desire that our family paper shall continue to be devoted to the cause of Christ, and that poor fainting souls shall ever find recorded on its pages that which will, with the blessing of God, revive and refresh them while making their pilgrimage journey through this unfriendly world. As far as possible, we want to publish good news and glad tidings to those who feel to be afar off from God. In this connection, we do not feel it will be out of place to mention here some of the things which caused our heart to rejoice as we travelled among the Lord's people during the past year. While attending the Staunton River Association in Virginia last August, we were given to understand that possibly fifty or sixty had recently united with the church in Southern Virginia and North Carolina. The night before leaving for home we filled a joint appointment with our associate editor, Elder David Spangler, in Danville, Virginia, and were informed by him that four had united that morning with a church he serves as

pastor. Other groups of four, five and six were reported as either having just been baptized or awaiting baptism. We were also informed that the ministering brethren in those sections are more united in earnestly contending for the faith which was once delivered unto the saints than they have been for many years. Judging by the twenty-odd ministers we were privileged to meet and hear, we can truthfully say that peace and harmony seemed to prevail. The psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." We later attended the September Quarterly Meeting of the Covenanted Baptist Church in Canada, and spent a delightful season with our esteemed brother and associate editor, Elder George Ruston, and his family. There is a large following in that section, and a deep interest is manifested by both old and young. We met one at that meeting who had traveled 2,100 miles in his car in order to be present, making the distance of the round trip over 4,000 miles. When automobiles are used for such purposes they are most certainly not a curse to the people. Some years ago we made a trip with Elder Lefferts to a meeting in Pennsylvania, where we met a man, who, with his wife and nine year old daughter, had walked twelve miles to get there, which made us feel that there was something very vital and real about the religion of our Lord and Savior Jesus Christ. At the Canada meeting, referred to, we felt impressed to speak on one occasion in connection with the fourth verse of the sixty-fifth Psalm,

reading as follows: "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." We could but feel that our friend who had come so far to the meeting was surely one whom the Lord had chosen and caused to approach unto him. For one to be assured that the Lord has made choice of them and causes them to seek after him, bringing them into his banqueting-house with his banner of love over them, fills them with joy inexpressible and full of glory and often makes their cup to overflow. We also made two trips to the State of Maine, North Berwick and the Maine Association, at Bowdoinham, at the latter place meeting again our brother Ruston and his family. His preaching was greatly enjoyed and his visit deeply appreciated. We verily believe that the felt presence of the Lord was experienced in the hearts of his people at all of those gatherings. In Maine, while there are but few in number, nevertheless they are excellent in quality and faithful in assembling themselves together, to speak of the glory of God's kingdom and to talk of his power. They sing many of the songs of Zion, much to the comfort of each other. There were other meetings which we would have liked very much to have attended, but for one reason or another were prevented.

We close this greeting by beseeching the God and Father of our Lord Jesus Christ to remember each and every one of our readers in much mercy, not only

throughout this year of his grace, but as long as it is his pleasure for them to remain here below.

R. L. D.

CIRCULAR LETTERS.

(Written by Deacon A. J. Slauson.)

The Lexington-Roxbury Association, now in session with the First and Second Roxbury Churches, at the Second Roxbury Church, at Roxbury, New York, September 15th and 16th, 1937, to the churches and associations in fellowship with us with which we correspond, as is our custom, we will attempt to address you by a Circular Letter.

DEAR BRETHREN:—Another year is numbered with the past, carrying with it the joys and sorrows of this earthly travel of tribulations and trials. Once more a few names, according to the will and pleasure of the all-wise God, have been blest from the substance of his great mercy to place in our minds and give strength to these poor bodies of clay, which are of the earth earthy, to assemble to the place where we desire, we hope with all sincerity, to worship the true and living God. Jesus said, This is the work of God, that ye believe on him whom he hath sent. For this reason we are brought together, because we believe on him whom he hath sent. The One whom God hath sent, yes, the very Son of God. Jesus said he came not to do his own will, but the will of the Father. Where did the Father send this blessed Son? The Bible tells us he sent him into this world of sorrow and sin. Yes, to suffer, the just for the

unjust, the innocent for the guilty. The Scripture says he was sent to the lost sheep of the house of Israel. Yes, came to seek and to save them that were lost. O, brethren, how do we know he was sent? and how do we know him which to know is life eternal? To be sure, we can only testify according as we have tasted and handled of the word of life. Jesus said, I will write my law in their hearts and put it in their minds; I will be unto them a God, and they shall be unto me a people. Notice the language: "And they shall be unto me a people," the word "shall" coming from the mouth of the King of kings and Lord of lords. Yes, found among the wills and shalls of Jehovah, bringing with it authority and power which none can change. When Jesus places his law, his control or his power in the heart and mind of a poor sinner dead in trespasses and in sin, and he is brought to a true knowledge of his nakedness and poor, helpless, lost and ruined condition before the just and holy God, then he is made, like Saul, to call upon the Lord; but not until then does he know there is any need of God; not until then does he know there is any need of help. No, like the disciples aboard the ship, not until the storm came did they feel any need of help, then they went to their God. Oh yes, and that was Jesus. Oh yes, did he do anything for them? Sure, he caused the storm to cease. He rebuked the wind and there was a great calm. Yes, it was Jesus. He can calm the roughest sea of trouble. He can subdue the hardest storm in the soul. Oh, do we

know anything about this, when Jesus arises with healing in his wings to a poor tempest-tossed soul, when he writes his law in our hearts and puts it in our minds, and he has become the chief among ten thousand and the One altogether lovely to us? What do we say then, dear brethren? We say Jesus has come to the root and offspring of David, the bright and morning star. Yes, then we say it is the work of God that we believe on him whom he hath sent. Yes, we say it is according to the working of his mighty power that he has wrought in us that Jesus has applied grace to a heart so wretched and undeserving as ours, that we are brought into the banqueting-house, where the banner over us is love. Jesus said if we love him it is because he first loved us and gave himself for us. John said he knew he had passed from death unto life, because he loved the brethren. Peter told Jesus, Lord, thou knowest all things, thou knowest I love thee. Love is the golden chain that binds our hearts in christian love. We all know what natural love is. We know that natural love is a tie that holds a family together, holds kindred in the flesh to walk together and be as one. The word says they shall be no more twain, but one flesh, meaning husband and wife. The people of the world know something about natural love. People or brethren who have been born again know what natural love is, but, brethren, let us examine ourselves, do we know anything about any other love? As we understand, our natural love was born with us because of our natural

parents, and this love, then, is fleshly, that which is born of the flesh is flesh, coming from fleshly parents, the flesh mind, the things of the flesh. The word says the flesh is sensual, devilish. The flesh loves its own. But we feel we have been given a love that man did not give us. Paul said, I did not receive it from man, neither was I taught of man. This great love, which we received not of man, but by the teaching of the Holy Spirit, teaching us to deny ungodliness and worldly lusts, that we should live soberly and righteously in this present evil world. We have become dead to one and are married to another. Dead to sin, and the love of it, we can no more roll sin as a sweet morsel under our tongue as once we did. The things we once loved we now hate, and the things we once hated we now love. The word says, By their fruits ye shall know them. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." For God is rich in mercy for his great love wherewith he loved us. Yes, the banner over us is love when the love of God is shed abroad in a poor sinner's heart. Then he is not his own keeper, but Jesus, who is the banner of love over his sheep, is ever going before them directing them into all truth, teaching them the way, which is Jesus, the way, the truth and the life. He shows us the error of our own ways,

being as a light to our path, so we know the way to take to be safe and secure from the enemy (Satan) who is going up and down through the earth like a roaring lion, seeking whom he may devour. So He brings us together in one bundle of love, and is far greater than anything this world can afford. When we are made to know the love of Christ, which passeth knowledge, we have our hearts filled with this great love, speaking the truth in love, and may grow up into him in all things which is the head, even Christ. Then there is that great oneness. All traveling together in the same direction, all loving the same doctrine; all loving the same food, that precious manna Jesus deals out to us from time to time, so that we are established in that faith and grow in grace and knowledge of the truth, and our hearts run together like two drops of water.

"Each can feel a brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

Then the love of worldly things, which are fleshly and devilish, if we are clothed and in our right mind, are not in our midst, for the flesh profiteth nothing, for we must always remember that where Jesus is there is no sin. So, dear brethren, we should always watch our step, we should always be careful with our tongue; we cannot have our life too clean, we cannot walk too straight. We should remember that Jesus was and is a righteous man, and if we are his he is our Captain, he is our Leader. The word says, Come out from among them, be ye separate;

touch not the unclean thing. If we have not the Spirit of Christ we are none of his, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Yes, God's workmanship, created in Christ Jesus. This brings to our mind the words that we quoted at the beginning of our letter, which say, This is the work of God, that ye believe on him whom he hath sent. Yes, through the workmanship of God, operated by Christ the Son, and the Holy Ghost, poor sinners are raised to a newness of life, raised from a dead state in sin to the glorious light and liberty of God's dear Son. Yes, as David said, he was raised up out of an horrible pit of miry clay, his feet set upon a rock, his goings established, a new song put in his mouth, even praise to His name. What a great comfort from time to time the testimony of David is. Yes, he says he was brought up out of an horrible pit. Not only a pit, but out of miry clay, something that one sinks deeper and deeper into. How did David get out? He says the Lord brought him out. Have not we been in such a place? We all are Adam's children from our natural birth, who was a transgressor, then we all at our natural birth are nothing but filthy flesh. We are of the earth earthy, in an horrible pit of sin, fastened there by this fleshly tabernacle of clay, and know it not and see it not until our eyes are opened. Then what suffering! When we see where we are, when we try to raise ourselves from this place, we find to our sorrow that instead of rais-

ing ourselves we are going the other way. Yes, going down deeper and deeper, the pit is worse and worse. What do we do? What can we do? We are helpless in that pit, but finally we are made to know that there is a God in heaven, and oh how we need him, but we did not know it until we saw where we were, and now we can say, like David, that he brought us up out of that horrible pit of sin and made us to turn away from this filthy, miry clay (flesh), and set our feet upon a rock which none can move. Oh yes, something more, he established our goings. Yes, more than this, he put a song in our mouth. Yes, a new song. Oh something new, a song we did not have before, even praise to his name. Praise to his name, what for? Something we helped him to do? Oh, a thousand times no; not so, just like David, we surely say, The Lord brought us up. Yes, he did it all. Then, and not until then, do we have that new song of Jesus and his love. Let us always pray without ceasing, that we might ever have that blessed love of God in our midst and in our hearts, that we might be able, as Paul said, to stand therefore, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the word of God, praying always with all prayers and supplication in the

Spirit, and watching thereunto with all perseverance and supplication for all saints, until we all meet again.

Farewell.

ARNOLD H. BELLOWS, Mod.
ORVILLE WINCHELL, Clerk.

(Written by Harold M. Bennett.)

The Salisbury Old School Baptist Association, in session with the Nassawonggo Church, near Salisbury, Maryland, October, 1937, sends greetings to the different associations with which we correspond.

DEAR BRETHREN:—We, in our weakness, again greet you in the form of a Circular Letter, which is the usual custom. We have no desire of teaching you anything new by writing this Letter, but to state the things you already know, if we are not deceived in ourselves.

There are times when the Lord's people are made to feel as the apostle Peter did when he heard the crowing of the cock. They are the times when God's children realize the Almighty's judgments, and yet just such experiences are strengthening to our souls, as they cause us to realize God's power and our weakness, and in that we are made to go on through this life trusting in him more, and, therefore, on this our hope of eternal life is built up.

During the past season our different churches have been meeting together and enjoying the worship of the all-powerful God. In this Letter to you we claim to know nothing among you save Jesus Christ, and him crucified,

for our salvation, we hope. The power of Jesus is so beautifully set forth through all the Scriptures, if we are only given to see it. This power was manifested in Job during his trials and afflictions, when the Lord allowed the devil to go so far with him, and no farther. Now we are all made to rejoice in this same power at times when we are made to see our own weakness, it is then his power is manifested in us, and these are the times we are fed from his table and rejoice in the fellowship we have for one another. It is then also we feel that his grace is sufficient to save poor sinners with an everlasting salvation. The apostle Paul, when Saul of Tarsus, experienced this great power on his way down to Damascus to persecute the followers of Christ and was made to see the power of God, and later was made to preach the gospel which is the power of God unto salvation to every one that believeth. We are hoping and praying for a continuation of this power unto the end.

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

WE will furnish extra copies of the SIGNS OF THE TIMES at the following prices: 1 copy, 20 cents; 3 copies, 50 cents; 6 copies, \$1.00; 12 copies, \$2.00. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

OBITUARY NOTICES.

CHRISTINA MCGUGAN departed this life in Victoria Hospital, London, Ontario, August 7th, 1937, in her eighty-fourth year. She was the wife of the late Deacon Archie McGugan, marrying him in the year 1875, to which union were born six children, four sons and two daughters, all of whom survive. She also has two remaining brothers, her youngest brother, Colin, of Vancouver, and her oldest, Donald, of Bellingham, Washington, who is ninety years of age. It was early in life that our dear sister became exercised about spiritual things, and for years such was her condition that she felt too vile a sinner to try to speak in prayer to a holy God with her sinful lips. At that time the late Elder Pollard was a great comfort to her in preaching, when he said that those who wanted to pray and could not pray were the ones Jesus came to save. It was at this time that a faint hope sprang up in her soul, and with it a drawing to the church, with a desire to hear the preaching, and when Elder Pollard would quote, "A bruised reed shall he not break, and a smoking flax shall he not quench," she felt it was soothing to her troubled soul, yet there were times when such words did not affect her. Another time, she said he took his text from John iii. 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It was then she was taught that man could not do anything for himself. In this sermon he told of the man with the withered hand, how impossible it was for him to stretch forth his hand until God healed it. When she was eight years of age she heard Deacon Lamont speak from the fortieth Psalm, where it reads, "He brought me up also out of a horrible

pit, out of the miry clay." As he spoke he was weeping, and she wondered what miry clay he was in, but later she learned it was the works of the flesh in trying to make ourselves fit for the kingdom of God. Anything that is of the flesh, is flesh. She had to come to the end of the earth, and when it seemed she could go no farther the words (not exactly as in the Scripture) came to her, "Though a man give the whole substance of his house for love, it shall not be accepted," and the next morning a voice came to her, "The Sun of righteousness, he arose with healing in his wings." She believed this was from the Lord, and a little later the words came to her, Blessed is the womb that bare thee, for thou shalt bring forth fruits meet for repentance. And again, Heaven and earth shall pass away, but my word shall not pass away. Soon after this she asked a name with the Covenanted Baptist Church, and was received in May, 1881, and baptized the following July by Elder Pollard. Sister McGugan was a faithful wife and mother, and she also was a worthy member for more than fifty-six years. Her home was a home for Old School Baptists, and it was her delight for many years to minister to her brethren. She was esteemed as a mother in Israel. Her mind was often on good things, and she loved to hear Jesus' name exalted, which was food to her soul. Her husband, Deacon McGugan, died September 22nd, 1914, after which she gave up her home and lived the rest of her days between her two daughters, Lillie and Flo. She was with Lillie, in London, when she was taken with a stroke last March, and kept having strokes, until the final one, which ended her sufferings by death. After her first stroke the words "He to my tardy feet shall lend the swiftness of the roe; till raised on high, I safely dwell beyond the reach of woe,"

were much on her mind, and we felt she would soon be taken from us. She was very patient in her sufferings, and in the end she loved to have the twenty-third Psalm sung for her.

Her funeral service was held at her daughter Lillie's home, in London, conducted by the writer, and her mortal remains were laid to rest beside her late husband in Campbell Cemetery, Caradoc, Ontario. The Lord reconcile us all, especially her family, to his sovereign will. "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

G. R.

MRS. EMMA JANE ADDIS, our sister in Christ, departed this earthly life at her home, 313 Harrison Avenue, Glenside, Pennsylvania, November 17th, 1937, the immediate cause of her death being congestive heart failure. She was one of the eight children of the late Edwin M. and Martha Williams Duffield, and was born in the vicinity of Frankford, Philadelphia, Pa., September 15th, 1862, making her stay on earth 75 years, 2 months and 2 days. One sister and two brothers, all of whom reached the age of seventy years, preceded her in death: Mrs. Laura Jenks and Messrs. George and Newton Duffield. She is survived by three sisters and one brother: Milton Duffield, of Jarrettstown, Pa., Mrs. Annie M. Bond, of Glenside, Pa., Mrs. Josephine Yerkes, of Oreland, Pa., and Miss Martha Duffield, of Philadelphia, Pa. She was united in marriage with Howard Addis by the late Elder William J. Purrington, December 28th, 1881. Her husband died in 1922. Of this union, four children are living: Miss Martha Addis, of Glenside, Pa., Lester Addis, of Glenside, Pa., Clarkson Addis, of Collegeville, Pa., and Walter Addis, of Mt. Vernon, N. Y. There are seven grandchildren and one great-grandchild. Sister Addis was baptized

by the late Elder S. H. Durand, October 11th, 1891, into the membership of the Southampton Baptist Church. Later, she was dismissed, at her request, by letter from the Southampton Church to become a member with the Salem Church in Philadelphia. This she did December 11th, 1909. Owing to her pastor, Elder C. W. Vaughn, not being able to officiate at her funeral, the family requested me to do so. The services were held in the Southampton meeting-house, after which her mortal body was laid to rest in the burial ground there. Sister Addis was well established in the principles of the doctrine of God as revealed through Christ Jesus our Lord and Savior, and was strong in her faith to the last. She was faithful and devoted to the church, patient in suffering, kind and gentle, quietly submissive to her Lord's will. It would indeed be a fitting tribute to her life if any, or all, of her children could, through the grace of God, be brought to walk in the ordinances of the Lord's house as living witnesses of the sovereignty of God and of his saving grace. This must be as the Lord wills, but we confidently believe that where he begins a good work he will perform it unto the day of Jesus Christ. This whole family of the sisters and brothers and parents of the deceased, as well as the children, have been God-fearing, reverent, truth lovers. Rather remarkable! Such a family is not often met with in this respect. It is very wonderful when such is the case. Let the Lord be praised for it. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Written by request.

H. H. LEFFERTS.

VIRGINIA C. GRAHAM, widow of Benjamin H. Graham, was born February 5th, 1854, and passed away at her home in Mardela Springs, Maryland, Saturday morning, August 21st, 1937. She was the mother of four children, three of whom, Mrs. Samuel Wilson, Mrs. Lewis Wilson, both of Mardela Springs, and Benjamin H. Graham, of Delmar, Delaware, survive. One son, William Harden, died in infancy. She is also survived by nine grandchildren, twelve great-grandchildren and one brother, John S. Murphy. She was left a widow at the age of twenty-eight years, but was blessed with health and good friends and by the providence of the Lord provided for her family until they were married then provided a home for her oldest daughter and staid with her and family until she died. She deprived herself for her children, and we have lost a faithful mother, but hope our loss was her gain. She worked very hard to keep us together. She was a woman of sorrow and acquainted with grief, but was always ready to help in time of trouble. She attended the Old Baptist meeting since she was a child, and was baptized by the late Elder A. B. Francis into the membership of Rewastico Church, but even though she could not hear well she was always at her meetings if she could get there, and enjoyed mingling with them. She was in good health until about four years ago, when she began to fail, but managed to keep around nearly all the time. Her mind had been somewhat distressed, but during the last two weeks of her life she seemed very quiet, and told her children and grandchildren that she had to leave them. She believed in the predestination of all things, and loved every one who had the name of Old School Baptist. She did not seem to have any pain during her last few days, and

passed away without saying a word to us, but we could hear her calling to the Lord to have mercy on her. She will be sadly missed by her children and grandchildren, whom she dearly loved. May we all be reconciled to the will of God, knowing that all things work together for good to them that love him. We did all we could to make her comfortable, but fear we did not do enough to repay for what she did for us.

Her funeral was conducted from her home by her pastor, Elder H. C. Ker. Interment was in the M. P. church-yard beside her husband, who died fifty-five years ago. The pall-bearers were six nephews: Walter, Maurice, Hilary Harold and Raymond Taylor, of Salisbury, Md. Mother and I had always lived together, were baptized together, and I hope were one in Christ together, and in the end will be face to face with him forever.

Written by her oldest daughter,
IDA E. WILSON.

MRS. MARGARET MATILDA WELCH BOND was born March 30th, 1862, and died October 6th, 1937, making her sojourn in this time world 75 years, 6 months and 6 days. She was born and reared in Freestone County, Texas, and was married to Mr. W. B. Bond November 6th, 1879, and to this union were born seven children, four boys and three girls: Henry, Jim, Ben and Butlar, Mrs. J. S. Stephenson, Mrs. C. A. Newsome and Mrs. M. B. Wren. These together with twenty-two grandchildren, fifteen great-grandchildren, a bereaved husband, a host of friends and other relatives does she leave to mourn her demise. As touching the life lived by "Aunt Marg," as better known to us of the younger generation, it stands out as an open book, and was never called upon for investigation. As a mother she was

as a dove in the government of her home, longsuffering, patient in her forbearance and gentle in the execution of her duty. As a wife, she fulfilled its every qualification, and as a neighbor she could not be surpassed. As to her faith, though never professing her hope unto the church, it lined with the Old Baptists who believe in salvation by grace and the absolute certainty of all things fixed in council before the world began, and nothing was of more comfort to her than to engage in conversation pertaining to the most high God and his wonderful works. Her home was a place of rest for the brethren, and she did all she could to make them feel at ease there. Her death was indeed a shock, it was so sudden, and truly we miss her, but do we wish her back again in this sin-cursed world, in this low ground of sorrow, trials, troubles and tribulation? Why all these things she is forever done with; and last of all, but by no means the least, thanks be unto God, she is done with death. Nothing was more pleasing to the departed than to converse upon the hereafter. In the resurrection was her hope of being raised from her bed of clay and fashioned like unto her blessed Redeemer, and being presented to the Father, holy and without blame before him in love. Though she be gone from us, yet in memory we see her still, and mourn not as those having no hope, but remember that our loss is her eternal gain. The Lord gave, and the Lord taketh away; blessed be the name of the Lord. Though these things be hard for us to bear, yet the God of high heaven hath promised that he will not lay more upon us than we are able to bear. So let us bow in humble submission to the will of the Lord, realizing that he doeth all things well.

The body was removed to its last resting-place, and there, after a few

very well chosen remarks by Elder Joe Muce, was left to await the coming of our Lord and Savior. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

W. A. LITTLE.

MEMORIALS.

WHEREAS, We the several churches composing the Soldier Creek Association, now in session at Zion Church, Mayfield, Kentucky, and

WHEREAS, the Association appointed a committee to draft a Resolution of Respect in memory of our highly esteemed brother, ELDER J. C. CHESTER, who departed this life October 29th, 1936, his age being 66 years, 8 months and 5 days. He joined the Soldier Creek Church the second Saturday in August 1893, and was baptized the following day by Elder J. P. Jenkins, and was ordained to the full work of the ministry the second Saturday in August, 1918, and was a worthy and faithful minister of the Old School or Primitive Baptist Church, contending for the faith fearlessly before his foes. Elder Chester served the Soldier Creek Association as Clerk for a term of seventeen years. Be it

RESOLVED, that we bow our heads in humble submission to the will of our God, who is too wise to err and too good to be unkind; and

WHEREAS, we, the churches, realizing they will miss Elder Chester's advice in transaction of business and along the line of doctrine and discipline, which he was well grounded in, it could be well said that he fought a good fight, kept the faith, and was ready to be offered up, and as Paul said, Being confident of this

very thing, that he who began the good work in him did perform the same until the last. Be it further

RESOLVED, that inasmuch as we, the churches, held him in the highest esteem we desire to have this Resolution of Respect printed in our Minutes, and also a copy of the same sent to the SIGNS OF THE TIMES for publication.

Done and signed this fifth day of October, A. D. 1937.

O. W. PERKINS,

J. T. COUNTS,

W. W. NEAL,

Committee.

WHEREAS, We, the several churches composing the Soldier Creek Association, now in session at Rock Springs Church, Johnson County, Illinois, and

WHEREAS, the association appointed a committee to draw up a Resolution of Respect in memory of ELDER J. P. JENKINS, who departed this life January 2nd, 1936, being 92 years, 10 months and 2 days on this earth. He was ordained a minister in the Primitive Baptist Church in the year 1879, having served as minister for fifty-seven years. He was regarded as one of the ablest and most fearless defenders of the truth as it is in Jesus. Be it

RESOLVED, that we bow our heads in submission to the will of our God, who doeth all things right; and

WHEREAS, the churches, realizing they will miss brother Jenkins, his advice in transactions of business, and along the line of doctrine, and otherwise, and realizing his soundness in doctrine, be it further

RESOLVED, that inasmuch as we, the churches, held him in high esteem we desire to have this Resolution printed in our Minutes, also a copy of same sent to the SIGNS OF THE TIMES for publication.

Done and signed this 9th day of October, A. D. 1936.

Read, and received by the Association.

J. T. HENSON,

J. T. COUNTS,

W. A. BOWDEN,

Committee.

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

Mrs. Belle Neal, Va., \$1; Mrs. Emma Ball, Va., \$1; H. L. Gloer, Ga., \$1; Miss Sarah E. Rittenhouse, N. J., \$3; Ebenezer Church, N. Y., \$10; Miss Annie Black, Ontario, \$2; Warwick Church, N. Y., \$10; Hannah E. Danks, Cal., \$1; Woburn Church, Mass., \$10; S. W. Shipway, N. Y., \$1; Mrs. Mary Duffus, B. C., \$3; Anson Quint, Maine, \$1; Huldah J. Leonard, N. Y., \$1; Dr. Thomas H. McColl, Ontario, \$3; Mrs. Joab P. Stout, Ill., \$2; F. H. Richardson, Iowa, \$1; Middletown and Wallkill Church, N. Y., \$50; A. W. Bloomfield, Mo., \$2; J. N. Wageonheizer, N. Y., \$1; Mrs. J. A. Mac Taggart, Ontario, \$2; Elisha R. Myers, S. Dak., \$1; Mrs. Mary Smith, Okla., \$1; "A friend," N. Y., \$1.

M E E T I N G S .

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

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

LUELLA STEVENS, Church Clerk.

The 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.

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

J. R. HARDY.

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

S. B. MOFFITT, Pastor.

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

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor

W. H. CAVE, Ass't Pastor.

(MRS.) H. B. CURLIE, Church Clerk

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

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

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

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

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

**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.

H Y M N B O O K S .

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

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ROANOKE, Virginia.

"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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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. 106. MIDDLETOWN, N. Y., FEBRUARY, 1938. NO. 2.

CORRESPONDENCE.

ROMANS VIII. 31.

“WHAT shall we then say to these things?”

For several days this Scripture has been of much comfort to me. Paul was not asking that question of the unbelieving world, nor was he soliciting the opinions of the “beloved of God” who were in Rome as to what they might say to these things. What shall we say to these things? was his direct and pointed question. People, even God’s people, have different things to say about many things, but there shall be a certain definite response to these things Paul has under consideration. These things that God has appointed to be said, and that only a certain kind of character has ever, or will ever, be inspired by the grace of God to say. What things are under consideration? The things which pertain to the kingdom of God. The foreknowledge, predestination, calling, qualifying and glorifying of the chosen and peculiar people of God. Paul was

inspired to say to these things what every one of God’s children has said in their hearts since he began to reveal himself to them in the work of his grace and to implant his truth in their hearts. If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? In this response to the work of grace, God’s children acknowledge and confess his supremacy and sovereign rule in the earth. This is what he has ordained they shall do, for he has chosen them and called them out of darkness into his marvelous light, that they should show forth his praise. What greater glory could a mortal man render to the name of God than to acknowledge him in his supremacy and absolute sovereignty over all things? Carnal reason has ever flouted its accusation of injustice, partiality, no chance; and many other vain and unscriptural accusations against the sovereignty of God and the doctrine of grace or unconditional salvation. **But**

there are those who shall say, If God be for us who can be against us? Grace teaches and inspires us to make such answer, and only when God abundantly fills the heart with his sublime truth will the lips of poor, dependent and finite mortals speak the truth. Of God's people it is declared, Ye shall know the truth, and the truth shall make you free. We need not expect those who have not the truth in their hearts to speak it with their mouths. If the heart believeth not unto righteousness the mouth cannot and will not make confession of the righteousness of God. When we are given faith to say of a truth, If God be for us not anything can be against us. The same faith reveals him to us in his divine and sovereign greatness, and knowing him as he is, our hope of ultimate salvation and glory is found to be rooted and grounded in that fact, and so we joyfully receive his word that says, I, even I, am the Lord, and besides me there is no Savior. Belief in the fact of salvation by grace alone is builded upon the fact that God is our absolute Sovereign, who doeth according to his will in the army of heaven, and none can stay his hand. The belief in conditional salvation is builded upon a conditional god that cannot and does not do according to his will either in heaven or in earth, but must have the cooperation and assistance of men to do his work. Such a god is not a sure foundation. Such a god cannot inspire the hearts of his children to say, If God be for us who can be against us? Yet, dear brethren,

when troubles and afflictions come upon us as stormy clouds, and we are enveloped in the darkness, there are times when our spirits are overwhelmed within us, and in the gloom of such dispensation we become fretful and cannot feel that God is for us. But when God's strong arm delivers us, and he shows us again that afflictions and trouble are in his hand, and not of Satan, except so far as God puts them into his hands. The first chapter of Job proves this. Who that knows and trusts God would have it different? Job rejoiced that it was so. Never once did he credit the devil with his affliction. It was the testimony of his lips that the Lord gave and the Lord took away; that the God who gave good to man also gave evil to him; that these were a part of his ways, and the Lord was but performing the thing which he had appointed for him. Job's friends said these things were the product of his sins, but Job with clear faith said, It is the Lord. It is sure that our God bestows nothing upon us that shall work us harm. If God is for us who can be against us? He is for us in tribulations and gives us faith and hope. He is for us in our distresses and gives us the grace of patience that we patiently wait for the salvation that is in Jesus. Having this blessed assurance that God is for me all the time, I can say with Paul, For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be

able to separate us from the love of God which is in Christ Jesus our Lord.

Yours in hope,

G. W. HILL.

GREENSBORO, North Carolina.

BENTON, Kentucky.

DEAR BROTHER DODSON:—I read your request for Minutes from all sound Old Baptist associations throughout the United States. Feeling as I do about our own association, to wit, Soldier Creek Association, I am sending you a copy of our last Minutes. We are rejoicing in the hope that we know the joyful sound of the truth, and that we (our several churches) are at peace and in sweet fellowship. Our own little church (Soldier Creek) has lost several members within a year. Four of our dearly loved ones have been put away since October of last year, when it pleased God to take our dear pastor, Elder J. C. Chester, from us. At Christmas of the same year sister Mollie Chester was called home, and November 13th, 1937, sister Lillie Chester was buried, and to-day I am just home from the funeral of a very dear old brother, who on the tenth of this month (December) was called home. Often I look around us and think we are all about gone who believe in predestination and foreknowledge of God and the calling and election of all who will ever be members of the bride, the Lamb's wife. To-day I noticed at the funeral of this dear brother that there were only four of us present, besides the dear servant of God, brother John Henson. The songs

were sung by a young Methodist choir, and accompanied with a piano, which is all very sweet, but it lacks the power to thrill or soothe our tired feelings. Singing, like all other worship, is done through and in the Spirit. The redeemed singers sing songs. They do not fail to sing them, because God's Spirit dwells in them and they see the beauty and truth of words that often sink deep into their experiences, and in that way the singing is brought to bear on their mind as they sing of beauty and truth, and they forget the adversities and failures of life, and their own weaknesses, and are wafted away on wings of God's love. But the songs we often hear from the choirs do not make us feel that way. Do not think, dear brother Dodson, that I was numbering God's children when I said there were four of us present. No. I have no way of knowing how many of God's little ones were in that gathering to-day, neither do I know that I was one, but there were four of us who had our names recorded on the church book where the old brother had his membership, and the others were members of other so-called churches. But you know they cannot be numbered. They are as the sand of the sea and the stars of heaven, and even though we may think they are all dead, but a few, and it may be they seek to kill us, yet we know not how many God has reserved who have never bowed their knee to the image of Baal, and it does not matter where they are, and in what way and manner they have built their mode of worship, when God calls them to come

out from among them they will come, and a new song will be in their mouth, and they will sing it, praising, yea, praising the Lord and what he has done for them. Then, and not before, in God's time, will they cease from their labors of trying to build them a way to heaven and a way to worship God, and they will rest from their labors as God rested on the seventh day, and that will be their sabbath of rest. Oh what a rest it is to know nothing else but His power, no other god, but the true and living God; to know no salvation but that which the grace of God brings, for it is the grace of God that bringeth salvation, and to lean on him when we know there is no other hiding-place for us, and to search for witnesses when we are in large gatherings, they who testify to the things of which we have a witness within, seemingly, making us speak of the same things.

Brother Dodson, do you ever search for just a word in people's conversation to see if they are witnessing and making known in their conversation that they have been with Jesus and are taught of God to know the truth as you hope you have been taught through the abundance of revelations that have been given to you? I find myself so alone, and so thrown with the unbelievers of our doctrine that I listen for just a word sometimes that would make me believe that these nonbelievers are acquainted and know just a little something, and sometimes I decide that they know there is a power over all powers, but they have not been called to stand

up for the truth as we see it in Jesus, for he is the truth. Then I come to this conclusion: They know the power, God, and that is all, and to know God is life eternal, and they cannot return. Just like the nine who did not return to tell who cleansed them, only one returned. Many are called, but few are chosen to stand and defend the truth. Is that right? This doctrine of ours is the biggest thing in my life. Sometimes if I could not talk about it I feel like I would scream out until people would call me mad. But we cannot talk about Jesus and his love in the same tone in which we would discuss the war between Japan and China. It is a different thing. So, I know my arm is too short to save. Even if I am saved, I cannot save others. I hope it will always be God's will while I live to let me think of the beauties of holiness, and the Son of righteousness, and the God of our salvation, and give me eyes to see and ears to hear, and a heart to understand what the Spirit saith to the churches, for I believe I have seen and heard and understand a few things, although my lips are too vile to speak the beautiful name of Savior. Savior of sinners is Jesus, and surely with Paul I can say I am the chief of sinners. Just the other day I was reading an obituary you had written of a sister, and you spoke of the God that kept her from falling, and when I came to the word "falling" I stopped reading and a nice long sermon was presented to my mind, or could I say with the psalmist that my feet were set in a

large room and I viewed many things, just by your quoting the text, or after reading that far. I found myself seeing things, viewing the work of God, his power to save, his power as the Husbandman and his power to keep all the redeemed from falling, for he holds them in his arms and they lean on him, rest on his bosom, for he is their Husband and he makes it known to them that they are married to him, treasured in Spirit and in hope through faith, and that not of themselves, it is the gift of God.

I do not see any place to stop. Everything in God's word fits in, and is like apples of gold in pictures of silver when it is spoken fitly, and that is when God is in it and working it all for a purpose known only to himself.

I am still, brother Dodson, the poorest, weakest and most sinful of all who hope in the Lord and who feel that their feet have been set in a large room, and on the Rock, and that there is for them being made at the right hand of God intercession by the one Mediator, Christ Jesus the Lord. My prayer is, Jesus, intercede for me, and all for whom thy blood was spilt to save, if indeed it was spilt for me. Keep us and make us praise thy holy name. Lead us and guide us into the coming year that we may walk uprightly, soberly and worthy of the calling with which we hope to have been called out of nature's darkness into the marvelous light and liberty of our God.

I have no way of expressing what your writings mean to me. Often it is

not the whole article, but a few words in it that lift me up, as I hope, to view the promised land. So God will use you to his glory while he needs you as a voice, and when he is through with you there will be rest and peace and knowledge, and not living by hope.

Yours unworthily, but in hope of life beyond this vale of tears and gloom,
EFFIE BLOGG WHITENTON.

DALLAS, TEXAS.

DEAR BROTHER DODSON:—I do not feel worthy to address you or the readers of the dear old SIGNS, and I am fearful in the attempt, knowing my weakness, sinfulness and unworthiness, together with my inability to express my feelings and desires, and knowing at the same time that the Lord must direct our minds if we think or pen one good thought.

The sweet and comforting letter of sister Helen Jones has stirred me deeply, and I hope through the same grace and revelation has enabled me to glorify our God in heaven. The beauty and sweetness so deeply expressed finds a most devoted and responsive chord in my poor heart.

Paul said it is a fearful thing to fall into the hands of the living God, and until we do we do not fear God, but all our fears are of the evil one. I sometimes find great comfort in the fact that Satan's power is limited and the bounds are set and he can go so far, but no farther. But of him we can surely say that the only tempter we know is this flesh, contrary to the Spirit of Christ, therein is that continual warfare, it be-

sets me so I am lost in wonder oftentimes unable to judge the source. Not long ago my mind was deeply exercised for days, and that Scripture, "Try the spirits whether they are of God," was a question of most vital importance to me, and yet all that I have learned has been taught in the school of grace, beginning, as I hope, nearly thirty-nine years ago, and as a scholar I have not advanced very far. But I am sure there is a purpose to everything under the sun. God rules and governs all things, and everything was made for a purpose, and is fulfilling that purpose for which it was made, and to the glorious praise of his grace. Even our sorrows, afflictions, disappointments, long drawn out dark shut up seasons, rambling, wondering if our God is clean gone forever, trying and desiring to pray, but cannot so much as control our thoughts as to prayer, find again and again that his grace is our only guide and is ever sufficient to drive away the darkness, and when light shines we burst forth in praise and thanks to his holy name. All are in the plan of Jehovah. Nothing new nor old, surprising or disappointing to our God, for he knew all things from the beginning, and from ancient times things not yet done, declaring, My counsel shall stand, and I will do all my pleasure. I will bring them in a way they knew not. And this is the experience of all God's little children, predestinated in Christ Jesus before the world was, that they should show forth his praise and rejoice in his love, mercy and grace. Each visitation

so full and complete, ever sufficient for the time being to drive away the clouds that appear and darken the pathway that we tread. Many times I have been called to pass through seasons that were so grievous and distressing that the nights were long and sleepless. My very soul was shut up for want of understanding and for a little ray of hope that the hand of the Lord was leading me and would guide me safely through, to look back when the time of deliverance came, and he enable me to rejoice in his mercy and sing praises to his name, for he is our rock and refuge in the time of storm. It is then that I am also thankful that such a season is in the past and one less for the future. I do believe with all my heart that our seasons of doubt, fear, distress, sorrow and persecutions are numbered, as well as our joy, rejoicing, worship and praise to our God are numbered. As I wrote a few years ago about that highway I saw. Few, perhaps, remember it, but oh what consolation it has been to me. In the dark it was uneven. I would make a step and it would be high or low. I was weary traveling it, almost exhausted, and a light appeared. I looked for my shadow first, but there was no shadow. Then I looked ahead of me, and it was smooth and straight, but very narrow. Then I wondered why my feet did not miss the hard road when it was so dark and I grew so tired. In my meditations, which have been not a few times, I have hoped the hand of the Lord led me on. He never leaves nor forsakes the objects of his love. He

brings us through dangers sometimes that we are not aware of. At other times we are aware, and realize his power alone can calm our fears and make us to know he never slumbers nor sleeps. He knoweth my thoughts and my frame afar off. He is everywhere present, and when danger approaches he turns his hand upon the little ones. Oh what a God! Even the wind and the waters of the sea obey him. He speaks and it is done, commands and it stands fast. In his love to the church, as I understand, to Israel, his chosen people, they shall not hunger nor thirst, neither shall the heat nor the sun smite them, for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. I will make all my mountains a way, and my highways shall be exalted. Sometimes he leads us on that exalted highway, and we fairly glide along and bathe our souls in the sunshine of his love, in his abounding grace, and drink in, as it were, of the sweetness and fragrance of his breath until our hearts are full of his praise, and we amazed at the wonders of our God. A mother may forget her suckling babe, yet will I not forget thee. He never changes. He is the same yesterday, to-day and forever. It is we who wander off and are so helpless we cannot find the way back. But oh how we love to linger, and are loathe to return to earth. At times when I am shut in, especially in cold weather, like now, with snow covering everything, my mind is so barren and unfruitful, and I seem to be in the valley of dry

bones, I get my hymn book and sing just as loud as I care to, and a few times the echo of these walls seems to praise that God whom I desire so much to worship, mindful of the Spirit present and directing the composer's pen to speak the sentiment of our heart far better than we can express it, is bread cast upon the waters, to be gathered many days hence, and yet we cannot of ourselves gather one crumb. Here a little and there a little. I am glad he said his people shall be a willing people in the day of his power. This old flesh is robbed of all its boasting. It will no more mix with the things of the Spirit than grease will mix with water. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. They are foolishness unto him. Mixed quotations. My mind is faster than my pen. I often wonder if I am not yet on the milk diet, unable to eat meat. My leanness, my leanness! How often would I cry unto my God to drive away the cold midst and clouds of darkness and restore unto me the light of his presence and the glorious healing of his power brighten that little hope and increase my faith and patience and bid me run and not faint. All my desire is known to him, and the thoughts of my heart are not in secret. There is not a word in my tongue but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me. It is high. I cannot attain unto it. The

psalmist David said, Whither shall I flee from thy presence? If I ascend up into heaven thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. Oh the wonders of our God! Everywhere present and nowhere absent. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Praise ye the Lord. Let all that is within me praise his holy name.

I fear I am making this letter too lengthy, so will close, hoping I may now proceed with my duties without writing a letter in my mind. No doubt though that it was far better, and more connected, than this one with the pen. Please note carefully what I have written, and if not in faith and practice of the Old Predestinarian Primitive Baptists, assign it to the waste-basket. Any sentiment that does not honor God and give him all praise is not worthy of space in the dear old SIGNS. I humbly ask all who find it in their heart to pray for me, that I may dwell in the house of the Lord forever, to behold the beauty of the Lord and to inquire in his temple.

Wishing the SIGNS and the household of faith well, I am, I hope, your little sister, through much tribulation,

(MRS.) H. A. STRUBE.

RIDGEWAY, Virginia.

DEAR BROTHER DODSON:—May I be permitted to address one like you in the above name while I attempt to write? The mind to write has been present with me since our Association, but why, I cannot say. At present it seems an empty blank concerning spiritual things. I had wondered before the Association if you would be there. On Friday night of the meeting I dreamed of attending, and it seemed that there were a large number of visiting preachers. Many seemed to be strangers, but all the time I was looking for you. On Saturday morning when I walked in the church I looked over the preachers for you, and how glad I was to see you. When you spoke in your sermon of being, possibly, the only gospel preacher in the great city of New York it seemed to fulfill my dream. I felt I would be satisfied if I could hear you preach. I believe the full meaning of your visit is told in Romans i. 10-12. I was glad when you read your text in this chapter, for I hope I love the book of Romans. It is a hard book, but a precious one to the child of God, if I have ever been blessed to realize any of its truths. I have often thought that it belonged to those who believe and preach salvation by grace, and grace alone. How else can any poor sinner reach heaven and immortal glory than by the grace of our Lord? Like you, I live in a place where few believe such a doctrine. It is too narrow, and belongs to a curious and peculiar set of people. The Scriptures describe such a people as being the chosen race of our God.

They are spoken of as a peculiar people, a royal priesthood, a holy nation, They are the richest and safest people upon earth, because God is their security. However low they may get in their feelings God alone can raise them, for he has promised never to leave nor forsake one of his. Just the other night I heard a sermon which was for the most part directed against this hope religion. It was said that a person should know whether or not he was a christian. It was also said that if one confessed Him with his mouth, that was sufficient. God intended that all should be saved through confession and acceptance, and if they were lost it was their fault. Will one who has truly been born again accept such a doctrine? Is there any comfort there for him? If such a doctrine were true, then the God of heaven would be limited in power. In this life can we know what the morrow shall bring forth? We can only hope for the best and trust to the all-wise God to bring us safely through. The Scriptures teach that we know we have passed from death unto life because we love the brethren. Can we feel this at all times? I believe that every child of God can at times say, I know that my Redeemer liveth. So often we hear them say, I know it was my sins that nailed him to the cross. Yes, but these sins have all been atoned for, and their robes have been washed in the blood of the Lamb. He has paid the debt in full, and every name has been written in the Lamb's book of life. Not one shall be erased, or one added to

that number. But can we know that our name is written there? As a small child I used to love the hymn, "Is my name written there?" That was back in the days before I was made to love the Old Baptist doctrine. Brother Dodson, I hope I love the blessed doctrine set forth in the SIGNS. I love to read it, for it and the paper from California are about all the preaching I am blessed to get at the present, as I live in a town of other denominations. Please remember me and family in your prayers. I feel to need the prayers of God's saints. I love to read your writings, and those of your father.

A little sister, I hope,

MARY H. STRATTON.

WESLACO, Texas.

DEAR BROTHERN:—I am inclosing a letter written by Elder T. D. Walker to brother and sister J. W. Staggs. You may print it if you see fit.

E. B. AULT.

CALIFORNIA, July 6, 1936.

DEAR BROTHER AND SISTER STAGGS:—Your letter of June 25th reached me a few days ago. So glad you both hold me in remembrance, especially when I think it is a token from the God of Israel, and he not only put it into your heart and mind to write me again, but he stoops to look on me for his Son's sake, and a book of remembrance was written for them who think upon his name. So I hope I have been made to think upon his name and find it excellent, and what comfort the sweet promise gives. They shall be mine in that

day when I come, saith the Lord, to make up my jewels. All the Father gave him by a covenant relation, those whose names are written in the Lamb's book of life, are those, methinks, whose sins are gone before to judgment, and to them there is no culmination of all things by the working of that power by the which he is able to subdue all things unto himself. Every man shall be raised up in his own order (the righteous were chosen in Christ before the world began), shall be counted worthy for his mercy's sake. They shall be caught up together, conformed to his image and be forever with him. Therefore he saith, Comfort one another with these words. But what sayeth the Scriptures? Declare the whole counsel of God, stand in the temple and speak to the people all the words of this life. So we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and Christ the wisdom of God. So, then, what sayeth ye? He is the Savior of life unto life and of death unto death, so we declare that every man shall be raised from the dead in his own order. The wicked man, whose sins follow after, shall be judged out of the book and in the order of his own sins which have never been repented of by him nor atoned for by the Lord Jesus, he shall be placed on the left, and hear that awful, that just denunciation, Depart, ye cursed, into

everlasting fire, prepared for the devil and his angels. I am aware this is not a very popular doctrine with the Arminians and those who try to teach that Christ died for every one in general and no one in particular. I do not attempt to say just why I should write thus to you, but I feel sure you dispute none of these declarations of solemn truth. And believe me when I declare that Old School Primitive Baptists set forth under the ministration of the Spirit a system of teaching attested to and plainly established by the Scriptures, that we preach a system of doctrine that every "coming" man shall hear His voice, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world, and at the same time we believe and teach that not a single "going" man shall inherit that kingdom but they that hear this call. His word shall not pass away even though heaven and earth be removed. If we are what we hope we are we have a Mediator and a Savior on the right hand of the Majesty in the heavens, One who was tempted during the days of his humiliation in all points as his people are tempted, yet without sin, and when he comes again will come in power and great glory, without sin unto salvation, and shall change our vile bodies like unto his glorious body and we shall be forever with him.

T. D. WALKER,

NASHVILLE, Tennessee.

DEAR EDITORS:—Judging by my feelings this morning, I can imagine how Job felt when he said, “Oh that I knew where I might find him! that I might come even to his seat! I would order my case before him, and fill my mouth with arguments.”—Job xxiii. 3, 4. That is the way I feel this morning: “Oh that I knew where I might find him!” There are some who would say, Read your Bible, that is God talking to you; obey his commands and you will have nothing to worry about. Away with your doubts and fears. I have read the Bible since I was thirteen years old, and still I have my doubts and fears, to the extent that I almost despair of ever having that sweet peace. I cannot express in words what a vile sinner I feel I am, but they will say, You have no right to feel; you have no feeling in the matter at all; you can be a christian if you want to be; all you have to do is obey his commands, be baptized, attend all services regularly, partake of the emblems, go to Sunday School; in fact, do everything that you possibly can; do your part and He will save you if you have been faithful. I believe in being faithful in everything, and I believe all do who love the Lord, but I also believe that if I depend upon my feeble faithfulness and puny works I will fall far short of that goal we all hope to attain. All I feel I can depend upon is God’s mercy, and if I ever have salvation it will be by grace and not of myself. I remember that when I was a small boy there was a dear old lady

living in the country near my home who used to visit my mother quite often, and many times I have heard her say, Well, sister Cole, I get so hungry for the gospel I juust have to talk with some one. I did not realize then what it was to hunger and thirst after righteousness, and to long for some one to talk with who understands, but it seems now there are only a few people who understand, or will take the time to listen; they are too full of the world, or what they have been taught by man, or have been brought up from childhood to believe as they do, and they cannot listen to this old fogy doctrine of salvation by grace. I but seldom get to hear this loved doctrine preached, but often when reading the experience of some dear Old Baptist in the SIGNS OF THE TIMES I am carried back to my childhood days, when I used to go to old Station Camps and Friendship churches with my father and mother. I have sat between them and seen the tears roll down my father’s cheeks, and I know now that it was the love of God in his heart that caused them. Although he was not a member of the church, I believe he called upon the name of the Lord, and it says in Acts ii. 21, “And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.” I do not feel that I have ever done anything good, or anything that I could claim any honor for. As for helping God do his part, I believe he has everything fixed and his plan already made, and nothing can change this plan in any way.

I could keep on writing, but I do not want to take up space that some others could fill far better than I can. If you see fit you can publish this; if not, cast it away.

A sinner,

W. H. COLE.

WALNUT CREEK, California.

DEAR EDITORS:—I have been silent for some time, which makes me feel ashamed. It has often been my heart's desire to pay up back subscriptions, but poor health, medicine and doctor bills have amounted to so much for the past two years or more that I have not been able to do so, but I feel thankful that I can at this time send a little, and hope to be able, the Lord willing, to send more soon. At times I thought of having the good paper stopped, for a number of times I was so low I felt my time had come; but it was not the Lord's time for me to go. My heart would sink at the thought of having the paper stop coming, for I love it very much, if indeed I love the word of God. I hope I do; it is my song and comfort. The Lord knows my heart's desire. I feel so lonely and so far away from the dear Old Predestinarian Baptist people, for all I hear around here is that to believe in predestination is fatalism. That is no food for me. If I know anything about it, I believe that the covenant made with David's Lord was in all things ordered well, and that includes all things that have been and will be to the end. All things for his sake did Jehovah prepare, for of him and to him and through him they are.

I have had the book "Predestination" a long while, have read it a number of times and it is just as sweet and good as it was the first time I read it; it never grows old.

This beautiful hymn of Toplady's has been much in my mind and heart, especially when I have been in much misery and pain:

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pain,
And long to fly away."

The whole hymn is beautiful. The Lord willing, you will be hearing from me soon. My best wishes, with the help of the Lord, be with you in the new year.

From a little one in hope, if one at all,

(MRS.) MABEL LINDSEY.

ST. PAUL, Arkansas.

DEAR EDITORS:—Inclosed find check for four dollars, in payment of my arrears and for the current year. I have been taking the SIGNS for two-thirds of a century, and may be your oldest subscriber; that is, as a subscriber. You may have subscribers older in years, as I am only in my eighty-fifth year. The SIGNS is exactly the same now as when I first subscribed.

Respectfully,

C. W. ANDERSON.

WE are anxious to obtain one or more copies of the latest Minutes of every sound Old School Baptist Association throughout the United States. If our readers will send them to us at 41 Addison Avenue, Rutherford, New Jersey, same will be very much appreciated.

R. LESTER DODSON.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1938.

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ISAIAH IX. 6.

“FOR unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

How wonderful are the words of prophecy, wonderful because they are the words of God, God before whom past, present and the future are one eternal now. Isaiah rejoiced to see Christ's day, he saw it and was glad, so could say, “For unto us a child is born.” This child was the holy child Jesus, born of the virgin Mary, for this same

prophet declared, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, which being interpreted is God with us, and wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him. He was born not only a child, but a king.

“Unto us a son is given.” And here we have to note a distinction which is of great value. The child is born, but the son is GIVEN. “God so loved the world that he gave his only begotten Son, that whosoever believeth *in him* should not perish, but have everlasting life. This son is the eternal Son who comes from the bosom of the Father, of whom the poet sings,

“Without beginning or decline,
Object of faith, and not of sense;
Eternal ages saw him shine,
He shines eternal ages hence.”

This Son is coequal and coeternal with the Father. In the creation of the worlds, this Son was there, and the worlds were made by him, and he was also appointed heir of all things. He was there when God said, “Let us make man in our image, after our likeness,” and though the child had no preexistence before the virgin's womb, the Son was with the Father down through the ages, and his delights were with the sons of men. Often in holy writ he is referred to as the Lord of Hosts, and we believe it was he who appeared to Joshua and announced himself as captain of the host of the Lord, and Joshua worshipped him, calling him Lord. It

was he who also appeared to Moses in the burning bush, and he is spoken of as the Angel of the Lord. It was he who walked in the furnace, "a fourth like unto the Son of God." It was he who bore Israel, and carried her all the days of old. He brought Israel up out of Egypt. He had, as it were, the strength of an unicorn, concerning which Balaam declares, "The Lord his God is with him, and the shout of a king is among them." David spoke of him when he said in Psalms cx. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thine footstool." This Son was given, and he abhorred not the Virgin's womb, but came in the likeness of sinful flesh, yet even then he was worshipped by angels, for Paul saith, Hebrews i. 6, "When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." Thus our Lord in the nativity is very God and very man, as man to suffer, as the Son of God to save. As man he must suffer on the cross, as the Son of God he is our great Melchisedec, without beginning of days or end of life. At the birth of this child, Herod, the chief priests and scribes were troubled, and searching the Scriptures they found in Micah v. 2, "But 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 of Israel; *whose goings forth have been from of old, from everlasting.*" "And the government shall be upon his shoulder." We

have said he bore Israel and carried her all the days of old. They could therefore sing, Psalms lxxxix. 18, 19, "For the Lord is our defence; and the *Holy One of Israel* is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty," and that mighty One always upheld all things by the word of his power. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice." Thus it is our Lord Jesus Christ who holds up and sustains all things. Not only has he given the word of the gospel, even as it is written, "The Lord gave the word," but it is also his power that sustains it, as the great company publishes it. The satisfaction of divine justice and the complete redemption of the body, the church, rested upon him, upon his shoulder. Of the people there was none with him, and to destroy him would mean the destruction forever of those that were his.

It seems to us, in this subject we have undertaken to write upon, that we have a consideration of the tabernacle that God pitched, and not man, and it shall be our endeavor to set Jesus Christ forth as he is revealed in the word. The tabernacle of old (Exodus xxvii.) had an entrance to those things which are spoken of as shadows of better things to come, and Jesus said of himself, I am the way, the truth and the life. It was through this gate the offerer and the offering must go. The offerer, or priest,

must be thirty years of age. At thirty Jesus began his ministry. He must be perfect, having no blemish, so Jesus was; and if it be a lamb to be offered, it must be the firstling of the flock, without spot or blemish. Jesus also was the Lamb, and without spot or blemish. He had clean hands and a pure heart, and had not lifted up his soul unto vanity. In this gate of the outer court we find four posts, upon which the priests hung a curtain, or vail, made of four materials: blue, purple, scarlet and fine twined linen. Thus he who is our High Priest has made himself known in the testimony of Matthew, Mark, Luke and John, as it were, four posts set there to display himself. First, we will mention the *blue* as setting forth heaven, unveiling itself in this who is almighty God. The scarlet of dignity was manifest in him, who, though equal with God, made himself of no reputation; he became a worm, so humble and lowly, yet with what grace and meekness he walked as he stooped so low. Then there is the purple of the King, who is also the King of grace and glory, of whom it is written, His glory covered the heavens, and the earth was full of his praise. Wise men said, Where is he that was born king of the Jews? "King of the Jews" was fastened over his cross, and, as he gave his commission to his disciples (Matt. xxviii.), he declared, All power is given unto me in heaven and earth.

Fine twined linen sets forth Christ's righteousness, woven by him to cover his body, the church. Those four

materials were in the vail, and these glorious things which they set forth shone in Christ, and those four writers, like the four posts, declared what they had witnessed of him. Not only did the four posts support the vail, but the four posts were set in brass sockets, brass which sets forth the power to endure the suffering of God's wrath because of sin, manifest by Christ in his life and death. Thus the posts stood upon the merit of his suffering as they proclaim Christ, the gate.

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." We have above spoken of the outer court having a gate with four posts. The preaching of Jesus went out through all the world, as in the parables of the sower and the tares and wheat. The son of man sowing the seed, did not make the ground stony or good, but it made manifest in the results what the ground was. The ground did not change itself, but it was proven to be, after the seed was sown, just what it was before it was sown, and the good ground brought forth fruit. The field was the world, the wheat was the children of the kingdom, and the tares the children of the evil one. In the *world* these were to grow together until the harvest. Jesus did not look for grace in any one, but where he had placed it and where his Holy Spirit had prepared the heart, there would be found results. The Spirit must take of the things of Jesus and reveal them unto us. Thus through the Gate not

only the priest and the various offerings, but the people, came. It was within they witnessed the slaying of the victim, the priest washing himself and parts of the victim in the laver. It was before the people that Jesus lived, and he died in their sight. So that, whether it be the gate, or the altar, or the laver in the outer court, Jesus is set forth in his sufferings. The outer court had a gate which signified judgment, and Jesus said, For judgment am I come into the world, etc. Jesus in Mark had said, "Go ye into all the world," and Paul tells us in Colossians, the gospel was preached to every creature which is under heaven. Now while all the people had access to the outer court, but few understood, only those who had faith given them; so it is to-day. Let us consider the inner court, or tabernacle. This had a door, but it had five posts, and through this door only the priest could enter. Within was the table of shewbread, the golden candlestick and the golden altar of incense, and these set forth those things that we, who are made kings and priests of God, see in the church of God. Now just as there were five posts to this door, so there were five writers of the epistles to the church of God: James, Jude, John, Paul and Peter, and their testimony is a testimony of separation; it is not to the world, but to the church, the household of faith. They preached not themselves, but Christ Jesus the Lord, and while the four gospels tell most of what Jesus did while on earth, these five writers, while upholding that testi-

mony, present Jesus risen and enthroned, not only in grace, but glory. In their testimony of him we have five unshakable pillars of truth, clearly outlined in Romans viii. Foreknowledge, predestination, calling, justification and glorification, all in and through our Lord Jesus Christ. While we mention the five writers of the epistles and the five pillars of truth they declare, yet we do not feel to present any of these writers as posts of the inner door. In the outer gate the four writers of the gospels stand with their living testimony, in this inner door, Jesus, our great High Priest, must be considered. This tabernacle had a covering of rams' skins, the one constantly seen by those in the tabernacle, representing Christ's sorrow and suffering unto death, and the other representing the concealment and denial of his divine glory while he suffered the offense of the cross. Thus there was need of a center post to support the ridge of that covering. The center post we will therefore mention as the third name of our Lord given in our text: "The Mighty God." Our Savior is truly Almighty God, which truth gives strength to the church of God. Again it is socketed in brass, setting forth the endurance of suffering in Jesus, so that Paul could say to the elders of the church, Feed the flock of God which he hath purchased with his own blood. After his sufferings were over, it is spoken of him, in another place, that his feet were as polished brass. Jesus Christ, as the Savior of sinners, was not just a creature. The

work of a creature can never save a soul from hell. "It is the work of God that ye believe on him whom he hath sent." We find the five names, or posts, in this one door, and if we truly believe in Jesus his name to us is Wonderful, because he endured the cross and despised the shame, and this for traitors and foes. His name is wonderful, for it takes away our reproach, and has ever filled with wonder those who have seen what he has done. In the next, Counsellor, again is displayed what Jesus alone is to his people. He is God, the only wise, who, knowing our case, puts words into our mouths that stop Satan's assaults and forever silences the enemies of our souls. To the seven churches in Revelation, it is he, whose eyes are as a flame of fire, that reproves and counsels them aright, and he, to all who enter heaven, is the counsellor. We have mentioned the third post, but we must linger here a little longer, for it makes the heart burn to even think of him, who loved us and gave himself for us, being none other than the mighty God, who, made perfect through suffering, carries the whole structure, sustaining the church against every blast and every wind of doctrine. It is he who folds them in his arms and carries them in his bosom.

The fourth, "The everlasting Father." Here we have a relation that is not natural, yet it must exist between Christ and those that are his. By nature we are sons and daughters of Adam's fallen race, none good; no, not one, and just as the Spirit reveals him

as Wonderful, Counsellor, The mighty God, so it must witness with our spirits that we are the sons of God, who has predestinated us unto the adoption of children by Jesus Christ to himself. The life of a child of God is not from Adam, but Christ, in a union as between father and children. Adam had us all in his loins in the transgression, and in Adam we died, for we were all transgressors in Adam. The life of all of God's chosen is in Christ, their eternal Head, and they are perfected forever in and through him, and they shall live forever.

The fifth post is the Prince of Peace. The peace of God's children is as strong and lasting as the glorious One who sustains it, and under his sway nations learn war no more. It is he who is our peace that makes the lion to lie down with the kid. When he says peace, none can make trouble, and his peace is not for a day, or a year, but for ever and ever. All this is set forth concerning him in the epistles as in the gospels. In the outer gate we find the vail was twenty cubits wide by five cubits high, showing that the requirements of the five books of the law were met by Jesus. As God he was above all law, and over all things, yet he humbled himself, stooped low as a servant, met the requirements of the law in every part, so that IT IS FINISHED could be written in all four of the gospels, or posts, thus covering the twenty cubits. Thus we find an hundred square cubits in the outer vail, the same as there were in the inner vail, for that was ten wide and ten

high; so it is the same Jesus set forth in the gospels as in the epistles, not, as some say, Paul pressed down on predestination, and James on works. It is not Paul or James, it is Jesus only. Thus the outer gate shows Jesus, the vail humbled under the law with a width of redemption that embraces every one that is his to the four quarters of the globe, while in the vail of the tabernacle we see the same Jesus made perfect through suffering, exalted as a Prince and a Savior, no more pressed down under the law, but one who is almighty. Within this vail of the tabernacle, there was the golden candlestick, and John saw one like the son of man in the midst of the seven golden candlesticks. There was also the golden altar of incense, and it is this incense that sweetens the service of the church before heaven's high throne. There was also the table, and the bread is there prepared for the Israel of God. Then there was the vail that separated between the holy place and holy of holies. It is the same Jesus set forth, but now to the church. We find cherubims upon it, setting forth the angels of God ascending and descending on the son of man. It is this vail that was rent in twain when Jesus died upon the cross, for it set forth his body rent from head to foot for us, that we through the rent vail might enter heaven itself. "By a new and living way, consecrated unto us through the vail, that is to say, his faith." It was within that vail the ark was kept, and in heaven itself Jesus is, and because he

lives we live also. We at times hear the bells of his gospel and smell the fragrance of the pomegranate. It is the same Jesus, whom the four gospels declare, that has entered heaven for us, and there he stands made of God unto us, wisdom, righteousness, sanctification and redemption, four posts again, socketed this time in silver, meaning complete redemption, that if any man glory, let him glory in the Lord.

These things that we have presented have set forth but a part of what there is hidden away in that wonderful tabernacle. The half has never been told.

G. R.

DEAR READERS:—First, I want to thank those of you who responded to my appeal in the December SIGNS by sending the publisher all, or even a part of what was due him. He is deeply appreciative of your efforts in this respect.

Second, I bespeak your further consideration in helping the subscription list of our paper. Many of our subscribers are getting old and are constantly dropping out, and unless some one is kind enough to notify the publisher of their passing he is liable to continue sending the paper almost indefinitely. A number of cases have been discovered where the subscriber had been dead for years, but the publisher had no knowledge of it. In order to bring the records more up-to-date, it has been decided to publish this notice in three consecutive issues of the paper, and then discontinue as of May 1st all

subscriptions which are two years or more past due, *unless in the meantime the publisher is notified that the subscriber is still living and desires the paper continued.* Any one receiving the paper, who really appreciates it, even though unable to pay for it, should be willing to at least write the publisher explaining the circumstances. It is also very important that the publisher have your correct address, as this class of mail is often held by the postmaster for a reasonable time and then thrown away. Please examine your papers carefully, both as to the date your subscription is paid to and the address, and if you are behind more than two years, or your address is not correct, write the publisher promptly. It is not desired to cut off any one who is receiving and enjoying the paper, even though they cannot pay for it at this time, but something must be done to eliminate the sending out of papers which are not being received and read.

Third, if those who really like the paper, will speak of it to others, they will undoubtedly secure some *new* subscribers. Any assistance you can render will be greatly appreciated.

R. LESTER DODSON.

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

J. S. Adams, Va., \$2; Mrs. Mary J. Ege, N. J., \$3; Hubbell Brothers, N. Y., \$8; Mrs. A. T. Jones, Mich., \$2; Mrs. Dosia Deal, Md., \$1; "H," Md., \$2; E. H. Winchell, Mich., \$1; Mrs. J. D. Shafer, N. Y., \$1; A. E. Clark, Kans., \$2; Nellie M. Palmer, Maine, \$2.

OBITUARY NOTICES.

MRS. LYDIA ANN GOLT, our sister in Christ, departed this earthly life at the home of her granddaughter, Mrs. Marian Morris, Wilmington, Delaware, December 11th, 1937. She was born May 8th, 1848, near Smyrna, Del., and grew up in that neighborhood. Her father was Tilghman Foxwell, her mother Ann Jemima Griffin. In 1873, she became the wife of John Golt, who died May 4th, 1891. They had one daughter, Mrs. Ella Truax, who died in 1928. Sister Golt is survived by her granddaughter, Mrs. Marian Morris and by her grandson, Earl Truax, of New York City. Both sister Golt, and her mother before her, were members of the Bryn Zion Old School Baptist Church, in Delaware. Sister Golt was baptized by Elder E. Rittenhouse June 4th, 1876. Her mother had been a member since 1865. In March, 1919, sister Golt's membership was transferred by letter from Bryn Zion to the church in Wilmington, Delaware. For the last few years of her life her membership was with the Welsh Tract Church.

The funeral services were held at Faries' Funeral Parlor, Smyrna, Del., burial was in the ground adjacent to Bryn Zion meetinghouse. Hers was a gentle, patient, loving spirit, exemplifying humility and meekness, that refinement which is the outward manifestation of the grace of God in the inner life. She had been by no means exempt from her share of trials and sorrow during her life, but all had served to more firmly settle and establish her in the doctrine of God her Savior and Lord. She loved his truth, it fed her soul, it comforted her in her afflictions. She had sustained a stroke of paralysis a few days before her passing. As the end grew steadily near, her grand-

daughter repeated to her the twenty-third Psalm. Nothing could have been more fitting. Everything was done for her comfort that loving hands and hearts could possibly do. Those who in any wise minister to the saints of God, minister as well to Jesus Christ their Lord. Jesus counts all such service as done unto himself. Let us, therefore, count it a most sacred and blessed thing to be able to do anything in his name for the good of any of his flock. Both in the home of her granddaughter and her family, and in the church at Welsh Tract, there is a vacancy not to be filled; but it means to sister Golt herself a distinct gain, because she has gone to be with the Lord. We sorrow, therefore, certainly not as those who have no hope. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

H. H. LEFFERTS.

DENNIS McCULLOUGH was born near Brazil, Indiana, December 23rd, 1864, and died December 7th, 1937, at the age of almost 73 years. December 2nd, 1888, he was married to Nancy E. Parks, and in 1893 they came to Oregon and settled on a homestead nine miles north of Elgin, where they experienced many of the hardships of pioneer life, but with courage equal to their undertaking they succeeded in establishing their home. In 1907 they moved to a farm in the valley, five miles west of Walla Walla, Washington, which they purchased and managed successfully until his wife was called by death in 1910. In 1913 he was married to Mrs. Mary Howell, of Imbler, Ore., and had lived most of the time since in the vicinity of Elgin. His wife survives him, also one half-brother and sister, who live near Portland, Oregon. Many nephews and nieces, some here and some in the

east, and a host of friends bear tribute to his worthy character. He united with the Old School Baptist Church at Elgin about the year 1914, and was ordained a deacon soon after, and lived a worthy and consistent Baptist until his death. He was strictly honest in all his dealings, so much so that he many times misjudged his fellow-man in business propositions where they lightly regarded their obligations to him, causing him financial losses which brought him to hardships in his latter years. He was called to pass through many trying tribulations in the last fifteen years of his life, regarding his health. The first of these was several months in one of our best sanitariums for anemia, from which he was dismissed as a hopeless case, and told to arrange his business affairs, for he could live but a few weeks. He told his friends that he did not feel he was going to die, and put himself in charge of a very humble physician of his town, and within a few months was in good health again. He then resumed his occupation as a farmer, doing whatever was required in this business. One day, while unloading hay with a large hay fork, the rope broke and he fell to the ground, striking on his head and breaking his neck. His brother picked him up unconscious, and in moving him around found a position in which consciousness returned. Brother Dennis told him how to hold his head, for his neck was broken. He was then placed in an automobile, with his head harnessed to the top, and his body supported in the best position possible, and a trip of twenty-five miles over a rough country road was hurriedly made to the nearest hospital. None of the attendants thought he would survive the trip, but he did, and was placed in a cast until his neck was healed. The effect of that accident was never overcome, although he led a

fairly active life for several years afterward. At other times he experienced strange deliverances from what might have proven fatal, but of more common occurrences than the two cases afore related. He bore all these in meekness, and apparently without any thought of special favors of the Divinity who was controlling it all. I mention these by way of encouragement to those who are called to walk through the valley of the shadow of death, and also as a testimony to the praise of our God, whose hand is always underneath to sustain and support his helpless and needy children.

The writer conducted the funeral services at our little church at Elgin, December 9th, and the next day the body was taken to Walla Walla, Wash., and placed beside that of his first wife, to await the glorious resurrection. It was a rainy, sleety day and but few of his old friends were able to attend. A short service was held at the grave, conducted by Elder Peter Jones, who was one of his most intimate friends and a brother in the church.

C. W. BOND.

MRS. AMERICA (HARRIS) CHENOWITH, aged 86 years, died November 22nd, 1937, at the home of her son, T. J. Chenowith, in Elkins, W. Va., with whom she had lived a number of years. She had been ill for three weeks, but prior to that time had been in her usual health. She was a native of Barbour County, where she was born July 10th, 1857, a daughter of Job and Martha (Morrison) Harris. She married William Chenowith, and to this union three children were born: Mrs. Mattie Moore and T. J. Chenowith, of Elkins, and Perry Chenowith, whose death occurred about thirty years ago. Besides the two children, she is survived by two sisters

and one brother: Mrs. R. B. Vanscoy, of Montrose, Mrs. William Rennix, of Elkins, and Col. Floyd Harris, "Stoke," Aldie, Va., six grandchildren: Mrs. Fred Vanscoy, Mrs. Albert Chenowith, Mrs. Bryan Hamilton, Miss Mary Virginia Moore, Miss Frankie Chenowith, all of Elkins, and Ernest Denton, of Grafton, W. Va. A short service was conducted at the home of her son by Elder J. J. Poling, of Belington, W. Va., after which her body was taken to the Israel Church, near Kerns, where funeral services were conducted by Elder J. S. Murphy (by request of the deceased), assisted by Elder J. J. Poling. Her body was then laid to rest in the Israel Cemetery, beside her husband. During those eighty-six years she lived a quiet, peaceable life, and was highly esteemed by all who knew her. She had a fine character, was orderly in her walk at all times, showing to those who understood her that she had been taught of the Lord and loved to be with those who were of like precious faith, and never tired of talking on spiritual subjects. During the Baptist Association at the Valley Church, last August, she attended each service and enjoyed the meetings very much, but said it might be the last association she would be able to attend. At the closing of the services she asked us to sing, "Farewell, my dear brethren, the time is at hand," which was her last farewell to that congregation. I visited her during her last illness, and she told me she would not get well, and said she longed to go on to her heavenly home. She talked to her son and his family, telling them many things about her near departure, saying she longed to go and be at rest, which will many times comfort and console them in their lonely hours without her. She made all her funeral arrangements, telling them how she wanted to be put away, and who she

wanted to preach at her funeral, selected two hymns she wanted sung, as follows: "Shed not a tear o'er your friends' early bier," and "Farewell, my dear brethren, the time is at hand." Her son and family showed their true devotion and respect for her by complying with her every request. She was not a member of the visible church, but attended the Old School Baptist meetings when she could, and was a firm believer in the doctrine they set forth, and was esteemed by them as a true christian. She had been a subscriber to the SIGNS OF THE TIMES for many years and greatly enjoyed their teachings, reading them over and over. She was a kind friend and neighbor, and a good mother. There is now a vacant place in their home, filling their hearts with sadness. May the Lord in his own time help them to be glad that she, after her long and useful life, has reached the home she longed for.

Written by one who loved her as a dear friend and a spiritual sister.

(MRS.) E. E. WORKMAN.

MR. CHARLES B. TIMMONS, our beloved friend, departed this life at his home, in Snow Hill, Maryland, May 4th, 1937, aged 71 years. Mr. Timmons for many years had been an active business man in various branches, and was very successful. In the year 1896 he married Miss Rosa M. Truitt, of Snow Hill, Md., and to that union were born three children: Mrs. Margaret Timmons Bunkley, of Chicago, Ill., John I. Timmons, of Snow Hill, and Charles L. Timmons, of Daytona Beach, Florida. The widow and the children, together with one grandchild, Jackie Timmons, survive him. Mr. Timmons was a genial gentleman and had a host of friends. He never united with the church, but attended the meetings regularly, and contributed in

every way to the support of the church. He is much missed by the church and by the community, but deeply and sadly by his family, to whom he was devoted, never sparing time nor means for their comfort and welfare.

The funeral service was held in the Old School Baptist meetinghouse in Snow Hill, conducted by the writer, assisted by Rector Matthews, of the P. E. church, due to the friendship between Mr. Timmons and the Rector. Interment was in the cemetery adjoining the meeting house. In the death of Mr. Timmons the writer lost one of his kind and thoughtful friends. May the Lord reconcile us all to his will.

H. C. KER.

MRS. IDA E. BEYEA, widow of Winfield S. Beyea, died April 22nd, 1937, at the home of Mrs. Minta Mapes, Howells, N. Y. She was born at Chesterfield, Indiana, November 18th, 1857, a daughter of James K. and Amanda Dushane Trumble. She was of the Old School Baptist faith. Surviving relatives are two sons, George H. C. Beyea, of Howells, N. Y., and Frederick J. Beyea, of Brooklyn, N. Y., three grandsons, two granddaughters, one brother, Robert J. Trimble, of Chesterfield, Ind., and several nieces and nephews.

Funeral services were held at the home of her son George, at Howells, Sunday, April 25th, with Elder R. Lester Dodson officiating. Interment was in the New Vernon Cemetery. She had been a resident of New Vernon for the past fifty years.

THE foregoing, written by her son George, has been sent to us for publication in the SIGNS OF THE TIMES. We cannot let pass the opportunity without saying a few words in commendation of Mrs. Beyea. She will long be remem-

bered by many Old School Baptists for her extreme kindness, particularly when she presided over "The Old Homestead," just above the New Vernon meetinghouse, where the Warwick Association was entertained for many years. She bore evidence of having been a lover of the truth, and we can but mourn our loss at the passing of such a friend. We desire the blessings of our heavenly Father upon those whose hearts are saddened by her passing.

R. L. D.

IN COMMEMORATION OF ELDER FREDERICK W. KEENE.

EARLY in November we had in preparation for publication something regarding the passing of Elder Keene. On being informed by the publisher at that time that an obituary, written by his daughter, would appear in the December SIGNS, we deferred sending in what we had in mind. In view, however, of the very able contributions which he made for so many years to our columns, we feel it is only fitting that some expression from our pen should appear regarding the loss our readers have sustained in being deprived of further articles from his pen. We were privileged to have known him, personally, for many years, and regarded him as one of the ablest gifts of his time. We are confident we voice the sentiment of all of our readers in expressing deep regret at his passing, and in extending our heartfelt sympathy to the members of his family who are left behind.

R. L. D.

MEETINGS.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

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.

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

LUELLA STEVENS, Church Clerk.

The 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.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

J. R. HARDY.

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

S. B. MOFFITT, Pastor.

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

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor

W. H. CAVE, Ass't Pastor.

(MRS.) H. B. CURLIE, Church Clerk

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

"FEAST OF FAT THINGS."

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

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. 106. MIDDLETOWN, N. Y., MARCH, 1938. NO. 3.

POETRY.

“OUR ROCK.”

(DEUTERONOMY XXXII. 4.)

Oh come, let us worship in the Lord's temple,
Oh let us exalt him, his name is most high,
For he is a rock, his work is perfect,
And there is none other to whom we can fly.

I have gone down into deep trouble,
The waves and billows have passed over my
head;
I cried unto him whose arm I hope brought me
From Egypt to Zion, by mercy he led.

He lifted me up from the deep waters
And planted my feet where I hoped they would
stay;
He gave me a heart to sing praises and praises
For the joys of salvation day after day.

But alas, I grew weary and started to wander,
I went in the desert without any bread;
I never had asked him to guide my feet thither,
Thinking my own strength enough help instead.

There I found enemies powerful and lively,
Greater in number than the hairs of my head,
Who, seeing my youth guideless and lonely,
Besieged every step of the way I must tread.

They planned and they plotted deep traps and
thick quagmires,
The way grew more rough, and more weary my
feet;
I stumbled and fell, and they laughed and derided:
My strength was all gone—I admitted defeat.

The devil then thinking that I was forsaken,
He added temptation and woe to my pain;
He said, “The Lord's helpless and you are mis-
taken,
You'll never rejoice in a good hope again.”

But God, who is merciful, knows I am ashes,
He looks on the needy, afflicted and poor;
He'll let Satan sift us, but never destroy us,
His pity and love are as large as his power.

And when we are fallen, tormented and helpless,
We come to the end of all strength of our own,
We cry unto God, the help of the helpless,
He answers in love by a word from the throne.

The devil is gone, of grace he is fearful,
The foes and the fears and all clouds pass away;
The rock has been struck and the waters are flow-
ing
To the poor and the needy who seek by the way.

Oh why do I languish so long in the desert?
Why hunger for bread when Christ is my head?
His fullness is there, but I am a sinner,
I work to be rich in my own right instead.

How blind, how wretched and how foolish his
people
Who seek to their own strength or on idols rely;
It's only the weak and the poor ones he died for,
And grace, when they need it, all their wants
will supply.

Then teach me, O Lord, to be weak in my own
strength,
To be helpless, yet strong, in relying on thee,
To look to the Fountain and cease from all others;
I'm safe in the desert, if upheld by thee.

My God (if I dare claim with those who are holy
Relation through Christ is my only plea),
Keep me humble and poor all along this life's
journey,

For such, the word says, are accepted by thee.

FLOSSIE I. FAULKNER.

CORRESPONDENCE.

MATTHEW XIII. 33.

“THE kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

According to Matthew, thirteenth chapter, this parable, and many others, spake Jesus to a great multitude at the seaside, and his disciples asked him why he spoke to them in parables. He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. I will say at the very beginning that if I have in any measure been instructed unto the kingdom of heaven it seems a very small quantity, so little that I just hope I have a part in his kingdom. Now Jesus did not tell his disciples that it was given unto them to explain the mystery of the kingdom of heaven, but to know it, and I believe that God's children, from their earliest recollection, experience things they will never in this life be able to explain to their own satisfaction. For instance, when they come to the church and ask for a home, they cannot tell what they have seen, heard and felt, as they desire, though it is sufficient to the church, being accompanied by the Spirit, for the church is composed of the likeness, as the one offered, and as Elder S. J. Norris said in his lifetime, he hated his own ways, but he loved those who had ways just like his. The apostle said we know in part and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away,

though now we see as through a glass darkly, but then face to face. So it is, I think, with God's children who are given to know the mysteries of the kingdom of heaven. It is in part, or a foretaste, while they live in this tabernacle, but in the world to come they will see Jesus and be like him, which will be the fullness of that which they have here received an earnest of, and the earnest is just like the fullness will be, only it is in a small part here, wherein we hope that we are his and heaven is our home, when we leave this world. I said we, for Paul said there is a crown laid up for me, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but to all those who love his appearing.

The parable Jesus spake that “the kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened,” I think the leaven figures the grace of God, or kingdom, and the woman that hid it in three measures of meal is wisdom. The three measures of meal are a man, composed of three component parts, body, soul and spirit, as Jesus said, Behold, the kingdom of God is within you, and, again, as God has said, I will dwell in them and walk in them, I will be their God and they shall be my people. The effects of the grace of God in the heart, or inward parts, of his people, crucify the old man with his deeds, daily, and usually keep God's children repenting with godly sorrow, weeping and mourning and in grief because of their sins, which dwell in the mortal flesh. They cannot attain

the measure they desire to; though the will be present the ability, or power, is absent. The nature of divine grace is to, and does, humble God's children, and to bring us down and show us what we are by nature and what we must be by grace. It teaches us that in the flesh dwells no good thing, neither can it produce any good thing, nor can it glory in the Lord. Paul said, I delight in the law of God after the inner man, and have no confidence in the flesh. The same as to say, I joy in God through our Lord Jesus Christ, by whom we have now received the atonement. The law he delighted in after the inner man was the law of the Spirit of life in Christ Jesus that made him free from the law of sin and death. For sin reigned by the law of commandments, which Paul found to be unto death, but much more does grace reign through righteousness unto eternal life by Jesus Christ. God's children are not under the law of the old covenant, but the new covenant, the law of grace and love, and it constrains them as a compelling power, though many times they kick against the power with a haughty spirit, in their nature, as the children of Israel did in the days of old, and when they do they will certainly smart under the chastisement of the rod of God's everlasting love, that they may say it is all of grace from first to last, for the grace of God that bringeth salvation (It does not try to bring it.) hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in

this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Then can we do one thing without grace? No, a thousand times no. The grace of God teaches us that we cannot, and it also teaches us that we are poor, weak, sinful mortal beings, that it is the Spirit that quickens, the flesh profiteth nothing, that without Christ we are nothing. But by the grace of God we can say with Paul, I am what I am, and that is a sufficient and wonderful supply in all needs, times and places.

We will now consider the hidden leaven. First, Jesus said, My kingdom is not of this world (natural, visible). Again, The kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there, for, behold, the kingdom of God is within you. Then his kingdom is invisible, and cannot be seen nor heard with the natural eye or ear of man, for except a man be born again he cannot see the kingdom of God. It is the work of Sovereignty, by the invisible Spirit of God Almighty; the manifestation thereof is only by divine revelation, and he gives it to whom he will. As Jesus said when he rejoiced in the Spirit, I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes. Even so, Father, for so it seemeth good in thy sight. Again, the

apostle said, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit of God searcheth all things, yea, the deep things of God. Let me ask the question right here, Who knows the things of the covenant of God's grace, the finished work of salvation by grace, finished, perfect and complete, of God in Christ Jesus our Lord? Let such ones rest, with perfect complacency that they hath been delivered from the power of darkness and translated into the kingdom of God's dear Son. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. A candle is not lit to be put under a bushel, but to put in a candle-stick to give light to all who are in the house, and Jesus is that true light that lighteth every man that cometh into the world, the spiritual world, or kingdom. The true Light reveals the corruption and weakness that is in this earthly house, or tabernacle of clay. It reveals to the believer that God only can redeem, purchase, call, sanctify, justify and glorify by the blood of Jesus Christ, a perfect sacrifice, acceptable and holy, without spot or blemish, whom God has set forth, to be the propitiation, through faith in his blood, to declare his righteousness, for the remission of sins, that hath passed through the forbearance of God, that he might be just and the justifier of them that believe that he hath imputed their sins to Christ Jesus,

and Christ's righteousness to them. The true light gives light to all who are of the household of faith, and it is not hid from them, but from the wise and prudent, or the wisdom of this world, for it is as a garden inclosed, a spring shut up, a fountain sealed to all the earthly wisdom of this world; they are totally blind to the life and godliness that is in Christ.

Jesus said this leaven was hid in the three measures of meal, till the whole was leavened. If this leaven be the grace of God begun in the heart by the eternal Spirit it is a good work. Paul said, Being confident of this very thing, that he who hath begun a good work in you will perform it unto the day of Jesus Christ. Wherein this leavening process will gather our sleeping dust, or quicken our mortal bodies, by his Spirit that dwelleth in us, by which our body, soul and spirit will reunite and be changed from natural to spiritual, and the whole will be leavened. It is a work begun, that will crown God's children in heaven and immortal glory, free from pain and sorrow, ransomed from the grave, its power and sting, to the inheritance reserved for them, incorruptible and undefiled, and that fadeth not away. No, it fadeth not away. Whereunto they are kept by the power of God, through faith, unto salvation, and are preserved in Christ and called, and are sealed with the Holy Spirit of promise unto the day of the redemption of our vile bodies, when corruptible will put on incorruption, and mortality will put on immortality, and we shall be

changed, all being the perfect work of the sovereign, eternal, irresistible, unalterable, unchangeable, all-powerful, all-wise God, through our Lord Jesus Christ, the author and finisher of our faith, the beginning and the end, the first and the last, who liveth and was dead, and is now alive for evermore. Surely he is our faith and hope, our salvation, and salvation means everything pertaining thereto. As David said, The Lord is all my salvation. He is our peace, our faith, our wisdom, our hope, our righteousness, our justification, our sanctification and redemption, and I believe he gives to his people in this life the measure that seemeth him good and as he wills to, and that is the measure that was given them in Christ before the world was. As before stated in this letter, it is in part, but it is sufficient for them in this life, for God is able to keep them from falling. Yes, to give them far above all they can ask or think, and present them before his throne with exceeding glory.

If any poor mortal ever desired to know the truth in Christ, whom to know is life eternal, I am that one, if not deceived. But alas, if I know anything about it it comes in a different way than I would have chosen. First, it comes in a way to abase me in my pride, with all my pets that I may nurse and not know it, but am bound to suffer in the same before the Lord delivers, then I can say with David, I will praise the Lord, for he is great in mercy, for he delivered my soul from the lowest pits of hell. O Lord, thou knowest

what I need, make me not too poor lest I steal, nor too rich lest I forget thee. Surely Jesus is meek and lowly, and rest to those who labor and are heavy laden. (The ones who are weary are the ones who appreciate rest.) It is by grace, from first to last, the greatest unmerited favor ever bestowed upon poor unworthy sinners.

The Jews under the old covenant were commanded to eat unleavened bread, which must be a figure of the sacrifice body of Christ, and no doubt but that God's children eat of this sacrifice when they are partaking of the suffering of Christ. Although unleavened bread is not good while eating it, but no doubt it strengthens them and causes them to be bold in the warfare (or in the grace of God at least). If we suffer with him we shall also reign with him. Jesus commanded his disciples to beware of the leaven of the scribes and Pharisees, speaking of the doctrine and commandments of men. The doctrine that is not all of grace is of men. The doctrine that is of grace is of God. So is the kingdom of heaven that is likened unto leaven. It is not something to puff up nature, but it subdues it. for Paul said the kingdom of God is righteousness, and peace, and joy in the Holy Ghost, and though our outward man perish, yet the inner man is renewed day by day. The apostle said, Great is the mystery of godliness. God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

God's children only know of the mysteries in the measure that Christ is made unto them. When I awake in his likeness I shall be satisfied.

J. L. SANDERS.

NORTHPORT, Alabama.

SALEM DEPOT, New Hampshire.

DEAR ELDER DODSON:—I am just penning a short note, inclosing a letter from an Elder in Georgia who occasionally favors me with a letter. You may know him, or know of him. He is an afflicted man, often loaded down with trouble, and his letters are very welcome to me.

I was unable to get down to Bowdoinham in September, but it was a delight to my dear wife and myself to have Elder and Mrs. Ruston, their dear son and daughter and another Canadian friend visit us and preach to us in our room. We had several others come in to the service, and we felt it was a privilege. Oh what a favored people are they who can hear the blessed gospel regularly proclaimed near where they dwell. We feel glad to be favored to listen, if only four or five times a year. What is there comparable to the gospel of free and sovereign grace? Only to think of it, a rebel deep in sin and guilt saved by grace divine! But that is not all. He is justified. One cannot by any means understand that naturally. Justification of sinners is beyond human knowledge. Oh to have a deeper insight of these precious matters.

We are hoping to hear Elder Vaughn at Woburn next Sunday. My friends

will speak of him as a man of God, so we are eagerly looking forward. God be with him, and enable us to listen understandingly.

I trust you and your dear ones are well, and that your soul prospereth, is the prayer of yours in hope,

JOHN H. DUNKLEY.

MACON, Georgia.

MR. JOHN H. DUNKLEY—HIGHLY ESTEEMED FRIEND:—Your good, yet brief, letter came several days past. While I wrote a brief reply at the time, unfortunately I did not post it, so I must venture to respond. I have no excuse to render for delinquency, except that my time has been taken up with temporal, trivial, and considerably with gospel engagements, and also visiting the sick in the hospital. One precious sister passed away last week. Physically and mentally I have been in no condition to write when I did have a few moments to spare. Have opened my Bible but once in a long time. Regarding the magazines, I must say that I am pleased in your sending them to the good lady in Chicago. Not that I would not have enjoyed reading them. It must have been purposely arranged that you send them to her, as I have not as yet had opportunity to read those you last forwarded me. I am badly behind with my correspondence also. While I have long since learned that to get along well with a divided time and treasure it is either God or mammon, yet because of apparent necessity, and a desire to provide things honest in the

sight of all men, and also I must confess a greedy lust to accumulate more of this world's goods, I desert my appointed watch tower.

I am glad to learn that you are much improved, and have lost only your allotted time from your labor. May the Lord continue such favors to you for a great while yet. I have often thought of that great man of God, Moses, and other Biblical characters, who were so favored with health and years that their eyes were not dim nor their natural force abated. Often while considering the blessings upon others I have been much discouraged and fearful, yet, on the other hand, in reading of their sad complaints, trials, etc., I have been helped greatly in entering into their experiences. Only to-day I received a most spiritual letter from a tried saint in Chicago (Mrs. L. De Vries), which I read with tears, mingled with sympathy and joy over God's sustaining grace toward her in her sore trial of losing her companion. She is indeed one of the remnant of grace who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. She informed me in a previous letter that she was an Old Baptist, and that her husband was also.

I am perfectly agreed with you in the matter of baptism. While literal baptism is not essential to eternal life, it is absolutely necessary to membership in the organic church on earth. It is not a formality with believers, but a holy rite enjoined upon them by their

Lord and Master, who is Head over all things to the church (visible and invisible). It is a gospel commandment, and cannot be abrogated, nor can it be neglected by gospel subjects without loss to them in this life. However, to observe it without the Spirit would be mockery, and an abomination in God's sight. And if men and women are indisposed to comply with the ordinance of baptism I feel no urge to prevail upon them. Though it seems strange that some gracious souls who are well informed in the mysteries of the truth never feel the import of water baptism, it must be true, and the only reason I can conceive is that it is not given them from heaven. For if the Spirit lays the matter of baptism upon one, such will have no rest until there is a performance of the rite. Again, many heaven-born souls may never understand the import of baptism, because of the lack of gospel teaching on the subject. The ministry is commanded to preach and baptize and teach God's children to observe all things which He hath commanded them, yet the all-important matter is to be born again. All that are born from above are one in Christ Jesus. The elect, called and redeemed of the Lord, heaven-born and heaven-bound, and as certain of eternal glory as if they were already landed there, for neither height nor depth, principalities or powers, angels, things present, past or future, tribulations, life or death, shall be able to separate them from their ever living Head. Not present things,

nor things to come, shall quench the spark divine. We can but see this in bedimmed vision while we sojourn here. As these lines have been passing through my mind this p. m., I can go no farther than they carry me at present.

"Could I but read my worthless name
In life's fair book set down,
Recorded in some humble place
Beneath the Lord, the Lamb."

And,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

O brother, I cannot rest on imagination, or doctrinal knowledge, I must have the truth and promises of God sealed home to my very soul by the Spirit of love and faith. Hitherto have I come, but what about the future? How will it be when I stand on the threshold of eternity? I cannot live upon past manifestations. My needs are so urgent I must have fresh tokens of his love whispered gently and lovingly to me. As the hart panteth for the waterbrooks, so thirsteth my soul for the Wellspring of Life. Nothing less than Jesus' blood and righteousness can wash away my sin and admit me into his divine presence and glory.

But I must close. This is a poor response, but it is such as I have to give at this time.

Wishing you every covenant blessing, and begging an interest in your petitions, I am sincerely yours in the hope of the gospel,

LEO V. BAGLEY.

DELAWARE, Ohio.

DEAR BRETHREN:—Do you ever come to a dead end street in your experience? Where it just seems all darkness as to which way to turn, what to say or do? We know that God is, but does he lead, teach and guard me? If so, what fruit appears to prove it? I come so far short in so many ways. We read, As a man thinks so is he. Well, what have I been thinking? Have I thought of love and compassion, forbearance and forgiveness for those who seem to neglect me? Are my thoughts pure, kind, peaceable and longsuffering? Blessed are the meek. Am I meek? I feel sure there are times when I must say, No. I must own that sometimes I receive love, praise and commendation that is not earned by me. So why be so touchy when I seem to be neglected? Do I neglect others? No doubt they sometimes feel that I do. Can we pray, Forgive us our debts as we forgive our debtors? Is that the way we wish to be forgiven? Toleration is not forgiveness, and sometimes we can scarcely boast of even toleration, when we feel, I would rather brother or sister So and So would just leave me alone. Surely the flesh is weak, and if any who read this always feel loving and forgiving, you are stronger than I. I know that some have thought me forgiving, and I must confess that I have felt that I was more forgiving than some others were, but it is not in exercise all the time, and seldom is as pure and longsuffering as a child of God should feel. I often won-

der when persons pray so gibly, "Forgive us our debts as we forgive our debtors," if they really forgive their debtors. If they do not, they are not asking much, are they? Here where I live the "Lord's Prayer" is recited together every morning at the breakfast table, but not by me. I bow my head, cover my face, and a part of the time I really try to feel it within, but, needless to say, not always is my attitude as I would wish it to be, but I think I feel better to "pray in secret." I sometimes tell them that I can come nearer to real heartfelt prayer to just be still and try to feel the blessing, just between the Lord and my soul. While there are christians here I believe, some of whom live nearer the pattern no doubt than I do, but I am the only one allied with the Primitive Baptists. The orders that are represented here have been Methodist, Presbyterian, Lutheran, Catholic, Church of Christ, Reformed, Universalist, Christian Science (One of the latter faith died last week, aged eighty-five years), and Episcopalian. There may be other faiths here. The Methodists are the most numerous. A lady who died here last week (a Christian Scientist) was one of my best friends.

I have just been reading the August number of the SIGNS, and, as usual, found food for my soul therein. I had no fear of finding Arminianism in it. Its contents took me back to the time when, after a season of unrest and grief over my short comings, One like the Lord of hosts, yes, I really believe it was the Son of God himself, spoke

peace to my soul. Though he said the Comforter would come, it was also said, "These three are one." And I believe the Son himself said to me, Let all your anxious thoughts cease. Your many sins are all forgiven. Way back there before you were born I saw you, knew you and loved you, fulfilled the law for you, bore its penalty for you, and there is no more condemnation. Can you imagine the glorious fullness of joy and the glory to my soul given me as I really heard this glorious proclamation, after a moment before seeing a bright, broad path of light extending from earth heavenward, with the lifeless body of Jesus hanging on the cross? Which appeared for a moment, then vanished as I listened to the glorious proclamation of the finished work of Jesus for my salvation. I felt, Oh if I had only known it before, how much worry and grieving I could have escaped. Yes, it appeared a finished work, assuring my salvation back in eternity. Yes, personally mine, even back there. I could but wonder, Why such grace to me? Why did God reveal this to a little girl like me, when no one else knows of this finished salvation? We were far from an orthodox church, so I could not recall ever hearing it proclaimed, so did not know that these glorious tidings of great joy had ever been preached by men. I determined to tell it to as many as possible, and still like to tell of it. When feeling cast down, full of darkness and sin, I appreciate the text, "In returning and rest shall ye be saved." I find rest when my thoughts are again

brought back, returning back to Calvary, back to the obedient life of Jesus in my behalf, back to the hour when it was so sweetly revealed to my weary, burdened soul by the voice of our Savior himself. How could I doubt it? I do doubt, or at least forget it at times. When I recall it sometimes I am glad that I first heard it in the voice from heaven. But is not that the way any one hears it, even when spoken by men? It is only heard when God opens the heart and unstops the deaf ear, by the quickening of the dead by the Holy Spirit. Surely the praise is the Lord's.

JOIE E. WOODS PETERS.

HERMLEIGH, Texas, Dec. 15, 1937.

DEAR EDITORS:—I am sending two dollars to pay for the SIGNS another year. I will be eighty years old January 7th, if I live that long, and I have been reading the SIGNS about forty years. I have read several of Elder Gilbert Beebe's editorials, during Elder Chick's lifetime, and I am thankful to say that as far as I can understand our dear editors are still contending for the same faith and doctrine that Elder Beebe contended for, which is God's foreknowledge, predestination, and grace alone through Jesus Christ, that we should be holy and without blame before him in love. We were chosen in Christ Jesus before the foundation of the world, and we are kept by his power, ready to be revealed in the last times. This is all my hope beyond the grave. I have nothing to claim for my salvation but Jesus Christ and his righteousness.

I just wanted to let you dear editors and publishers know that I am glad and thankful to the Lord for such good, firm editors and publishers, and I hope you all may live long to write for and publish the SIGNS OF THE TIMES. I hope you will overlook my mistakes, and remember me when it goes well with you.

A poor old sinner, saved by grace if saved at all,

(MRS.) M. E. WILLIAMS.

CLARKSVILLE, Tennessee.

DEAR BRETHREN:—I am sending two dollars to renew my subscription to the SIGNS OF THE TIMES, as I do not want to miss a copy. The Lord so far has blessed me to have the price when it came due. Sometimes the way financially, as well as spiritually, looks very, very gloomy. I would love to send more than my subscription to help the paper, but it seems that I cannot, but my sympathy goes out to the editors and publishers, for I know it has been a great strain financially and physically to get the paper out, and I wish you to know I enjoy and appreciate the many letters and editorials.

Love and sweet fellowship to all who contribute to the paper in any way.

(MRS.) B. H. SHEARON.

BOOK NOTICE.

I would like to hear from any one having a book on Revelation, written by Jesse Cox, that they are willing to part with. Write me here at Rush Springs, Oklahoma, General Delivery.

S. S. COX.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1938.

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ROMANS XV. 21.

“To whom he was not spoken of, they shall see; and they that have not heard shall understand,”

To write to the household of faith when one feels to be barren and unfruitful and there is a loaded burden any other individual is more competent than ourself, but there does not seem to be any other way that would be prudent but to make the effort, and in this way we are put to the test, and also the effort to write something that we have the assurance of truth and salvation in our own heart gives us a hypocritical feeling.

The apostle Paul, writing to the

churches at various places, gives the reason for his boldness in the truth, and the offering up of the Gentiles might be acceptable, because it was sanctified by the Holy Ghost. (Rom. xv. 16.) If we had the assurance our writings were sanctified by the Holy Ghost our worries would be over, but the lack of that assurance makes us careful of our expressions, lest we should offend instead of edify you in the truth.

According to the quotation we have called your attention to, Paul's mind was embracing those who were not of the lost sheep of the house of Israel, to whom the disciples of Jesus went, but were referred to when Jesus said, Other sheep I have I shall also bring, and Paul says they shall see. We do not feel Paul was asserting that they should see and behold with natural organs of sight, but by faith, as they were sanctified by the Holy Ghost, having the same relation and evidence as the house of Cornelius, when Peter asked who should forbid water that these should be baptized, seeing they have received the gift of the Holy Ghost as well as we. When they saw Peter no doubt Cornelius realized an assurance of the answer of his prayer. While we are calling attention to these things we also would have our readers to note that the Lord was working, making ready his servant, and also the ones to be saved, which makes a perfect work, and these evidences prove the doctrine of the SIGNS OF THE TIMES to be the true faith, and all of like precious faith are the church of God.

They see and understand all things, that are sanctified by the Holy Ghost, and when matter, either written or spoken, comes to their attention they detect the source, and discern whether it is of the flesh or the Spirit. By experience they see the garment, and when it is woven by the mind of man they will not receive it, for they know the pollution there is in it, but when it is woven by the demonstration of the Spirit and of power they receive it, and desire to be clothed with it, for they love the Weaver, and they know his work is perfect and on it they can rely and not be ashamed. As we think upon these things, of how wonderfully Jesus demonstrated in the presence of men the power of God and none could receive it but those who were given eyes to see and ears to hear, which came by the revelation of God to them individually, and when the time of his departure came he comforted his disciples, and told them many things that were to come to pass, and in those words he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—John xvi. 12-16. According to our seeing the things of the Spirit, all

ministers of the gospel are in the hand of the Lord, and they are directed by the Spirit of truth to the place he hath purposed they should serve his bride as her servant for his sake. We have witnessed the unfolding of wonderful mysteries to our comfort, and also many others have expressed themselves as they have witnessed the same testimonies given from our heart as we spoke them with our mouths, and after all these have come to us we want greater assurances that our faith is not in vain in the Lord. We cannot see unless the Spirit taketh of the things of his and showeth them unto us. John on the isle of Patmos saw many wonders, which he was commanded to write to the several churches, and the angel thereof, that they should have reproof, and know how far short they come of perfection. This is one of the true marks of a minister of the gospel, that he sees himself as unprofitable, and after he has done all that he could to be faithful the Spirit of truth shows to him the imperfection in what he did, and he can truthfully say, I am an unprofitable servant.

We have pointed out to you the ones to whom he was not spoken of, and the proof of their seeing, and they that have not heard do hear, and also understand, and why they understand. The riches of God's grace bestowed upon any poor mortal will heal, clothe and feed him, which will make him strong in the Lord. When he calleth his sheep they hear his voice, and they are turned about to see him that spake, who is not

seen with natural eyes, but they feel his power, for he is within them, and will direct their steps and bring them to his banqueting-house, where his banner over them is love. To feel you are in the house of the Lord, and see his banner over you, and realize it is his love, it brings rejoicing and praise from the heart of poor sinners, and they declare that it is by the grace of God they are what they are, then they sing with the heart, and with understanding also. By the power that has directed us we hope we have been given to see the divine hand directing all things, and making all things work together to the glory and honor of the eternal God, and that all things were made by him and for the only begotten Son, that he should have the preeminence over all things, and that he predestinated all things after the counsel of his own will, and his power is seen in every thing; and he has created of one blood all nations of the earth, and hath set their bounds and habitations that they cannot pass. As one of old declared, He knoweth me altogether, and the way I take. Known unto him was all his work from the beginning, and he declared from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. "The heavens declare the glory of God: and the firmament sheweth his handywork."—Psalms xix. 1. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the com-

mandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."—Psalms xix. 7-9. As our eyes are enlightened we behold the travel of the Lord's people in the wilderness, and in the promised land, and the passing from this world into their eternal rest. We that remain mourn for the pleasantness of their companionship, with whom we have had many refreshing seasons, but, according to our understanding, we feel our loss is their eternal gain, and for all such it is not death to die and leave this weary road and with the brotherhood on high be at home with God. The call of death has not come to us, but we know by our natural seeing and understanding that we must soon pass from this world, and we truly believe that God by his holy Spirit weans his people from the world, by which they sigh for home.

We submit these meditations to the readers of the SIGNS OF THE TIMES, and we truly desire that the Spirit of truth will guide you, that all the good that is embraced in them will comfort you and build you up in the faith of God's elect, and that you will cast the vile away. May we go on in the fellowship of truth peaceably with all men, if it is God's will, for it is sweet to have the communion with saints, and

*"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home.*

*Sweet bonds that unite all the children of peace
And thrice blessed Jesus, whose love cannot cease;
Though oft from thy presence in sadness I roam,
I long to behold thee in glory at home,*

I sigh from this body of sin to be free,
Which hinders my joy and communion with thee;
Though now my temptations like billows may
foam,

All, all will be peace when I'm with thee at home.

While here in this valley of conflict I stay,
O give me submission and strength as my day;
In all my afflictions to thee I would come,
Rejoicing in hope of my glorious home.

What'er thou deniest, O give me thy grace,
The Spirit's sure witness, and smiles of thy face,
Indulge me with patience to wait at thy throne,
And find even now a foretaste of my home.

I long, dearest Lord, in thy beauties to shine,
No more as an exile in sorrow to pine;
And in thy dear image arise from the tomb,
With glorified millions to praise thee at home.

Home, home, sweet, sweet home,
Receive me, dear Savior, in glory, my home."

We truly hope we see and understand,
in the vital virtue, of a foretaste of eternal life.

C. W. V.

ROMANS VIII. 20.

"FOR the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

Our views have been requested on the above, and especially have we been asked to state "what creature is under consideration." Is it Adam? We think not. This brief statement, however, will hardly satisfy those of inquiring mind. They will want a "thus saith the Lord," and we desire to give them nothing less. We are, therefore, going to ask our readers to carefully examine with us other portions of this chapter and the written word. In the very beginning of the chapter the apostle says, "There is, therefore, now no condemnation to *them which are in Christ Jesus*, who walk not after the flesh, but after the Spirit." He goes on to show that

"what the law could not do, in that it was weak through the flesh," the law of the Spirit of life in Christ Jesus did accomplish—set him free from the law of sin and death. The apostle then begins to contrast two creatures, or two creations. First, he takes up the Adamic, or natural, and says, "They that are after the flesh do mind the things of the flesh." He follows this up by saying, "To be carnally minded is death." "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." We would like for our readers to pause here and weigh well what is said about the man of flesh. From this point on, we believe the apostle is dealing with the *new creature*, or new creation. Jesus Christ was the beginning of that new creation. He was verily man and verily God. This is what we understand the words "Jesus Christ" to signify. He was, therefore, both flesh and Spirit. Let it be remembered that the apostle is addressing his epistle to the church of the first born, who were new creatures in Christ Jesus. With this in mind, he said to them, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." That is to say, they were not living in or delighting in the things of the flesh, but were delighting in God, after the inward man, for he declares, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." The body was dead, or under the sentence of death, because of sin, but the Spirit

was life, because of the righteousness of Christ. Then follows what to our mind is a very important and often misunderstood passage of Scripture: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It requires nothing short of the Spirit that wrought in Christ in raising him from the dead to quicken our mortal bodies, which are under sentence of and subject to death, in order that they may be brought in subjection to him whose Spirit dwells in us. "Therefore, brethren," says Paul, "we are debtors, not to the flesh to live after the flesh." He was writing to those whose mortal bodies had been quickened and who had been purchased with a great price, even the precious blood of our Lord and Savior Jesus Christ. Being children of the day, and not of the night, they should let their light so shine that others seeing their good works, would glorify their Father which is in heaven. He declares that such children as live after the flesh shall die. He evidently means by this that those who hide their light under a bushel and continue to live after the flesh, shall be deprived of the joy, the love and fellowship of the church, which cannot countenance licentious living. On the other hand, if we mortify the deeds of the body, we shall not be able to boast about it, as though we are better than any one else, but it will be through the workings of the Spirit, and the glory will all belong to the Lord. "For as many as are led

by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye 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 Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." All of this is dealing with the spiritually born. We ask that our readers note particularly the nineteenth and twenty-first verses, both of which deal with the same creature that is under consideration in our text. The nineteenth verse says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." No creature but one that is born of God can have an "earnest expectation" and wait for the manifestation of the sons of God. This is the creature that "was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Please note that the creature that was made subject to vanity is the same that is subjected in hope. We read in 1st Corinthians xv. 22, "For as in Adam all die, even so in Christ shall all be made alive." We do not understand the apostle to be teaching here that the same ALL who die in Adam shall be made alive in Christ. If we believed that we would be a disciple of Universalism, but we cannot accept such a conclusion. What

we do believe is that there are two separate and distinct generations presented, with their respective federal heads. Adam is the head of the natural, or earthly family. Jesus Christ is the head of the spiritual, or heavenly family. All of the Adamic family must die, while all of the family of Christ shall live. Our text, therefore, does not refer to Adam, nor to the Adamic creature as such. The earthly creature is willingly subject to vanity, and as such is not "subjected in hope," for he has no hope of immortality. On the other hand, the new creature is not willingly subjected to vanity. He is continually waging the warfare between the flesh and the Spirit, and he cannot do the thing he would. While entangled with the things of this world, he is ever struggling, fighting the good fight of faith, and wishing that he might be holy, even as his heavenly Father is holy. It is this living creature who is "subjected in hope," or lives by hope. He is verily a prisoner of hope. The twenty-first verse is, therefore, most reassuring and consoling to such an one. It says, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Surely, there can be no question as to what creature is under consideration here.

While we have heard others speak of this text, and have often quoted it ourselves, we cannot say that we have ever given any considerable thought to it until receiving the request to write upon it. We, therefore, ask our readers to compare what is here presented

with that which is written and cannot be changed. Anything that is found to be wanting when weighed in the scales of Holy Writ should be promptly discarded, regardless of who presents it.

R. L. D.

DEAR READERS:—First, I want to thank those of you who responded to my appeal in the December SIGNS by sending the publisher all, or even a part of what was due him. He is deeply appreciative of your efforts in this respect.

Second, I bespeak your further consideration in helping the subscription list of our paper. Many of our subscribers are getting old and are constantly dropping out, and unless some one is kind enough to notify the publisher of their passing he is liable to continue sending the paper almost indefinitely. A number of cases have been discovered where the subscriber had been dead for years, but the publisher had no knowledge of it. In order to bring the records more up-to-date, it has been decided to publish this notice in three consecutive issues of the paper, and then discontinue as of May 1st all subscriptions which are two years or more past due, *unless in the meantime the publisher is notified that the subscriber is still living and desires the paper continued.* Any one receiving the paper, who really appreciates it, even though unable to pay for it, should be willing to at least write the publisher explaining the circumstances. It is also very important that the publisher have your correct address, as this class

of mail is often held by the postmaster for a reasonable time and then thrown away. Please examine your papers carefully, both as to the date your subscription is paid to and the address, and if you are behind more than two years, or your address is not correct, write the publisher promptly. It is not desired to cut off any one who is receiving and enjoying the paper, even though they cannot pay for it at this time, but something must be done to eliminate the sending out of papers which are not being received and read.

Third, if those who really like the paper, will speak of it to others, they will undoubtedly secure some *new* subscribers. Any assistance you can render will be greatly appreciated.

R. LESTER DODSON.

CIRCULAR LETTERS.

(Written by sister Attie Curtis.)

The Maine Old School Baptist Association, now in session with the Bowdoinham Church, in Bowdoinham, Maine, September 10th, 11th and 12th, 1937, sends greetings to the churches and associations with whom we correspond.

DEAR BRETHREN:—Another year, with all its changes, has passed, and we have been gathered together again, having the love and fellowship which is with the Father and with the Son, causing us to esteem others better than self. "Union sweet, and dear esteem, in every action glows." Elders Ruston and Dodson have declared the unsearchable riches of Christ, have ex-

alted the name of Jesus and proclaimed redemption by his blood. In our experience we are taught it is the work of God to believe in Jesus. It is not by works of righteousness which we have done, but according to his mercy. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We shall surely walk in them, and it is by faith, not by sight, for the flesh profiteth nothing. Faith is the gift of God, and it can never be found in the flesh. Our God knows all things, made all things for his own pleasure. He declared the end from the beginning. He also made the way that he called "The way of holiness," that the unclean cannot pass over, but it is for them, because the Lamb of God hath taken away the sin of the world. He has blotted out their sins and transgressions and will remember them no more. So far as the east is from the west, so far hath he removed our transgressions from us. The fountain was opened in the house of David for sin and uncleanness. We love to sing the hymn,

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

The dying thief rejoiced to see that fountain in his day.

"And since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And will be till I die."

It surely is good to hear the news of pardoning grace, and that Jesus, our great High Priest, has full atonement made and the Lord's people are surely

in that Way. No one can err in it. The redeemed shall walk there. No lion nor ravenous beast shall go thereon, they shall not be found there. The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. We believe that all of God's children shall be taught of the Lord and their peace shall be great. Jesus says, My sheep hear my voice. I know them and they follow me. I give unto them eternal life. No man is able to pluck them out of my hand, nor out of my Father's hand. I and my Father are one. This is life eternal, that we might know thee, the only true God, and Jesus Christ whom thou hast sent. Our Jesus is the christian's hope, wrought in us by God's power. They shall never perish. Because I live ye shall live also. Ye have not chosen me, but I have chosen you. My peace I leave with you, my peace I give unto you. Not as the world giveth. Be not afraid, I have overcome the world. Here we have one of the names of our loving and merciful God: "The Prince of Peace." It surely passeth all natural understanding. It is also declared, The world, or natural man, cannot receive the things of the Spirit of truth. He cannot know them, for they are spiritually discerned. But ye know him, for he dwelleth with you and shall be in you. We believe that when we are made to be looking unto Jesus every weight and the sin which doth so easily beset us will fall away from us as the chains fell from

those disciples, and we shall run with patience the race set before us. He is the author and finisher of our faith. In 1st Peter we read this revelation, Whom having not seen ye love, in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

We are few in number, but love and peace abide with us. The truth is declared in our experience and in our assemblies we speak of the wisdom and power of our God. Jesus, he of God, is made unto us wisdom, righteousness, sanctification and redemption. All praise and glory belong to our God, who never changes, knows all things, does all things well.

GEORGE RUSTON, Mod.

S. S. BARTLETT, Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School or Primitive Baptist Association, in session with the Nassaongo Church, Wicomico County, Maryland, October 20th and 21st, 1937.

DEAR BRETHREN:—According to custom, for the last several years we have had the privilege of sending you messages of our joys and sorrows, and yet we feel as the years go by to be more deeply rooted in the election and the predestination of God. We suppose it is for the purpose of circulating among the churches of our faith, telling our brethren what we believe. We have been blessed of the Lord, and he has

been merciful to us. He has sent his messengers in love to us declaring the gospel as the power of God unto salvation, and Jesus Christ the crucified and risen Redeemer. Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle. We are glad to report that the churches of this Association are in harmony and in fellowship. Peace reigns in our midst.

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

The Lexington-Roxbury Old School Baptist Association, now in session with the First and Second Churches of Roxbury, New York, at the Yellow Meetinghouse, Wednesday and Thursday, September 15th and 16th, 1937, sends greetings in the Lord.

DEAR KINDRED IN CHRIST:—Another year with its joys and sorrows has passed, and we have been permitted to assemble in an association through the kind providence of a just and merciful God to listen to the truth as it is in Jesus. Your servants have not shunned to declare the whole counsel of God, and we have been strengthened and edified and built up in our most holy faith thereby. We can truly say it has been good to be here. Our meeting has been peaceful, and there has been but one theme: Jesus the way, the truth and the life.

Our next session is appointed to be held with the Olive and Hurley Church, at Shokan, N. Y., on Wednesday, Thursday and Friday between the

second and third Sundays in September, 1938. Meeting is to begin at 10:30 o'clock, Daylight Saving Time, when we hope to meet your messengers in love and fellowship. Until then, dear brethren, farewell.

ARNOLD H. BELLOWS, Mod.
ORVILLE WINCHELL, Clerk.

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

Lena Langford, Texas, \$1; Florence H. Disharoon, Pa., \$1; Mrs. J. H. Hasbrouck, N. Y., \$1; H. M. Bowden, Mo., \$1; Mrs. Emma Mathis, Ky., \$1; "A friend," Ontario, \$1; Mrs. Alice M. Hall, Maine, in memory of Joseph F. Hall, \$8; G. M. Money, Ky., \$1; "A friend," Mich., \$3.

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 36 means your subscription expired December 1936; June 37 means your subscription expired June, 1937; Dec. 38 that it will expire December, 1938, etc.

WE are anxious to obtain one or more copies of the latest Minutes of every sound Old School Baptist Association throughout the United States. If our readers will send them to us at 41 Addison Avenue, Rutherford, New Jersey, same will be very much appreciated.

R. LESTER DODSON,

OBITUARY NOTICES.

ONCE more it becomes my sad duty to write an obituary notice of a pillar of the church, DEACON GEORGE RINGO TURNER, oldest son of Joseph B. and Caroline Ringo Turner, who was born January 9th, 1853, in the village named after his father, Turners Station, Kentucky. He died January 15th, 1938, at the ripe old age of eighty-five years. Uncle George, as we all called him, was married three times, first to Miss Sallie Ransdell, January, 1876, who died in 1890. His second marriage was to Miss Virginia Ransdell, a sister to his first wife. To this union a son was born, Joseph, who died at the age of eight years. The mother also died in 1899. His third marriage was to Miss Sadie Brown Turner, who survives him. This wedding was consummated in September, 1900. There are two sisters living, Mrs. Janey Duncan, of Cleveland, Ohio, and Mrs. Anna Neblett, of Shelbyville, Kentucky, also one brother, John C. Turner, of Turners Station, Kentucky. Early in life brother Turner entered the mercantile business, and with the exception of a few years all his life was spent in and near the place he was born. He was much interested in the home town affairs, was one of the founders of the Turner Bank, and served that institution as president and director, resigning in 1935 because of failing health. About ten years ago brother Turner lost his home and store by fire, he and his wife barely escaping, with only their night clothes. That was quite a shock to them both, but the Lord helped them, and once more they built a home and rented a store and resumed business. The shock at his age (then in the seventies), and during the depression at the time, were too much of a strain and he was

obliged to sell out his business about five years ago. Since that time he had been on the decline, but was only bedfast five days. He said on going to bed, which was his eighty-fifth birthday, that he would never get out again, and he hoped the time would not be long. This last request the Lord granted, and he quietly fell asleep in Jesus, to sin no more. Brother Turner joined the Old School Predestinarian Baptist Church called Cane Run in the spring of 1898. He was baptized by the late Elder Peter W. Sawin, the pastor, and never moved his membership nor deviated from the doctrine or order of the church. He was ordained as one of her deacons, and served for many years as church clerk, also as a trustee. Sister Turner was also a member of the same church and their home was always an open house for the brethren. During the fifteen years of my pastorate of Cane Run Church I have never met a sounder or more lovable brother than he, always the same quiet disposition, a good singer and fireside preacher and the latch string was always out. How we will miss him! Our loss is great, but the Lord can reconcile us to it. It is his eternal gain.

We had a quiet funeral, as had been requested by him. Our friends sang very nicely hymn 368, "Rock of ages," I spoke briefly from the words of Paul, "Now is Christ risen from the dead," to a large congregation of friends and neighbors, hymn 1257, "Asleep in Jesus," was sung, and in the quiet city of the dead we laid to rest all that was mortal, to await the call of the Master in the resurrection. May the good Lord bless and reconcile us all to his will. Thou hast given, and thou hast taken away; blessed be thy name.

GEORGE L. WEAVER.

MISS LILLIE M. JENKINS, our dear sister in Christ, departed the scenes of all earthly strife January 13th, 1938, at her home, Jenkins' Corner, near the Rock Springs meetinghouse, Lancaster County, Pennsylvania. Sister Jenkins was the youngest of thirteen children of George and Susan Jenkins. Of this large family only one remains upon the shores of time, our dear sister in Christ, Mrs. Sue R. Dance, who is also a member of Rock Springs Church. Sister Lillie had been in failing health for several years, and it was evident to her many friends that her remarkable will power could not much longer stand the strain that it was daily subjected to. During the week of December 25th, 1937, she fell in her yard and broke a small bone in her hip. This necessitated her being confined to her bed and pneumonia soon developed. With excellent attention this was cleared up, which gave hope that she might again recover, as had been the case at other times during the past years of her weakened condition, but on the morning of the above mentioned date she passed away in sleep, without a struggle. The trained nurse had been discharged, as her services seemed to be no longer necessary, and her faithful niece by marriage, Mrs. Royce Jenkins, was the only one with her at the time of her death. Sister Jenkins was baptized into the fellowship of the Rock Springs Church by the late Elder William Grafton, June 14th, 1891. Soon after which she went to Philadelphia, where she taught school until 1920, when she resigned and returned to the old home to take care of her sister Annie, where she made her home until the time of her death. No mortal could have been more faithful to her church, to her pastor, relatives and friends than was sister Lillie. Many times when she should have been in bed she would be at

her meetings. Her presence at her meetings under such trying circumstances would often inspire a feeling in the heart of her pastor, the thought that his coming among them was not entirely in vain. As late as the fourth Sunday in November, which was a very disagreeable day, she insisted on going to her meeting, when she could hardly walk without support. I said to her, Sister Lillie, it is a very bad day for you to go out. Her answer was, It is not any harder for me to go such a short distance than it is for you to drive sixty miles to come to us. Her home had been the home of the unworthy writer of this notice for nearly twelve years whenever he tried to serve the church on each fourth Sunday, unless providentially hindered. Her delightful home had been a home for Old School Baptists since 1912, and her nephew and his wife, Mr. and Mrs. Royce Jenkins, have told me that it will continue to be whenever the Baptists feel to make it so. The church and their pastor appreciate most deeply such lovely expressions of thoughtful kindness, thus showing that they are not unmindful of what Aunt Lillie had done for them in making them the sole beneficiaries under her will. Thus Jenkins' Corner will continue in the same name which it has been known by since 1776. May God bless the legatees in all things needful in time and eternity. Her devoted sister Dance is being most graciously sustained by the power of the God who has been her stay for so many years. The writer called to see her a few days ago, and found her resting peacefully in the promises of the Lord, bright and cheerful, looking twenty years younger than the ninety-one years, which will be her age on her next birthday, which is also true of her devoted husband, who will soon be ninety-six years old. Wonderfully in-

deed has the Lord blessed this dear husband and wife in mind and body. May such blessings continue as long as life shall endure. In the past few years Rock Springs Church has lost quite a number of faithful members, the memory of whom will linger with us as long as this life shall last, yet we sorrow not as those who have no hope, for we know it is far better for them to depart and be with Christ. The Lord knows what we need, and we are told in his blessed word that he will supply all needful things, and his word cannot fail. In the midst of our sorrow we have great cause to praise the Lord for his continued mercies to us, for in the ten members who have been added to the church in the past few years, no church could be blessed with more faithful members than these dear ones have proven to be. It can be truly said of them, that they are diligently seeking to make their calling and election sure. (Sure to their brethren.) Sister Lillie left to mourn their loss, one sister, several loving nephews and nieces, the church and her pastor.

Her funeral was held in the Rock Springs meetinghouse, which was filled almost to overflowing, the writer using as a text, Blessed are the dead that die in the Lord. Burial was in the lovely cemetery adjoining the meetinghouse. May the Lord's richest blessings rest and abide with our dear lonely sister, and fill the vacancy which he himself has wrought.

Her unworthy pastor,

D. L. TOPPING.

MRS. PEARL ETHELYN JONES CROFT, beloved wife of Oswald C. Croft, passed away Wednesday, January 19th, 1938. Sister Croft was born March 31st, 1879, near Mount Mariah Church, in which community she lived

the greater part of an active life. Her life was made more full when she was united in marriage, April 22nd, 1897, to Oswald C. Croft, who survives her. To this union five children were born, all of whom survive: three sons, William Dudley, Hugh and Ralph; two daughters, Betty Croft and Mrs. Cromwell Hommack, also two grandchildren, W. D., Jr., and Martha Elizabeth Croft. Had sister Croft lived until March 31st next her stay on earth would have been fifty-nine years. She was a very devoted wife and mother. Sister Croft's greatest delight was to entertain their friends, and their home was a welcome place for the Old Baptists. She never did unite with the visible church, but she gave great evidence that she was one of the Lord's children. Her walk and conversation were great evidence to me that she was one of the Lord's chosen. Sister Croft dropped dead in the yard. Her beloved husband had gone to Fulton, Ky., to make arrangements for them to start for Texas the next day, and when he returned and found her dead oh how it shocked him and all the neighbors. I have known brother and sister Croft for several years and surely loved them and their children. They just seem like kinsfolk to me. She was held in high esteem by the neighbors and friends who knew her, as was shown by flowers, and large congregation that assembled at the funeral to pay that great tribute of respect to her. Pearl, as I always called her, closed her eyes on earth to open them in heaven, beyond this vale of tears, where there will be no sorrow, sickness nor death, but all will be peace and happiness forever, in a world that will never end. May God reconcile brother Croft and the children. Their loss is her eternal gain.

Sister Croft had requested that the writer conduct her funeral, which I did

at her late home in the presence of a large gathering of sorrowing friends, after which her mortal body was buried in Mount Mariah Cemetery to await that summons from on high, when Jesus comes to gather his elect from the four winds to be with him in his image forever. May God bless all who mourn, in my desire.

O. W. PERKINS.

MISS KATE VIRGINIA LEE, our sister in Christ, died at St. Elizabeth's Hospital, Washington, D. C., January 26th, 1938. She was born in Prince William County, Virginia, February 7th, 1850, making her earthly span of life a few days less than eighty-eight years. Her father was Matthew Lee, her mother Mary Ellen Clark, and she is the last of a family of eleven children. She is survived by nine nieces and nine nephews. Sister Lee was baptized by the late Elder A. B. Francis into the membership of the Bethlehem Old School Baptist Church, in Prince William County, Virginia. She was the last surviving member of that church, that body of brethren having now all passed away.

Funeral services were held from Chambers' funeral parlors, in Washington, D. C., burial at Centerville, Fairfax Co., Va. Our sister had been in infirm health for several years before her death, not being able therefore to attend any of our meetings. Until she became too feeble, she was always faithful in getting to the meetings of the church at Frying Pan and Mt. Zion whenever she possibly could. We have a blessed hope for her that she is now in her right mind in the presence of her Lord and Savior Jesus Christ, clothed in his righteousness. "Precious in the sight of the Lord is the death of his saints."

H. H. LEFFERTS.

JAMES Y. SLOAN, the subject of this notice, was born in Franklin County, Virginia, May 27th, 1848, and departed this life January 14th, 1938, aged 89 years, 7 months and 18 days. He was united in marriage to Sarah Hale in October, 1866. She departed this life in the year 1872. January 2nd, 1873, he was united in marriage to Eliza Hale. He was the father of eleven children, eight of whom are still living. Besides his children, he leaves thirty-eight grandchildren, seventy-eight great-grandchildren and nine great-great-grandchildren, together with his aged widow, a host of near relatives and friends, and the church, to mourn their loss. In the year 1919 he left his home in Franklin County, Virginia, and since that time he and his wife had made their home with their son, brother D. O. Sloan, in Putnam County, West Virginia. In early life he united with the Old School, or Primitive Baptists. He was strongly entrenched in the doctrine of salvation by grace, through and alone by the merit of the crucified One. A father in Israel is fallen. May God reconcile all who mourn. We feel that our loss is his eternal gain.

Written by a friend.

VIRGIL L. BYRNSIDE.

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 fourth Sunday in each month. Services to be held in the American Legion rooms, (third floor) over Newberry's store, Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

**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 Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor
W. H. CAVE, Ass't Pastor.
(MRS.) H. B. CURLIE, Church Clerk

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

J. R. HARDY.

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

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

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.
T. D. WALKER, Supply and Clerk.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 106. MIDDLETOWN, N. Y., APRIL, 1938. NO. 4.

CORRESPONDENCE.

1 TIMOTHY III. 16.

“WITHOUT controversy, great is the mystery of godliness.”

I feel a desire this day to write on the above Scripture, if the Lord is willing. Come, and let us reason together. Paul is describing this mystery by inspiration. He does so without fear of controversy. It is without debate or dispute, the truth, and that which he is talking about is a profound secret, something beyond human conception, mysterious, and with much fear and trembling I attempt to speak about it. We know God's ways are perfect, and that all we know about them is what he has been pleased to reveal to us. Let us notice first natural life. What a mystery it is. Most of us know something about it, but to explain it, what it is, is beyond our limited knowledge. We know that the giver of life is God, and the life we all have to-day is the very same that God breathed into our first parent and he became a living soul.

To us the period of time is from our quickening, or birth, to death. This life which we have experienced, and the apostles have written about, our Savior has told us about, the poets have sung about, still is a mystery to us. Life precedes all action. Life is the cause of movement. Action is the effect, life the cause. Without this life we are dead. Jesus uses this natural life, with its quickening, birth and travel, to illustrate in type another life, which is eternal. The first Adam was made a living soul, the last Adam a quickening Spirit. The gift of the first Adam is our natural life, and the gift of the second Adam is eternal life. The Savior told it very plainly to Nicodemus: Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus could not understand, it was not as yet revealed unto him. He knew something about his first birth, and, no doubt, had considerable knowledge of this life, for he was a ruler of the Jews, but here was a question that he

was not able to understand, as we hear him say, How can these things be? Stop a moment, and ask yourself, Who am I? What am I? Can you explain yourself? or are you a mystery? How utterly impossible it is for one who has not been born of the Spirit to understand the things of God; they are foolishness unto him. How great are the mysteries of God in all the things we see around us. The stars that twinkle in the heavens above us are the same today as they were in David's time. How we wonder what you are. The moon, with its mellow light, with its monthly changes, declaring the glory of God. The sun, which sheds its rays upon the earth, giving us warmth and light, all nature is dependent upon it for life, causing us to think of the Sun of righteousness, that the members of his body are dependent upon the Son of God. How mysterious are the movements of all these heavenly bodies. How exact this ball of earth upon which we live, that the astronomers can figure out the exact time of an eclipse years ahead. This shows the perfection of him who created all things that are in heaven and in earth, and his foreknowledge and immutability are so great we are lost for a comparison, so we repeat again, Great is the mystery of godliness. Those of us who are called preachers, who are called of God in the ministry, preach the wisdom of God is a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Paul so aptly says, Unto me, who am less than the least of all saints, is this grace given, that I should preach unto

the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. I myself am a mysterious person to myself, and, no doubt, to my brethren. The Bible is a mysterious book. A poet has written about it thus,

"Within this awful volume lies
The mystery of mysteries;
Oh happiest they of human race,
To whom our God hath given grace,
To hear, to read, to fear, to pray,
To lift the latch and feel the way;
But better had they ne'er been born
Who read to doubt, or read to scorn."

I have spoken of the mysteries of life, now let us talk a little about some things we have not as yet experienced. No one has ever come back from the grave to report upon it. The Bible has told us the truth about the things we have experienced and we have confidence and faith in it of telling us the truth in the mysteries that we have not experienced. Jesus tells us of two resurrections. His people have experienced the first one. They have heard the voice of the Son of God, and have lived. The dead in sin have been born of an incorruptible seed by the word of God that liveth and abideth forever, have been called from darkness to light, and from the power and servitude of Satan unto God. The light of the knowledge of the glory of God hath shined in their hearts and they are now working out their own salvation with fear and trembling. God is working in them to will and to do of his own good pleasure. They are the sons of God in

the midst of a crooked and perverse nation, without rebuke, shining as lights in the world (not to the world). Christ is in them the hope of glory. Chosen of God, and precious, and kept by his power through faith unto salvation, given eternal life, and they shall never perish. This is a very fact, and you have experienced it, although it may have been to you in a mysterious way, if you have heard the voice of the Son of God, and blessed and holy is he that hath part in the first resurrection. They marveled at this when Jesus told them about it. And he told them not to marvel at it, for the hour is coming, in the which all that are in their graves shall hear his voice and come forth. The eighth article of Elder Gilbert Beebe's prospectus of the SIGNS OF THE TIMES reads, "The resurrection of the dead, and eternal judgment." This is surely and without controversy the doctrine of the Bible, the truth, and while we have not experienced it, by faith we believe it and with patience look forward to the consummation of it, the only hope of the christian. My experience teaches me that I am a sinner, and that it was me, a sinner, that Jesus came to save. It was I that was given a hope, and it is I that will die and be laid in the grave, and it is I, I hope, will hear his voice saying unto me, Come unto me, come, thou blessed of my Father, enter thou in the place prepared for you from the foundation of the world. Surely, if the Spirit of him that raised up Jesus from the dead

dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Now I speak prophetically.) Mysterious: The trumpet has sounded, I who have been sleeping in the grave, I who was dead, am now alive. But what a change is wrought in me. I have been raised in incorruption. Death has been swallowed up in victory, and thanks be to God, who giveth me the victory through our Lord Jesus Christ, now I am just like Jesus, and I rejoice with great joy. Never more will we part, and I am satisfied. No more to mourn, no more to sin, but in eternity to dwell with him who saved me by his grace. All the members of his body are there, and all join in praises to God, a glorious church, without spot or wrinkle. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." The resurrection of the dead is consummated.

Now, brethren, read, reflect and consider, and may the blessing of the Lord be to all the church of God.

GEORGE L. WEAVER.

P E C U L I A R I T Y .

I AWOKE this morning thinking of the peculiarity of the children of God. They are a peculiarity to the world, to themselves and to the Lord. We might take for a text, in consideration of this subject, Paul's language to Titus: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14. In nature they are not peculiar from other people, but are subject to the same things that other men are. They have contagious diseases and get hurt in accidents, are careless, and are subject to other things that befall the human race, the same as other men are. Too, they are like other men in their nature. They get mad, are subject to flattery run after vain and glittering things the same as those who have not heard of better things. Paul tells the Ephesian brethren that they were by nature the children of wrath even as others. (Eph. ii. 3.) So we can safely conclude that their peculiarity is not in nature. It is not the saving of his people on the cross that makes them peculiar, because up to a certain period in the life of Paul he was not different or peculiar from any other man in nature, even though there is not any doubt but that when Jesus cried out on the cross that it was finished, he had completely done all for Paul that was done for any child of God. Paul was under the law, and believed that all that he had, or ever would have, was to be had by keeping that law. In this he was not any different from any one else who

has not been brought to a peculiar stage in life. All the sects in the time of Christ, as they are now, were alike and had much in common as to coming into eternal life. Ask any man now who has not had a work done for him and it made manifest, and he will tell you he must do something in order to inherit eternal life. There is not any peculiarity in this at all. But let us notice those who have been quickened. It is far different with them. Up until this imparting of life into them they did not bear a single characteristic of a child of God, they did not appear peculiar to themselves nor to the world, but now things are very different. One time, my dear reader, we all thought we were doing fairly well. We thought we could measure arms (works) with the best church member, and that the most of them were our inferior. This is a common feeling among the world. But how is it with you now? Do you feel that you are as good as any of them? No, no, you feel different now. You look upon each dear child of God as being far your superior. Can the world understand this? No. Can you even understand it yourself? No, you do not see why it is. But the answer is simple to those who are simple and are made wise by the testimony of the Lord. (Psalms xix. 7.) The natural man can never understand the salvation of the Lord. An intelligent man who is a grammarian can do wonders with language until it comes to the Bible. He can read anything forward until he comes to the Scriptures. Then language fails him there and he shows that

he has the same thing in common with the most illiterate man who has not been taught in the school of grace. On the other hand, you watch the man that the Lord deals with. See how much deeper grace can go than grammar. Grace can and does take a drunkard out of the gutter and make a peculiar man out of him. It can and does go into the college president's office and make him acknowledge that salvation is of the Lord, and makes a marked, or peculiar, man out of him. It was a special people that the Lord chose unto himself. They were not chosen because they were special, but were chosen to be a special people. (Deut. vi. 7.) They were very common in the nations around about them, because they were not the most popular nor the best, but to the contrary. But his choosing and causing them to come unto him made quite a bit of difference in the children of Israel. They were his special or peculiar people, and the world recognized that they were special. and they hated them for it. This brings this peculiar people under the hatred of the world. The Lord chose the type to be a peculiar people unto himself, above all the nations of the world (Deut. xiv. 2) and they were hated at every turn and everything done to molest them. So it is at this day. The hatred of the world for this peculiar people has not diminished. It cannot comprehend them. It cannot understand how men can go to the stake, praising God above the roar of the flames. It cannot understand a

motive (love is the motive; the world has not that love) so strong as to cause men to leave all that this life offers and spend and be spent in feeding the sheep (a service in the Lord) and the only compensation to be that "I am with you alway," and to have afflictions, trials and disappointments.

Another peculiar trial of this people is their faith. Poor and cast down they may often be, but the Lord holds them up. Daniel could not be turned from worshipping God, even though it meant being cast into a den of lions. The Hebrew children went into the fiery furnace. The children of God several centuries ago went to the stake, were pierced through with hot weapons, pushed from cliffs, and yet their last cries were to God. This is a peculiarity that cannot be fathomed by the world, because this faith is of God. It is not in any way the work of the creature, because the creature cannot manufacture a faith that would stand. If it could, then it would cease to be peculiar.

What a peculiar people! "Who hath made thee to differ?" cries the apostle. It is the Lord that has done the work. The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure (Psalms cxxxv. 4), and as long as this work is made manifest you will find this peculiar people, this holy nation, this royal priesthood, this chosen generation. (1 Peter ii. 9.)

May the Lord keep his peculiar people.

A poor sinner,

W. D. GRIFFIN.

FAYETTE, Alabama.

SIERRA CITY, California.

DEAR BRETHREN:—When I look back over my life, I believe I was being drawn when very young, but was then a believer in my own good works, and trying always to be saved by doing the things I thought would please God. I was fond of going to Sunday School. I went to the Presbyterian meetings, but the sermons were long and tedious, and I have no idea what they were, but I remember watching the minister turn page after page of his sermon, and hoping each one would be the last. I believe that minister was a very godly man and doing his best, but I remember hearing my grandfather (who was an Old School Baptist) say he had mistaken his calling. I liked to hear my grandfather talk. It seemed to me he knew the Bible from beginning to end. There were a few Baptists who sometimes called to see him in those days, and I always sat by and listened to them talk, and enjoyed hearing them. I believe I was about sixteen years old when I commenced to see myself a sinner and feared eternal punishment. I knew I was deserving of it and could not be saved from it without believing on the Lord Jesus Christ. I believed that he was the Son of God, but could not believe on him as my Savior. When I was seventeen years old I commenced going to dancing school. I was fond of dancing. I had been a few times when there was a revival meeting at the Methodist meetinghouse. I attended one evening. During the meeting they called on those who wished to be saved to go to the altar. I wished to be saved,

so went with others. They prayed for us, but I felt no different. They said to come to the inquiry meeting next day, so I went, and I believe they prayed for me again. I know they told me I must believe, and that it was easy. I think no one ever tried harder to believe their sins were forgiven than I did, but without success. I left the meeting feeling very unhappy. Not long after that, I awoke one morning and everything about me seemed changed. I was perfectly happy. I believed, and with the faith which was not of myself, and I believe will remain with me until time shall be no more. When the night came for dancing school I remember saying to my mother, "Do you think I ought to go?" She replied, "I would not think you would want to go." And then the thought of being with that company was repulsive to me; I had lost all desire for it. Awhile after that, I united with the Presbyterians, and enjoyed attending their prayer meetings more, I believe, than their church services; but I wished to be with the Lord's people, and at that time saw no difference in doctrine. After I was married, I went to live in Essex, Connecticut, where there was no Presbyterian church. I took my letter to the Methodists, still seeing no difference in doctrine. Later we moved to Chester, Connecticut, where there was neither a Presbyterian nor a Methodist church, but a Baptist church. I went there one Sunday; it was their communion day, and they being close communionists, I could not commune with them, so came away feeling very sad indeed. I then

wrote my grandfather, asking him why his church was close communion. (You see, I supposed this was the Old School Baptist Church, the same as my grandfather belonged to.) He wrote me that all other denominations were anti-christ, and had no place in the church of Christ. I could then understand why the true church should observe close communion, and from reading the Bible I believed in immersion, so I went to this church. This was the third one, and I had never been asked for an experience. I wrote my grandfather that I was now a member of his church. He then commenced sending me the SIGNS, and wrote me that if I was an Old School Baptist I would always have to be alone, which I had to learn later. After a short time, I began to see that I was in the wrong place. I was reading the SIGNS and comparing it with the Bible, beginning to learn what doctrine meant: the difference between truth and error. I was with the New School Baptists only about a year. I was really ashamed to leave them so soon. Some of them tried to persuade me that we believed alike, only, they said, the believing came before the election, which I could not understand in that way, but staid with them, and kept hearing these words, "Come out from among them," until they had a revival meeting, and were calling upon those who wished to be saved to stand up and be prayed for. The minister said, When we are willing, God is strong; when we are indifferent, he is weak; when we are hostile, then he is powerless to save us. I could hardly sit still

on the seat; that decided me, and I left them. Then I was *alone*; no one understood me: I was too narrow in my religious views. Later, I read an article in the SIGNS, giving the address of the New York church. It was an editorial signed "J." My husband and I were going to New York soon, and he said if I would go to New York with him in the morning he would take me to meeting in the afternoon. I will never forget how good the members all looked to me; they seemed to have glorified faces. There I heard my first Old Baptist sermon, preached by Elder Meredith. I felt very happy to be there, and sad to leave them, not knowing when I would be in New York again. I seldom went so far from home in those days. The remembrance of that Sunday afternoon remains with me. Many times I felt sad because I could not meet with the people I loved. Once I wrote my experience and sent it to the SIGNS. A few years after (my youngest child was three years old, and I felt he was old enough to leave), I wrote the SIGNS office for the address of one of the New York members. They sent me that of sister Hobbs, so I wrote her, and the day was set for me to be baptized in case the church received me. They had read my experience in the SIGNS, and very little I said to them, which seemed to me was really nothing at all. I remember but one thing, Elder Jenkins said, If any one would like to ask the candidate questions they can do so. Elder McConnell, who was not an Elder at that time, said, Had you reason to believe the

church would receive you? I said, Yes, I had one: If God is for me, no one can be against me. I can see Elder Jenkins now as he nodded his head, and I felt he was satisfied. I was received and baptized that day, and have felt many times how unworthy I have always been of a name among the dear people of God.

This letter is long, but I must tell you a little more of the Lord's dealings with me. I staid with sister Hobbs that night and a part of the next day. Elder Jenkins was there. He asked me how I found the church. I told him about the editorial in the SIGNS signed "J." He said, "I wrote that article, and it must have been for you, because the one I wrote it for, I hear, has gone to the bad." It was in answer to this question, "What must I do to be saved?" I still believe God moves in a mysterious way his wonders to perform.

NELLIE H. ARNOLD.

WYOMING, West Virginia.

DEAR BROTHER DODSON:—Your letter of November 6th has been received and read with interest and candor. I am not a subscriber to the SIGNS OF THE TIMES, consequently I cannot comment on your views on the subject of predestination, as offered in your editorial in the September issue of the old and esteemed paper. I did not make it clear in my letter to you that I was not taking the SIGNS. As I stated in my letter that my purpose was not to provoke controversy, I shall in my reply confirm the same. My inquiry was solely for the purpose of information, for I

am neither disposed nor competent to debate a subject of such magnitude. I wish to state that I did receive not a little information from your letter. Your explanation was clear, concise and to the point. Although I have never been able to comprehend this mysterious doctrine as I very much desire to, I do believe that the advocates of each view (limited and unlimited views) have often reached the extreme in their position. I have heard some who believe in limited predestination go so far as to state, in effect, that the crucifixion of the Redeemer was a mere "mishap." Of course I cannot entertain this for an instant. In refutation of this extremity, we need only to mention the words of Christ on the eve of his death, that he could summon heaven for twelve legions of angels, and they would be granted for his release; but in this case all things that were written of him could not be fulfilled. On the other hand, I have heard some unlimited predestinarians say they could not help the things they did, since God had decreed that they should, not appearing to feel any depression because of their sin. But I am happy to agree with you, that sin is an act of man, and is not approved of nor fellowshiped by the Most High; and one in whom dwells faith and love is sensitive that the sin is his own, and makes confession for it. God is no more the cause of sin and disobedience by the withholding or the withdrawal of his providence and grace, than the sun by its withdrawal is the cause of darkness and cold; but as the sun by its withdrawal is proved to be the

source of all heat and light, God is thus proved to be the cause, or author, of all holiness. As you explained, God could have made a man who would have been incapable of sinning, but for a righteous and wise reason it did not seem good to him. If there had been no sin in the world the power of God's grace in its cure would never have been known.

In concluding my remarks on your position on predestination, I shall state that I am unable to refute it, and I hope that ere long I will be granted more of the wisdom from above that I may thereby understand this doctrine better. I am convinced, however, that there is enough predestination about all things to shut my mouth, and therefore it hardly behooves me to contend with my older and far superior brethren on the subject.

Yes, brother Dodson, I am a member of the church militant. I received a hope and interest in heavenly things in the summer of 1933, and was baptized into the fellowship of the Primitive Baptists the following spring. When I was first made to taste of His goodness and mercy to sinful man I thought that my troubles were over, but I soon found they had only begun. Since that time I have had many doubts and fears, but he who is ever mindful of his covenant has in due time fed me on the heavenly manna and quenched my thirsty soul with the water of life. Sometimes, brother Dodson, we are carried away in the Spirit, and are en-

abled to ask the question, Of whom shall I be afraid? At other times we sink into the mire of despond, and cry out, Save, Lord, or I perish.

Although, dear brother, we are strangers in the flesh, I am more than sure that the cord of christian love binds us together. If we are born of God, certainly we love all who bare his image. God is love, and all who are born of him are born of love. Some people cannot understand why the Baptists love one another as they do. They cannot understand why our conversation, when we converse by tongue or pen, is dominated by things of the Spirit. But when I am with a Baptist that is all I want to talk about. When I write, that is all I want to write about.

You did not ask me for the latter part of this letter, but for some reason I could not refrain.

In closing, I wish to ask you to remember a poor sinner when you offer your petition at the throne of grace, and if we never meet in this time world, may we all come to Mount Zion, unto the city of the living God, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and the spirits of just men made perfect. and to Christ, the Mediator of the new covenant, whose blood speaketh better things than that of Abel.

Yours for the truth as it is in Jesus,
J. M. THORNBURY.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1938.

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ISAIAH XL. 1, 2.

“COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.”

Several things are noticeable in the foregoing Scripture. First, the command of God is to comfort ye my people. Second, that which his people are to be comforted with is the knowledge that their warfare is accomplished. Third, their iniquity pardoned, they have received of the Lord’s hand double for all their sins. The prophets of God spoke of coming events at times as though they were actually then exist-

ing. By faith the coming of Christ was foretold, the place and manner of his birth, and the things he would accomplish. What a wonderful thing God-given faith is.

“Faith is the brightest evidence
Of things beyond our sight;
Breaks through the clouds of flesh and sense,
And dwells in heavenly light.

It sets time past in present view,
Brings distant prospects home,
Of things a thousand years ago,
Or thousand years to come.”

So the same salvation we rejoice in today as a finished work was rejoiced in by holy men of old before Christ was born, and before salvation was actually accomplished, with the same assurance we have. Abraham saw the day of Jesus and was glad. There is comfort in the previous promises of God to those who are given to believe in him, to see in him a finished salvation, to witness with Isaiah, “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Only one doctrine that comforts those who mourn in Zion, those who have been brought to the end of the law: Salvation by grace, through faith. At times we feel every believer is given to see Jesus as the one who has fought the battle and gained the victory over sin. Many wars have been fought by man here in the world, and when peace was declared the hearts of many were made glad. As a boy, we saw our father, a man who seldom showed emotion, cry as a child when the news came in 1918 that the armistice was signed. Yet this is a small matter compared to the joy that comes to a

poor sinner when he is given to see that by the life, death, resurrection and ascension of Jesus his warfare has been accomplished, that his sins have been imputed to him, that he has been made sin for us who knew no sin. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." This was the way God revealed to the prophets a finished salvation, a warfare accomplished, iniquity pardoned. The Spirit of Christ in them signifying his suffering and the glory that should follow. To-day it is the Comforter, the Holy Ghost, that takes the things of God and shows them unto us. Satan challenged the Savior while Jesus was here, seeking to thwart the word of God. But he must reign until he put all enemies under his feet. The last enemy to be destroyed is death. To accomplish this warfare Jesus must take the sins of his bride upon himself, conquer Satan, magnify God's holy law by perfect obedience to it, and by the law of the Spirit of life in Christ Jesus make us free from the law of sin and death, being the Mediator between God and man, reconciling a sin-defiled people unto the holy God by his death on the cross. This he brought in everlastingly. His righteousness is imputed unto his people. Not only do we need a finished warfare, our iniquity pardoned, but we must receive of the

Lord's hand double for all our sins. Not only must peace be made with God, but this peace must be brought to the sinner through God-given faith. Being justified by faith we have peace with God, through our Lord Jesus Christ. Jesus says, My peace I leave with you; my peace I give unto you. This peace spoken of is not just a quiet feeling, it is receiving of the Lord's hand double for all our sins. Guilt has been put away, and we can come boldly to the throne of grace. Not as pardoned sinners only, but as the sons of God, heirs, and joint-heirs with Jesus Christ. So we joy in God through our Lord Jesus Christ, by whom we have now received the atonement. No doubt many of our readers remember when this peace was first felt, when Jesus appeared upon the bloody tree of the cross, when you heard his groans in the garden. Something said, Your sins, which are many, are all forgiven. Your soul could say, Jesus died for me. I well remember that day, I could well say,

"Now, my remnant of days
Would I spend to his praise,
Who hath died my poor soul to redeem;
Whether many or few,
All my days are his due,
May they all be devoted to him."

Was ever love like this? To-day we see him, not as the humbled one, but as the exalted Savior, ever living at the right hand of God, to grant repentance to Israel and forgiveness of sin, making intercession according to the will of God. We trust we wait his coming with assurance, and to those who look for him shall he appear the second time without sin unto salvation. D. V. S.

SOLOMON'S SONG VIII. 8.

"WE have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?"

Quite a long time ago we were asked to give our understanding of this Scripture, but we have delayed until now.

From the time the Lord said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," until the coming of our Lord and Savior Jesus Christ in the flesh, the Jews, as a nation, were a most highly favored people. All down through the centuries, the discriminating grace of God to them can be traced. God was faithful in keeping the promise which he made to Abraham when he said, "In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18. He renewed his covenant with Isaac and Jacob. Neither was he unmindful of the sufferings of Israel in Egypt, but he heard their cry and came down and with a high and mighty hand delivered them out of their distresses. The outward manifestation of God's lovingkindness to the Jews was in such marked contrast with his dealings with other people, that Paul was moved to ask in his epistle to the Romans, "What advantage then hath the Jews? or what profit is there in circumcision?" He answered his own question by saying, "Much in every way: chiefly, because that unto them were committed the oracles of God."—Rom. iii. 1, 2. God gave them prophets to prophesy unto them and to comfort them with the assurance

that while weeping might endure for a night, "joy cometh in the morning."—Psalms xxx. 5. All during the night of legalism these prophetic stars reflected the light of the knowledge of God's glorious truth. By various types they foreshadowed better things to come, and while God's great love and mercy for the Jews were openly made known in numerous and sundry ways, at the same time he had a people among the Gentiles. If we will examine the generation of Jesus Christ, according to the flesh, as recorded in the first chapter of Matthew, we will find a mixture of Jewish and Gentile blood flowed through his veins. Jesus himself said, "Other sheep I have, which are not of this [Jewish] fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John x. 16. It was also written of him, that "he must needs go through Samaria." Not only was he to come in contact with a poor Samaritan woman, who came to Jacob's well to draw water, and tell her all things that ever she did, thus causing her to desire that living water, of which if one drink he "shall never thirst," but Luke tells us that he had other business there. There were ten lepers, who in obedience to his command, were healed of their leprosy. Only one of them, however, we are told, "when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan." Jesus went on to say, "Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger." —Luke xvii. 17, 18. In every age, it seems, many have been called, but few have been chosen. Only a remnant of Israel are visibly saved in a gospel way to-day, but not a single solitary one shall be missing in the final windup, for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Solomon, the king of Israel, spake words of wisdom when he said, "We have a little sister, and she hath no breasts." He evidently had reference to the Lord's people among the Gentiles, which church at that time was still in the embryonic state, so to speak. She was, indeed, small, insignificant, immature, and not only undeveloped, but hated and despised wherever any signs of her were seen. She had no breasts, or visible ministry, from which to draw the consolation of God's love, and it was to be a long, long time before she was to be sufficiently developed to be presented to her beloved in holy wedlock. This could not be during that dispensation. Jesus, as a priest under that ceremonial law, signified how terribly the Gentiles were regarded by the Jews when he said to the woman of Canaan, "It is not meet to take the children's bread, and to cast it to dogs." They were, indeed, regarded as unclean and outcasts. The sixth verse in the same chapter as our text indicates how the Jews felt towards their "little sister." They were jealous, and it says, "Jealousy is cruel as the grave: the coals thereof are as coals of fire, which

have a most vehement flame." Could *hatred* be more picturesquely described than it is here set forth? And notwithstanding all this, God had set his seal upon her heart and in due time would bring to pass all of that which he had purposed and planned, even before the worlds were made.

The second part of our text is in the form of a question: "What shall we do for our sister in the day when she shall be spoken for?" Let us look for the answer in the New Testament. We are told that Peter, on one occasion, fell into a trance, "and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received again into heaven." The repetition of this sight impressed upon Peter's mind the importance of this matter, and he opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Being prepared by God, he went to the home of Cornelius and preached unto the people. "And they of the circumcision which believed were

astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 45-48. The Bridegroom having come to claim his bride, and having made of twain, or two, one new fold, thus breaking down the middle wall of partition and removing all barriers between them and making peace, they were made to see that they were all one in Christ, and when they saw this new creation, the gospel church, with Christ head over all things to the body, the apostles, all of whom were Jews, like Paul, were ready to preach the gospel to the Gentiles, and to say in substance, We know we have passed from death unto life, because we love the brethren. This is the same love that Solomon spoke of in connection with our text, which he said was "strong as death." He also said, "Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned.—Solomon's Song viii. 7. This love is not bound by race, creed or color, neither is there anything in this world like it. The poet expresses it in this manner,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

We have been asking ourself the question of late, Who are we that God's children should inquire of us the meaning of the Scriptures? It often seems that we know nothing as we ought to know, and it is a wonder to ourself, at times, that we have the courage to speak or write. Peter said to a certain lame man, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." To be given to speak in the name of Jesus so as to cause such rejoicing of heart, is more precious than rubies; it is more wonderful than all the gold and silver of Ophir. Sometimes, we hope we are made to feel that it is the love of God, which is shed abroad in our heart, that causes us to try to serve him by serving his people.

May God bless what has been said, if consistent with his holy will, and his name shall have all the praise.

R. L. D.

As we have to submit to another operation on our eye, which will keep us from our duties for about two weeks, this issue of the SIGNS may be late in reaching our subscribers. We hope to get the number printed before leaving for the operation, and finish the work of mailing it when sufficiently recovered to do so.—PUBLISHER.

OBITUARY NOTICES.

WITH unfeigned sorrow the brethren and friends learned of the death of sister IDA BELLINGER, which occurred February 20th, 1938, at the Schenectady Hospital of pneumonia, after an illness of a week's duration. For some years she had made her home with relatives in Schenectady, and had generally been in good health, until stricken with pneumonia. It was decided that she could receive the best of professional care by nurses and skilled physicians at the hospital to which she was removed from her home. But all that science could do was of no avail, and she passed peacefully to her last rest. The funeral services were held at Schoharie, N. Y., February 23rd, and the interment was in the cemetery at that place, the writer officiating at the funeral services. Sister Bellinger was born near Schoharie January 26th, 1859, and was therefore past seventy-nine years of age. She resided most of her life in or near Schoharie, and was well known, highly esteemed, kind, gentle and sympathetic in her manner, and faithful to every trust. For many years she had been a member of the Middleburg Old School Baptist Church, and whenever possible attended the meetings, and her delight was to listen to spiritual discussions and be in the company of her brethren. She is survived by a brother, Jefferson Bellinger, of Schenectady, and also a sister, Miss Bessie, of the same place, besides several nieces and nephews. She will be much missed in the church of her membership, and in the communities where she had resided and was so well known.

ALSO,

IN the death of brother JOHN SECOR, for twenty-four years clerk of the Olive and Hurley Church, at his home, in Ashokan, N. Y., February 8th, 1938, his home, the church of his mem-

bership and the community sustained an irreparable loss. Not yet quite fifty-four years old, and but little past the noon-day of life's journey, measured by the allotted three score years and ten, brother Secor suffered a stroke that was quickly fatal, before medical help could alleviate his condition. He had not been in good health for many years, suffering from an ailment that affected his liver. He had been about doing his chores most of the time and superintending farm work and doing as much as he was physically able until stricken. Coming into the house and complaining of not feeling as well as usual, he lay down upon the sofa. His family, noting something was wrong, summoned a physician, but life was extinct before the doctor arrived. The funeral services, conducted by the writer, were held at the Olive and Hurley church-house the following Saturday. The body was laid to rest in the cemetery on the hillside above Ashokan.

The subject of this article was born at Ashokan April 6th, 1884. His early life was spent upon the home farm, where he grew to manhood. For some years, more or less regularly, he followed the trade of carpenter, and found ready employment, but this he relinquished to manage and conduct the farm where he resided at the time of his death. He is survived by an aged mother, his wife, five children and one brother. He united with the Olive and Hurley Church in the year 1914, and was baptized by the late Elder J. B. Slauson. He was soon elected clerk of that church and served in that capacity until his death. Brother Secor was a man of many excellent qualities, firm in his convictions, strong in the faith and doctrine of the saints of God, and willing to spend and be spent in the cause so dear to his heart. He was devoted to his family in all that son, husband and

father imply, and attended church services when circumstances permitted. He never spoke ill of any one, and possessed that charity that becomes the followers of Jesus in his attitude towards others, and had the welfare of the church at heart. He will be much missed in the community where he lived, and especially by his family and the brethren of his faith and church relationship.

ALSO,

MRS. MARY BOWMAN KEOGAN, our dear sister in Christ, was called to her eternal home Saturday, March 5th, 1938, after an illness of two days of pneumonia, at the home of her grandson, Leon VanKleek, at Spillway, near West Hurley, New York. She was born August 17th, 1849, and was therefore over eighty-eight years of age. The funeral services were held the following Tuesday, at Lasher's funeral home, at Woodstock, N. Y. The interment was in Wiltwyck Cemetery, in Kingston, N. Y. The writer officiated at the funeral services. Sister Keogan's maiden name was Mary Bowman, and she was born in the vicinity of West Hurley, where she spent the most of her long and useful life. When a young woman she was united in marriage to Sylvester Keogan, a veteran of the Civil War, to whom she proved a loyal, loving helpmate and wife. Two daughters were born to this union, who have since passed away. The more immediate surviving relatives include six grandchildren and twelve great-grandchildren. Her husband died in 1891. She united with the Olive and Hurley Church in 1868, and was therefore an active member for seventy years until the time of her death. She was baptized by the late Elder Isaac Hewitt, and was gifted in spiritual discernment and expression, being deeply led experimentally, and rooted and grounded

deeply in sound doctrine. She never failed to attend the meetings of her church unless hindered by circumstances she could not control, and was present at meeting only a few weeks before her death. She loved to testify of Jesus and salvation by grace, and her talks in conference meetings were like sermons, so full of comfort and edification to the dear children of God, and rich in understanding of the revealed things that belong to God's people. Possessing the faith of God's elect, she manifested its fruitfulness in good works. Generous financially as regards the material needs of the church of her membership, and liberal to those of her kindred after the flesh, her life was well worthy of emulation. She read widely, thought deeply and was an interesting conversationalist. For a great many years she followed the profession of teaching and numbered her pupils by hundreds in her long teaching career, and her influence in the school room retained a lasting impression on her pupils. She was one of those strong, true characters that make life better for her having lived. Her life of usefulness and uprightness is her richest legacy and her most enduring monument. The Olive and Hurley Church is poorer by her death, and she will be much missed by her relatives and by the community where she lived.

ARNOLD H. BELLOWS.

SARAH E. McCALLUM, of Ekfrid, Ontario, died at the home of her daughter, Mrs. W. G. Thompson, Blenheim, Ontario, December 9th, 1937. She was the daughter of Mr. and Mrs. James Murray, of Ekfrid township. She was the wife of the late Duncan McCallum, who departed this life April 9th, 1936. She left to mourn their loss a son, Murray, and a daughter, Anna, also one sister, Miss Jessie Murray, and six grand-

children. Sister McCallum united with the Covenanted Baptist Church June 27th, 1897, and was baptized by the late Elder William Pollard. She always filled her seat in meeting unless providentially hindered, and was a very humble-minded, God fearing sister. It was the delight of both sister McCallum and her husband to entertain those they loved, and many have been the times the writer felt at home with them. They rejoiced in the truth, and until failing health prevented they were ever showing by word and life where their best friends, their kindred dwelt, where God their Savior reigned. For several years, owing to poor health, sister McCallum spent most of her time with her daughter, at whose home she died, and there all the attention that loving and devoted children could show was freely bestowed upon her, so that to the day of her death she lacked nothing that willing hands could do. While through failing health often her mind was not clear on everyday affairs, yet she was always clear on spiritual things, and when it seemed that her voice was soon to be silenced in death, she joined the writer and his wife in singing the twenty-third Psalm all through with as clear and sweet a voice as we ever heard her sing. Those were sweet, solemn moments which we will never forget, for soon the cold arms of death took that which was mortal and her immortal spirit ascended on high, where she with all the redeemed through shall "unite in one full chorus there." We mourn our loss, which is her eternal gain. "Why do we mourn departed friends, and shake at death's alarms? 'Tis but the voice that Jesus sends to call them to his arms." May Jesus, himself, reconcile us all, and give us a calm and thankful heart, from every murmur free.

The funeral was held from the resi-

dence of her son, Murray, in Ekfrid, conducted by the writer. Many, by their silent tears, showed the love they had for the memory of the departed. Interment was in the Oakland Cemetery, Mosa township.

ALSO,

DEACON ANGUS D. GILLIS, departed this life September 2nd, 1937, at his late home, in Muirkirk, Ontario, being the last member of a family of eleven children. He was a son of the late Duncan and Margaret (Thompson) Gillis, and was born in Muirkirk February 25th, 1863, where he resided all his life. Brother Gillis was a lover of the truth for many years, and united with the Covenanted Baptist Church, and was baptized by the late Elder John B. Slauson, at Clearville, Ontario, May 15th, 1921. He was a very dear brother, of a genial disposition, and for years before and after he was a member he and his dear family delighted to entertain Baptist brethren and friends in their home, always happy to minister unto them of their substance. On May 9th, 1927, the church unanimously elected him to the office of church clerk, which he efficiently filled until failing health forced him to relinquish his duties. The church recognized the gift of a deacon in him and set him aside to the office on May 12th, 1930, which office he filled to the satisfaction of the church. After the death of his wife, Jane Campbell Gillis, April 9th, 1932, he and his daughter, Margaret, still lived on the homestead where he had successfully farmed all his life, but owing to poor health he had gradually to give up farming, but died on the place where he was born. He leaves to mourn their loss two daughters, Mrs. Warren Campbell, of Chatham, Ontario, and Miss Margaret Gillis, of Muirkirk, Ontario, also four grandchildren.

The writer conducted the funeral service, assisted by Elder R. Lester Dodson, at his late home, and the body was interred in the Duart Cemetery. The church has lost a faithful deacon and clerk, and the children a tender and loving father. May God bless all of us to say, "Thy will be done."

G. R.

SISTER MARY WILSON (nee Malloy) was born December 17th, 1851, and died February 22nd, 1938, in her eighty-seventh year. January 12th, 1871, she was married to brother Gershom Wilson, who preceded her in death, the date being July 10th, 1937. To the above union were born five children: Lee, John, Robert, Mary and Sam. Mary and Robert are deceased. Left to mourn our sister's departure are three sons, four grandchildren and two great-grandchildren, brethren of the church, many neighbors and friends, as her entire life was spent in and around Sadieville, Kentucky. About fifty years ago she united with the Elk Lick Old School Predestinarian Baptist Church, in Scott County, Kentucky, and was baptized by Elder J. M. Theobald, then the pastor. "Aunt Molly," as we all called her, was an example to the church. Her quiet disposition and love for the church was real, and she was always in her seat unless prevented by sickness. Her favorite hymns, "Amazing grace, how sweet the sound," and "Rock of ages," were sung at the funeral, also a solo by a neighbor lady, which was very appropriate. I spoke briefly to the congregation, of the surety of the entrance in Christ's Father's house, and of obtaining the incorruptible and undefiled inheritance reserved in heaven for her, and for all the elect of God. I could not go to the grave, so the committal was spoken at the house, and they bore the body to its last resting-place in a distant

cemetery, there to await the call of Jesus in the resurrection, when they that are in their graves shall come forth. May the Lord bless the mourning friends, and enable us to say, Thy will be done. Thou hast given, and thou hast taken away; blessed be thy name.

GEORGE L. WEAVER.

MRS. MALISA SCARBOROUGH was born in Alabama in the year 1844. She married George Scarborough, and to their union five children were born, four of whom, together with her dear husband, preceded her in death. Sister Scarborough joined the Primitive Baptist Church at Liberty Hill, near Farmerville, Louisiana, in 1883, and lived a very consistent and devoted life to her church as long as she was able to do so, but like many others who get old, her health failed and she could not attend her meetings. The writer had the privilege of being in their home many times during the lifetime of her husband, and enjoyed the genuine hospitality and spiritual atmosphere that is so becoming to the dear children of God. Scriptural and spiritual conversation and singing of the good sacred songs which express blessed praise to God and the dear Savior were their chief concern. They were dearly loved, and even in their old and tottering age the brethren seemed to like to be in their home, as there was an atmosphere there which all the dear children of God love and seek here in this dark and thorny desert as they journey along, because it proves that they are traveling the same road. In 1914 I visited them, and the first time I ever attempted to speak in a public way was either at their home or at their daughter's home near by. They were so good and kind to me while on that trip that I will never forget it, although I have often felt unworthy of their kindness, I still have a fond remembrance of

them, and since that time have looked upon them as what I consider good old fathers and mothers in Israel. Sister Scarborough lived to a very ripe old age, her stay on earth being more than ninety-three years. The end came December 12th, 1937, after a long illness. She leaves to mourn their loss one son, Mr. Elliot Scarborough, of Farmerville, Louisiana, a number of grandchildren and great-grandchildren and one daughter-in-law, Mrs. Elliot Scarborough, who, together with her husband, took care of her in her old age.

Funeral services were conducted by the unworthy writer, in the presence of a large gathering of relatives and friends, after which the body was laid to rest in the Liberty Hill or Taylor Cemetery, and I fully believe that she is at rest in the blessed presence of her dear Savior, where there is no more trouble, sickness, pain nor death. I hope that when I quit this stage of action I, too, may awake on that peaceful shore, with the redeemed of the Lord to sing the sweet, eternal and glorious song of his praise for evermore.

ALSO,

JAMES NAFF, the subject of this sketch, was born in Morehouse Parish, Louisiana, September 1st, 1872, and died December 29th, 1937, making his stay on earth 65 years, 3 months and 28 days. His parents were Jonathan N. Naff and Martha Ann Day. Brother Naff leaves to mourn their loss two sons, Harry Naff, of Ruston, La., J. B. Naff, of Bastrop, La., three daughters, Mrs. Lucile Westbrook, of Bastrop, La., Mrs. R. W. Wallace and Mrs. W. B. Larsen, fourteen grandchildren and many other relatives and friends. Brother Naff joined the Concord Primitive Baptist Church, Morehouse Parish, about the year 1922 or 1923, and was loved for his great zeal in visiting and in caring for

the brethren passing through that section of the country. He always took the lead in helping with anything pertaining to Old Baptist meetings. He traveled far and near in visiting associations and meetings and the brethren and sisters. He was very liberal, and the hospitality of the home of him and his dear family was a treat to our people from far and near, and will never be forgotten by those entertained in their home. Brother Naff was a very prominent and useful farmer and citizen of his Parish, and will be greatly missed, because he was very public-spirited and was a great leader in his community. He was a very thrifty provider for his family, but during the last two or three years his health failed until he became an invalid. It was the sad privilege of the writer to visit him during his sickness several times. He was always glad to see his friends, especially the brethren and sisters. His health continued to fail until December 29th, when he suddenly died. Elder S. A. Bradshaw, of Jackson, Miss., conducted the funeral services, with a large gathering of his relatives and friends present. I would admonish this bereaved family to weep not as those who have no hope. I believe your dear father and husband will peacefully sleep and his disembodied soul will rest until that glorious and blessed resurrection morn, when the dear Savior will raise and change these vile bodies and fashion them like unto his glorious body, and will receive all his redeemed children to himself and there will be no more death, sorrow nor sighing. Read the last part of the seventh chapter of Revelation. Dear ones, this it a wonderful consolation, that the dear Savior will bring his people from the dust of the earth and make them alive for evermore to sing his worthy praise in that beautiful land of eternal bliss. Oh may it be our happy lot through grace and

mercy to be there and join in that eternal and glorious song. May the dear Lord comfort you with the fellowship and light of his holy and blessed Spirit, is the prayer of your little, unworthy brother in hope of mercy,

R. W. RHODES.

ELDER SAMUEL BRYANT MOFFITT was born in Randolph County, North Carolina, October 28th, 1857, and departed this life August 15th, 1937. His parents were Middleton J. and Mildred C. Moffitt. He moved with his parents to Nodaway County, Missouri, in 1858, and there grew to manhood. He was married, December 22nd, 1878, to Miss Mary E. Hill, in Guthrie County, Iowa. In the fall of 1881 he moved to Jewell County, Kansas, near Bun Oak. Removing to the State of Oregon in the fall of 1890, he located near Newburg, where he lived at the time of his death. Six children were born to them, five girls and one boy, the boy dying at the age of nine months. He united with the Primitive Baptist Church called New Hope in the spring of 1896, and was baptized by Elder David Lilly. He was licensed to speak in public in the fall of 1897, and ordained to the work of the gospel ministry on Saturday preceding the second Sunday in October, 1898, by the following presbytery: Elders David Lilly and W. S. Matthews, and Deacon E. Loat. He was soon chosen assistant pastor of his home church, and at the death of Elder Lilly was chosen pastor. He has served as pastor of from one to four churches since his ordination, and traveled much throughout the States of Oregon, Washington and California. The following paragraph I give from his own pen: "I made one trip to North Carolina, going as far north as Danville, Virginia, trying in my weakness to proclaim Christ and him crucified as being the only name given under heaven

whereby we must be saved." He baptized many, assisted in the organization of churches, helped ordain several deacons and preachers and preached many funerals. He was the last of a family of nine children to pass to the great beyond.

His nephew, L. B. MOFFITT.

MRS. J. B. BAXLEY, of Graceville, Florida, died November 3rd, 1937, after a short illness. She was eighty-one years of age, and a native citizen of Barbour County, Alabama, and became a member of the Primitive Baptist Church at Bethel, in that County, about fifty-four years ago, and remained a consistent member until her death. She was a true minister's companion, having been married to Elder J. B. Baxley, one of our leading ministers, about sixty-five years ago. She was ever ready to aid her husband and children, and sincerely loved the principles so ably set forth by Elder Baxley and others of the Primitive Baptist faith.

Funeral services were conducted by the writer, November 4th, with interment in the cemetery at Wright's Creek Primitive Baptist Church.

ALSO,

R. A. MATTHEWS died at his home at Wicksburg, Alabama, December 12, 1937. He was seventy-nine years of age. He united with Canaan Primitive Baptist Church, in Pike County, Alabama, about fifty years ago, and was as firm a believer in eternal and particular election and predestination as the writer ever knew. He moved his letter to Mt. Gilead Church about thirty-five years ago and was a leading Primitive Baptist of this section. He is survived by one son, W. C. Matthews, of Wicksburg, and two daughters, Mrs. J. R. Saunders, of Malvern, and Mrs. Beatrice Benton, of Newton.

Funeral services were conducted at

Goodwater Church by his pastor, Elder J. J. Collins, assisted by Mr. A. D. Zbinden, pastor of Headland Avenue Church, Dothan, Alabama, December 13th, with interment in the cemetery at Goodwater.

ALSO,

MRS. MARY J. KINSAUL died at Columbia, Alabama, December 20th, 1937. She was seventy-five years of age, and a consistent believer in salvation by grace. She united with Mt. Gilead Primitive Baptist Church about forty-five years ago, and remained true to her faith. She is survived by her husband, A. R. Kinsaul, and four daughters, Mrs. R. L. Sorrels, of Hartford, Mrs. Lionel Parker, of Columbia, Mrs. Oyd Creel, of Headland, and Mrs. Fielder Waits, of Dothan, Alabama.

Funeral services were in charge of her pastor, J. J. Collins, at Mt. Gilead Church, and a large number of relatives and friends were in attendance.

ALSO,

C. J. SIMPLER died early in September, 1937, at the home of a daughter, where he was on a visit, at Samson, Ala., and funeral services were conducted by Elder J. A. J. Mitchell, of the Claybauh Baptist Association of the Primitive faith and order. Brother Simpler was a deacon of Mt. Gilead Primitive Baptist Church, and had belonged to the church for perhaps half a century. He was one of the finest characters that I ever knew, and served ably as a deacon of his beloved church. He believed in upholding the principles of order and discipline and lived a life of devoted service to his church. He is survived by several children, who sadly miss their beloved father. His wife preceded him in death several years. Brother Simpler we feel is gone on to that clime where not one trouble shall ever mar the joy and all is ethereal pleasure and happi-

ness in the presence of the immaculate Lamb of God. He was about eighty years of age, and lived an exemplary life.

Written by request of his son at Wicksburg, Ala., by his pastor,
J. J. COLLINS.

MRS. DORCAS MURPHY, aged sixty-seven years, wife of Elder J. S. Murphy, of Montrose, West Virginia, departed this life February 15th, 1938, after a ten days' illness of high blood pressure and heart trouble, at the home of her daughter, Mrs. Bernice Lynn, Elkins, W. Va., where her physician advised them to bring her that she might have his daily attention. She joined the Leading Creek Old School Baptist Church, at Montrose, October 20th, 1912 (having received a hope twenty years previous to that time), and remained a faithful member until her death. She is survived by her husband and seven children: Mrs. Bessie Weese, Mrs. Bonnie Johnson, Burr and Benton Murphy, all of Montrose, Mrs. Bernice Lynn, Mrs. Bicie Greathouse and Mrs. Beulah Weese, of Elkins. Three children preceded her in death: Beeman, Burlan and Buna. Also surviving are several grandchildren, one sister, Mrs. Ingaby Furgeson, of Montrose, other relatives and a host of friends. She was a loving and devoted wife and mother, never too tired or weary to answer every call when she was needed. The loss of her to them seems irreparable. May the Lord give them strength and courage to take up the work that she laid down and carry it unto the end. She had a gentle, kind and unassuming disposition, and the ornament of a meek and quiet spirit, which the apostle Paul wrote was "in the sight of God of great price." She was a true servant of the church, always helping every way she could, and will be sadly missed by them, and

throughout the whole association. She has helped at her home to entertain many prominent Baptist ministers from the eastern States and from the southern part of this State when they visited the associations here, and was highly esteemed by all. She will be missed more than we can express by the Valley Church, where she visited frequently with her husband, who has been pastor of that church for almost twenty years. They and her home church cannot now see how they can get along without her, but hope the Lord will prepare a way for us. She was a good friend and neighbor, and highly respected by the community in which she lived. Her daily walk through life was above reproach. During her illness she suffered intensely at intervals and often prayed the Lord to take her. She was ready and willing to go. As the end drew near she bade her friends all good-bye and seemed happy in the thought of laying down her weary body to go and be at rest with Jesus. On the 17th, about 12:30 p. m., there was a short service at the daughter's home, conducted by Elder J. C. Hammond, after which her body was moved to the Leading Creek Church at Montrose, where two hymns selected by her family were sung and services were conducted by Elder Del Smith, assisted by Elder J. J. Poling. Her body was then laid to rest in the church cemetery to await the glorious resurrection. May the Lord comfort the mourning husband and children, five of whom were members of the church with her. May all who mourn be brought to realize that her call to go was one of the "all things" that work together for good to those who love the Lord, to those who are the called according to his purpose.

Written by request of the family.

(MRS.) E. E. WORKMAN.

IN MEMORIAM.

The East Atlanta Primitive Baptist Church, in memoriam:

Witnesseth, that Jehovah, the Omnipotent, the God of all grace, the one and only true and living God, has in his divine wisdom seen fit, on June 21st, 1937, to remove by death our beloved brother JOHN F. GREEN, who for so many years had been our Deacon and Clerk, and who we loved so dearly that words fail to give expression to our feelings, though we mourn not as though we had no hope, and we are not resentful, for we do know that what the Lord doeth is right. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord forever.

Brother Green was born in Tilton, Murray County, Georgia, December 21st, 1859. He died in Decatur, DeKalb County, Georgia, June 21st, 1937. He joined the East Atlanta Primitive Baptist Church August 16th, 1890, was elected Clerk October 18th, 1902, and ordained Deacon November 14th, 1913, and it must be said of him that he served faithfully in that capacity until the end. The gift in brother Green was rare indeed, and it can be truthfully said of him, that he respected that gift above all else in the world, and we feel that he fought the good fight, kept the faith, and a true soldier has fallen in Israel.

He's gone, but not forgotten,
Cast down, but not destroyed.

Therefore be it resolved by us in solemn assembly:

First, That we believe our earthly loss is his eternal and heavenly gain.

Second, Though in time his presence is known to us no more, his work shall long live to guide us in keeping our house in order and in following the meek and lowly Lamb, to cherish his memory, and to do honor to our Master's great name.

Third, That we shall strive to profit by his wise counsel and to follow in the brave example set in him, and with greater zeal try to press forward for the mark of the prize of the high calling as it is in Christ Jesus our Lord.

Fourth, That we will, the Lord being our helper, pray the Lord of the Harvest to supply our every need and keep us in the way that will be for our good and the upholding of Zion.

Fifth, That the within Memorial be spread upon the pages of our church book, a copy be sent to his dear companion and beloved family and also a copy sent to the SIGNS OF THE TIMES for publication.

Done by order of the church while in conference September 18th, 1937.

H. O. NASH, Moderator.

RYAN JACKSON, Clerk.

H. O. NASH

JAMES T. GARNER

RYAN JACKSON

Committee.

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

Miss Sarah Leedom, Pa., \$1; Mrs. W. G. Thompson, Ontario, \$1; Jessie Murray, Ontario, \$1; Mrs. Mildred D. Gordy, Mich., \$1; Mrs. Kate Lunsford, Ky., \$1; Mrs. Eunice G. Craig, Va., \$2; Mrs. M. E. Kuns, Calif., \$1.

M E E T I N G S .

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

R. LESTER DODSON, Pastor.

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.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A .

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

J. R. HARDY.

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

S. B. MOFFITT, Pastor.

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

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

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

I N

N E W Y O R K C I T Y

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

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

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

**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 Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor
W. H. CAVE, Ass't Pastor.
(Mrs.) H. B. CURLIE, Church Clerk

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, (third floor) over Newberry's store, Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

"FEAST OF FAT THINGS."

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

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

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

H Y M N B O O K S .

(BEEBE'S COLLECTION.)

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

J. E. BEEBE & CO.

MIDDLETOWN, N. Y.

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 Loralne 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. 106.

MIDDLETOWN, N. Y., MAY, 1938.

NO. 5.

CORRESPONDENCE.

DALLAS, Texas.

DEAR BROTHER DODSON:—I am sending you a copy of a letter I wrote to brother Winfrey while he was sick in the hospital at Salina, Kansas. He was a member of a church which I am serving at Kingman, Kansas. The family desire that it be published in the issue of the SIGNS in which his obituary appears. It is submitted to your judgment and disposal. You will note it was written to brother Winfrey personally, without any thought of it being submitted for publication.

DALLAS, Texas, Feb. 22, 1938.

DEAR BROTHER WINFREY:—I am writing you to-day, as I am shut in, waiting for a nice white snow to melt off, which the bright sunshine is changing to water very rapidly. Thus it is with all time things, regardless of how beautiful or otherwise desirable, they belong to the order of things which are ever changing; nothing within the reach or power of man to possess here below

of which he can say, Now I have a permanent possession; this is my very own. Before he is hardly aware, it waxes old and is ready to decay and must pass out from before him. Our fondest ties of friendship and the most cherished objects of our affections last, as it were, but for a day, until we come to the parting of the ways; and if we possessed it all, with no more power than we have to establish its permanency, we would still be poor indeed, and with the wise man could say, All is vanity and vexation of spirit. But when we find within us a longing for something that is permanent, something that is fixed and can never be moved; something that will never disappoint our hopes nor make shipwreck of our faith, we must look not at the things that are seen, “for the things which are seen are temporal; but the things which are not seen are eternal.” In this experience we find ourselves in company with that great cloud of witnesses of whom the apostle said, They looked for a city which hath foundations, whose maker and builder

is God. They confessed that they were strangers and pilgrims on the earth, and that they desired a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city. How delightful it is to be in the company of such people, and to have the mind absorbed in the contemplation of that inheritance which is incorruptible, undefiled and that fadeth not away. The passing and changing events of time can effect no change in this glorious inheritance; and to know that it is not provided nor secured to us by the patience of our toil, nor by the skill of our labor; neither is it bestowed on the grounds of service, nor as a reward for merit, but by an immutable will Jehovah bequeathed it and reserved it in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. If we hope for this enduring inheritance, though we do not see it, yet do we with patience wait for it, knowing that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Brother Winfrey, I find myself sometimes actually longing for that house and that inheritance. We are given a foretaste of our inheritance, called "The earnest of our inheritance," which is intended to in some measure satisfy our desires until the redemption of the purchased possession; that is, until He takes his purchased possession home to glory. With some of us it will not be long now to wait, but our consolation and assur-

ance is that God changes not: whether in youth or in old age the same unchanging God is our refuge and strength, a very present help in trouble. David said, Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. The shadows of death have many times fallen across our pathway, as we came this far on our journey toward the country we seek; in fact, our path was routed through a land of death and decay. The great wonder often is how we have reached the place on our journey that we have without being utterly destroyed; but after all of our wondering we must come to the solution which David gave for his safety: "Thou art with me." If he is with us, then we, too, can brave every danger without fear, and can say with the poet,

" 'Tis grace has brought me safe thus far,
And grace will lead me home."

This is our hope and consolation, that our God changes not, and irrespective of our diversity of thoughts and unsteadfastness of purpose, he is the same unchanging God and his years fail not. How glad we should be, and I hope are, that our safety here and hereafter does not depend in any measure upon our faithfulness. But hear the assuring promise: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my

faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Our waywardness does not in the least affect his faithfulness, for he has sworn unto our Spiritual David, saying, Thy seed will I establish forever, and build up thy throne to all generations. How wonderful to have these precious truths brought understandingly to our hearts, so we can grasp the significance of the meaning of these precious assurances, for it is written, Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. It is only in His light that we see light, and when the light of life is revealed in us, when God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ; by that divine light the veil of the law is taken away from our face and our heart is turned to the Lord and we, by faith, see the new covenant glories, which is the glory of the Lord, and the apostle says, Are changed into the same image from glory to glory even as by the Spirit of the Lord. How wonderful is all of this mysterious yet overwhelmingly fascinating working of Israel's God. It binds our every thought in such admiration that, like Mary, we desire only to sit at the feet of our Lord and hear his gracious words. And how our ears catch and our souls absorb every word of promise that describes the case of a poor trem-

bling sinner, the poor insolvent who has a load of debts but nothing with which he can pay; only can come as a beggar at mercy's door, and if he should be turned away from here, like the disciples of Christ, he must stand in blank ignorance as to his next move, and ask, To whom shall we go? thou hast the words of eternal life. But thanks to our gracious High Priest, for none who come inquiring have ever been sent empty away; for it is he who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles. The mighty works of God in saving and leading his children out of the dungeon of sin and crowning them who are only worthy of death with immortal glory, swell our hearts with wonder and admiration to look upon them, and to get a glimpse here and there of his transcendent beauty and glory as revealed in them. But with what subduing humility, and astonishment indescribable are we filled when we are given to hope that we are a part of this wonderful plan. If it is so, all things, whether life or death, whether visible or invisible, are engaged to work for our good; even the moments of time are hastenings us on to the possession of our eternal home, where in the full blaze of the glory of our God and Savior we shall swim in the ocean of his love, where the wicked cease from troubling and the weary are at rest. I know, dear brother Winfrey, your af-

fections are there, because your treasure is there. And I pray that God may sustain you with an unflinching trust in his unchanging faithfulness, and support you by his all-sufficient grace until he chooses to call you hence, and that he may make you as faithful in your devotions to him in death as you have been in your life. This I feel he will do, for his promise is, I will never leave thee nor forsake thee. Again, Blessed are they that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. Blessed is the man that trusts in the Lord, and whose hope the Lord is. And whom the Lord has blessed they shall be blessed.

I shall hope soon to hear that you are very much improved. Sister Winfrey, if you can find time, let us hear often, if no more than a card just to say how he is getting along, for we are anxious to know of his progress.

With fervent christian love and fellowship in the gospel of Christ, in which Mrs. Hardy joins me, I am, I hope, your humble servant for Jesus' sake,

J. R. HARDY.

(See brother Winfrey's obituary on page 107.)

SHACKELFORD, Mo., Jan. 11, 1938.

DEAR PUBLISHER:—Find inclosed a postal money order for three dollars, for which please give me credit on my subscription to the SIGNS for the present year, and use the remainder as you see fit. I desire at this time to express my appreciations to Elder R. Lester Dodson, yourself and all those who have contributed to keep the SIGNS the dignified, high standing Primitive Bap-

tist paper that it has always been. May you be enabled and sustained to continue long in your arduous labors.

Yours in interest of the truth,
DOSIA DEAL.

BOOK NOTICE.

WE plan to have another edition of the Durand and Lester Hymn and Tune Book printed this spring to supply those wanting books. If you want books, please write me at once, stating about how many, and what kind of notes you want. This will help us determine how many to have printed. We thought we were having more than enough printed last spring to supply the demand, but the demand was greater than the supply and many of you were disappointed.

After the order is placed and we have some idea as to when to expect the books I will notify you and you can send your order with remittance. All orders will be booked as received, and books will be shipped in the same order. Through your cooperation we hope to supply you with the books you want and to have some left on hand to supply your needs as they arise, which is our desire to do. The books will be the same good quality as in the past and we hope to be able to sell them at the same price: \$1.00 each, or \$10.00 per dozen, delivered.

P. G. LESTER, JR.,
846 Va. Ave., Va. Hgts.,
Roanoke, Virginia.

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

Mrs. A. J. Crenshaw, Okla., \$1; Mrs. H. A. Strube, Texas, \$2; L. B. Parker, Ky., \$1; Mrs. L. H. Young, Ohio, \$1; W. J. Shaffer, Ky., \$1; "A friend," Md., 50 cents.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1938.

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

J. E. BEEBE & CO.,*Middletown, N. Y.***ARTICLE III.****ETERNAL, UNCONDITIONAL ELECTION.**

The doctrine of election is undoubtedly one of the bitterest pills the Arminian world has ever had to swallow. It is, however, one of the most important and fundamental points of doctrine believed and contended for by those who are designated as Old School Baptists. It shall, therefore, be our purpose to maintain not only that it is true, but also to show that it is both eternal and unconditional. In presenting our case, we will have to insist upon divinely inspired testimony being admitted as conclusive evidence. Our first witness will be Moses: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen

thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."—Deut. vii. 6-8. "There is none like unto the God of Jeshurun [Israel], who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heaven shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."—Deut. xxxiii. 26-29. Solomon said, "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or to come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people." It may be objected that the foregoing quotations refer

more particularly to God's choice of the Jews as a nation. We will assent to that, but as the law foreshadowed in types better things to come, God's chosen people, the Jews, under the law were a type of spiritual Israel, as the election of grace, under the gospel. Paul said, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29.

We will now bring forth some Scriptures which we are persuaded (it will have to be admitted) have to do with spiritual Israel. The psalmist said, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Psalms xxxii. 12. As God is eternal, his "own inheritance" must be an eternal inheritance. "I have made a covenant with my chosen, I have sworn unto David my servant, *Thy seed will I establish for ever*, and build up thy throne to all generations."—Psalms lxxxix. 3, 4. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provisions: I will satisfy her poor with bread. I will clothe her priests with salvation: and her saints shall shout aloud for joy."—Psalms cxxxii. 13-16. As the mouthpiece for the Lord, the prophet Isaiah said, "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I

will even make a way in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise."—Isaiah xliii. 19-21. The language used in these Scriptures can hardly be said to permit of only a time application. We will now turn to the New Testament, and what do we find? Mark says, "Except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days."—Mark xiii. 20. John quotes our Savior as having said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19. Paul comes along and tells us more about this choice, by describing some of the characteristics of those chosen, and to what end and purpose they were chosen. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: *that no flesh should glory in his presence.*"—1 Cor. i. 27-29. Peter added his testimony when he said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye

should shew forth the praises of him who hath called you out of darkness into his marvelous light." It is written, "In the mouth of two or three witnesses shall every word be established." Let the foregoing, therefore, suffice for our first premise.

The second point which we shall undertake to prove is that this choice was in the eternal mind and purpose of God. David, testifying beforehand in behalf of Christ and his church, said, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalms cxxxix. 14-16. Solomon said, "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the high places of the city."—Prov. ix. 1-3. Paul in his epistle to the Ephesians wrote, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: *according as he hath chosen us in him before the foundation of the world*, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus

Christ to himself, according to the good pleasure of his will. To the praise and glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he *hath purposed in himself*: that in the dispensation of the *fullness of times* he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 3-11. In the second chapter he calls attention to the fact that they are quickened characters, saved by grace; not of works, lest any man should boast, and then says, "For we are his workmanship, created in Christ Jesus unto good works, which *God hath before ordained that we should walk in them*." In his second letter to Timothy, Paul says, "Be not thou therefore ashamed of the testimony of the Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, *but according to his own purpose and grace, which was given us in Christ Jesus before the world began*."—2 Tim. i. 8, 9.

In writing to the Thessalonians,

Paul said, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, *because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth*: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, 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."—1 Peter i. 1, 2. If such Scriptures as those quoted above will not convince and satisfy, it is useless to cite others.

Our third task is to show that election is "unconditional." If the following quotation was the only Scripture in the whole of the Bible that bore on this point, it would seem to us that it should suffice for the most skeptical: "And not only this; but when Rebecca had conceived by one, even by our father Isaac; (*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;*) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. ix. 10-13. The apostle seemingly anticipating that objections would be raised to this doctrine, immediately asked, What shall we say then? Is there unrighteousness with God? God forbid. For he saith

to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Continuing this line of reasoning, he shows further the absolute futility of even presuming any possibility of conditionalism on the part of the creature, by asking, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. ix. 21-24. In the previous chapter it is shown conclusively that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." He follows this up by saying, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. viii. 28, 29. What can be said about these things? "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 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." And who or what shall separate us from the love of Christ? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." There are not only no conditions for getting into the love of God, but, thanks be to his dear name, once in there is no possibility of getting out.

"Deep in the everlasting mind
The great mysterious purpose lay,
Of choosing some from lost mankind,
Whose sins the Lamb should bear away.

Them, loved with an eternal love,
To grace and glory he ordained;
Gave them a throne which cannot move,
And chose them both to ways and end.

In them he was resolved to make
The riches of his goodness known;
Them he accepts for Jesus' sake,
And views them righteous in his Son.

No goodness God foresaw in his,
But what his grace decreed to give;
No comeliness in them there is
Which they did not from him receive.

Faith and repentance he bestows
On such as he designs to save;
From him their souls' obedience flows,
And he shall all the glory have."

R. L. D.

A WORD OF APOLOGY.

WE hope our subscribers will be patient with us during our affliction, for we will do the best we are able to in getting the SIGNS to them on time. We were kept from our labors longer than we thought we would be by our operation, as the eye did not recover as rapidly as hoped for, and even now we are not able to work it full time, and for that reason this issue of the SIGNS has not the usual number of pages but we feel our readers will bear with us and overlook our leaving out some pages this number.

PUBLISHER.

MARRIAGES.

By Elder H. C. Ker, at his residence, in Delmar, Maryland, March 27th, 1937, Wilfred W. Scarborough, of Georgetown, Del., and Miss Lelah Frances Mitchell, of Delmar, Delaware.

By the same, at his residence, April 3rd, 1937, Phillip J. Elliott, of Laurel, Del., and Miss Grace Whaley, of Laurel, Del.

By the same, at his residence, June 18th, 1937, Carl A. Metz, of Vienna, Md., and Miss Adabelle Bounds, of Mardela Springs, Md.

By the same, at his residence, July 3rd, 1937, William E. Lloyd, of Seaford, Del., and Miss Grace E. Elliott, of Seaford, Del.

By the same, at his residence, November 11th, 1937, Laurence G. Hilton and Miss Gertrude L. Farlow, both of Salisbury, Md.

By the same, at the bride's home, in Salisbury, Md., December 25th, 1937, Ellwood J. Anderson and Miss Edna M. Morris, both of Salisbury, Md.

By the same, December 26th, 1937, in the Old School Baptist meetinghouse in Snow Hill, Md., Herbert D. Lilliston, of Accomac, Va., and Miss Madeline G. Ayres, of Parksley, Va.

By the same, at his residence, January 29th, 1938, James L. Wimbrow, of Parsonsburg, Md., and Miss Katheryn H. Heath, of Mardela Springs, Md.

By the same, at his residence, February 26th, 1938, Handy B. Truitt and Mrs. Maude H. Laws, both of Snow Hill, Md.

By the same, at his residence, March 2nd, 1938, Walter G. Cugler and Miss May A. Hutchinson, both of Delmar, Del.

By the same, at his residence, March 5th, 1938, Ralph Wheatley and Miss Evelyn Willey, both of Laurel, Del.

OBITUARY NOTICES.

MARIA (BATEMAN) CROUCH, second daughter of the late John C. and Ann Frances Bateman, died December 10th, 1935, after being confined to her bed for about five and one-half years. She married Edward L. Crouch of Bothwell, Ontario, August 12th, 1895, and he passed away June 6th, 1932, during the time that Mrs. Crouch was confined to her bed. Throughout her long sickness she found much comfort in reading and sometimes hearing the beautiful hymns in her Beebe hymn book. Often she longed to depart, which to her was far better than to remain, but she would refer to "Oh land of rest, for thee I sigh," saying, "But ah! my passport was not sealed, I could not yet go home." She was a lovely character; though so sick, she seemed to cheer even those who were well, with the joyful face she so often showed to those who visited her. The writer had many visits in

which he was refreshed himself while trying to minister to her. Her sweet and heavenly character still ilives in our memory, and in her case, while we mourn the departure of those we have loved, yet it sweetens the cup to feel that they have fallen asleep in Jesus.

The writer spoke at her funeral with a desire to comfort her loved ones, and the interment was in the Longwood Cemetery.

ALSO,

MAGGIE (BATEMAN) SMITH died in Victoria Hospital, London, Ontario, after a brief illness resulting from a severe stroke which she suffered while away from home visiting friends in Michigan. She was the fourth daughter of John C. and Ann Frances Bateman, and was born May 31st, 1858. She united with the Covenanted Baptist Church, and was baptized by the late Elder William Pollard, October 19th, 1890. February 21st, 1894, she was married to the late Neil Anderson, of Middlemarch, Ontario, who only lived a short time. This was a period in the life of our dear sister in which she had much soul trouble, yet she also felt the Lord's presence more than once. Her husband passed away November 5th, 1895, after being sick fifteen months. For some time after this occurred she was blessed with much enjoyment of spiritual things, especially in mingling with the brethren and hearing the word preached. About this time she went to live with her sister in Detroit for several years, returning to Ontario December 28th, 1904, to marry George C. Smith, of Ekfrid, a God-fearing man who loved the same truth that she enjoyed, and they took much comfort in the things of God, and were happy together. She often expressed herself as greatly blessed of the Lord in having a good husband, who, she believed, also

loved the Lord Jesus Christ. For twenty years they were spared to each other, but it pleased the Lord to take her companion to himself on August 1st, 1925, and she had to travel alone; yet many times she knew she was not alone, for the Lord was very gracious to her, and she delighted in the fellowship and communion of her brethren. Her home was always open to them and her love was unfeigned. She was ever forward in doing whatever she could for the cause of truth. She leaves to mourn their loss three sisters: Mrs. Neil Blue, Wallacetown, Ont., Mrs. D. M. Gillis, London, Ont., and Mrs. J. Lowe Young, New York, N. Y. Death was no more a frightful foe to the dear one; for her to die was gain. May God comfort those who mourn.

G. R.

WILLIAM FELIX WINFREY, son of William and Elizabeth Winfrey, was born in Camden County, Missouri, January 20th, 1867, and departed this life at the Devine Brothers Clinic, at Salina, Kansas, March 14th, 1938, aged 71 years, 1 month and 22 days. He was married to Miss Eliza Combs March 31st, 1889. To this union five children were born: two sons, Fred C., of Wichita, Kansas, and William A., of Hugoton, Kansas; three daughters, Mrs. Gertrude Hardy, of Perryton, Texas, Mrs. Alma Hardy, of Gray, Oklahoma, and Mrs. Inez Robison, of Liberal, Kansas. He also raised and educated his sister's son, Ted Brown, whose mother died when he was but four years old. He is living at Kingman, Kansas.

He moved to Kansas in 1865, and located near Varner, in Kingman County. A few years later he bought a farm in this community where he made his home since, with the exception of ten years he lived in the city of Kingman during the

time his children were in High School. He was baptized into the fellowship of the Old School Baptist Church by the late Elder James B. Hardy, in November, 1895. The following June Pleasant Valley Church was constituted near his home, and he and his wife, who was baptized at the same time he was, went into the constitution as charter members. He continued a consistent and faithful member of this church until his death. His wife, I think, is the only surviving charter member. Brother Winfrey was blessed with a deep conviction and clear understanding of scriptural truth, was gifted as a "fireside preacher," and was happy when surrounded by his brethren and engaged in conversation on scriptural things. He was one of those eloquent listeners whose quick perception enabled him to follow the speaker with wrapped interest, and the response reflected in his countenance was an inspiration to any one who preached the things he loved; and his disapproval was equally outstanding when truth was sacrificed. The interest of his church was always given first consideration; and he never wavered from this course through his whole life. What is generally termed making a sacrifice for the cause and his brethren, he regarded as a pleasure. He left an outstanding record for faithfulness and devotion to his church meetings; one which I doubt has ever been excelled, nor many times equalled. He served his church as clerk for thirty-six consecutive years, during which time he wrote and read the minutes of every conference. He held membership in this church from the time of its constitution until his death, a period of nearly forty-two years, and was never absent from a single meeting of the church held during that time. He was kind and gentle to all, yet bold in defense of his doctrinal belief. His

sterling qualities gained for him the respect and confidence, and his genial disposition the friendship of all with whom he formed an acquaintance. This was attested by the large concourse of people who paid tribute to his memory by their presence at his funeral. He is survived by his wife, five children, nineteen grandchildren, three brothers: Marshall C., of Tyler, Texas, Charles F., of Wichita, Kansas, J. L., of Plains, Kansas, and one sister, Mrs. Mary Hughes, of Wichita, Kansas, together with many more relatives and friends who mourn his passing. His church feels deeply their loss, because a great man in Israel has fallen. He retained the active use of his mental powers unto the last few moments, and they were constantly engaged in praising his Savior as he approached the time when his spirit should return to God who gave it.

Funeral services were conducted by the writer at the Livingston Funeral Home in Kingman, and his body was laid to rest in the Walnut Hill Cemetery to await that great day when mortality shall be swallowed up of life.

J. R. HARDY.

(See letter on page 97.)

MRS. SARAH ELIZABETH COLE, our sister in Christ, passed away from this time state April 6th, 1938, at midnight, at the home of her sister, Mrs. Jane Harding, Washington, D. C., in the eighty-second year of her age. She had gone to Mrs. Harding's on account of the latter's illness to help care for her sister as best she could, and was taken ill there of pneumonia. For the past twenty-one years sister Cole made her home with her only son, Howard E. Cole, and his family, in Leesburg, Va. Funeral services were held from her son's home, conducted by myself, and burial was in Union Cemetery, Leesburg. She was a daughter of the late

John T. and Malinda Y. Griffith, and was a lifelong resident of this county. Besides the sister, Mrs. Harding, named above, she is survived by another sister, Mrs. Eugene Hawling, of Bluemont, Va., and by two brothers, Benjamin F. Griffith, of Philadelphia, Pa., and J. T. Griffith, Philomont, Va. Her husband preceded her in death by twenty-three years. Her daughter Emma died several years ago, and her daughter Jane in the flu epidemic of 1918. Besides her only son, with whom she made her home, she has one grandson, C. A. English Cole, of Leesburg, Va. Sister Cole was baptized by me into the New Valley Old School Baptist Church in June, 1919. About a year before she passed away, she said to me she hoped that when I should preach her funeral, that I would have a mind to talk on the subject of "Election." She said that the doctrine of election was a most precious and comforting principle of eternal truth to her soul. I tried, with the help of the Lord, to follow her request and used this as my subject at her funeral. Truth which is so hated by the natural man, was honey and oil to her heart and conscience. Truly the Scripture is applicable to her: "I have loved the habitation of thy house, the place where thine honor dwelleth." She was faithful and devoted to the church and all its interests. She accompanied my wife and me on many of our trips to meetings and associations in New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and West Virginia, traveling with us, altogether, hundreds of miles during the past twenty-one years. She lived close to us in Leesburg, was like a member of our own family, being in and out of our home very frequently and as she pleased. We shall miss her in many ways more than can be expressed. Her son was indeed true and kind to her. In her last illness he was at her side day

and night, granting her every wish, unstintedly doing for her all that was humanly possible, and cherishing the gracious and loving words that fell from her lips. He keenly feels his loss in the departure of his mother, but is resigned and, I believe, is reconciled to the will of the Lord. The Lord has taken to himself in the paradise of God another of his redeemed ones, it behooves us to say, "Thy will be done." Blessed be his holy name.

H. H. LEFFERTS.

DEACON MINAS F. HASTINGS, our beloved brother in Christ, departed this life March 17th, 1938, at his home, in Delmar, Delaware, after some months decline in health. He was born August 17th, 1862, his age being 75 years and 7 months. December 26th, 1888, he married Miss Stella Hallancy, ceremony performed by the late Elder T. M. Poulson. To this union were born three sons, one dying in infancy; the other two, with their mother, survive: Francis F., Ferndale, Wash., and James L., of Boston, Mass. He is also survived by one brother, Ananias Hastings, of Salisbury, Md., and two sisters: Mrs. A. C. Holloway, of Newark, Md., and Mrs. Benjamin McGee, of Bethel, Del. He was baptized by the late Elder A. B. Francis in the fellowship of the Little Creek Church, Delaware, the third Sunday in November, 1896. Later he was appointed Deacon, and served faithfully and well to the end of his life. For many years brother Hastings was a prosperous farmer. He was highly esteemed by all the churches of the Salisbury Association, and also by the community in which he lived, faithful to every duty in the church, and out of it, and is much missed by us all, especially by his widow and dear, beloved sister, who is now living entirely alone, yet not alone, for the

presence of Him who is the husband of the widow is with her.

The funeral service was held from the home and was one of the largest ever held in this section, attesting the esteem in which he was held. The two sons, though living far away, were present. The service was conducted by the writer, his pastor. Interment was in the family plot in the Smith's Mills Cemetery. God bless and comfort the family.

H. C. KER.

WILLIAM JONES, beloved father of Misses Vesta and Zilla Jones, passed away in his late home, 1 Edgewood Park, New Rochelle, N. Y., February 6th, 1938. The obituary of his late wife, sister Adela Jones, appeared in these columns in the May, 1937, issue. Brother Jones was born in London, England, October 20th, 1847, and was therefore in his ninety-first year of age. He came to this country at about the age of sixteen, and located in Middletown, N. Y. It was there he met Mary Adela Price, to whom he made his first proposal of marriage when she was but twelve years of age. They were married October 29th, 1873, and lived happily together for over sixty-three years. Brother Jones united with the church and was baptized by Elder Gilbert Beebe on February 24th, 1871. He remained a faithful member of the church for nearly sixty-seven years. He was a staunch believer in and contender for the doctrine of God our Savior. The Scriptures were precious to him and he delighted in expressing his views upon them to those who were manifestly interested. For many years his hearing was greatly impaired and he could not hear preaching, but his interest in spiritual things did not wane. He was a lover of both the Bible and the SIGNS and talked to his daughters freely concerning the truth until the end came. He felt keenly the loss of his

dear wife, but although he was desperately lonely, never complained. These afflictions, accompanied by failing sight, caused him to say to one of his daughters, "Life doesn't seem worth living—this way." "But," he continued, "it is all, all right, because God wills it so." He was the last of a family of ten children, seven sons and three daughters. Besides his two daughters, he leaves a nephew, many friends and his brethren to mourn their loss. Our heart goes out to the daughters especially, who in less than one short year have lost mother, father, uncle, cousin and six friends. They are therefore bowed down with grief, but with our heavenly Father's aid they will continue life's journey until the fullness of its measure is meted out to them, and then may each in their own time hear the call of their heavenly Father, saying, "Child, come home." May the blessings of God our Savior rest upon and abide with all who feel their need of his saving grace and the comforting influence of his Holy Spirit, is our prayer for Jesus' sake. Amen.

R. L. D.

Mr. J. E. HOLEMAN was born in Avon, Illinois, January 6th, 1861, and died at Ferndale, Washington, March 23rd, 1938. In early manhood he united with the Old School Baptist Church at Bronson, Kansas, and was a devoted member through life. Throughout life three things took preeminence with him: his God, his family and his neighbors. He was married in 1881 to Rosa Belle Pennington. He leaves the following children: Mrs. Mabel Shields, Stephen, Weaver, Charles and George Holeman, Mrs. Grace Roberson, and Mrs. Ruth Bridge, Sr.; seventeen grandchildren, ten great-grandchildren, numerous other relatives and a host of friends.

Funeral services were conducted at

the Monroe Chapel, Ferndale, Washington, conducted by Elder Leslie Kagey, using James iv. 14, as a text. Interment in Mt. View Cemetery.

Written by his son,

STEPHEN HOLEMAN.

MRS. EMILY PROVART HARRISS, our dear mother, passed away from all mortal strife February 24th, 1938, at the home of her daughter, Mrs. Spiva Webb, of Duquoin, Illinois. Mother was born in Paradise Prairie, five miles northeast of Duquoin, August 2nd, 1853, and was the sixth child of a family of fifteen children, and was the daughter of the late Phillip C. C. Provart, who emigrated to America from England when only sixteen years of age. Her entire life was spent in the neighborhood in which she was born. She was married September 6th, 1871, to John Pierce Harriss, who died December 7th, 1917. After father died mother lived with her children, but mainly made her home with her youngest daughter. She leaves to mourn one sister eighty-seven years of age, two half-brothers and two half-sisters, also four sons and two daughters: C. M. L. P. and J. C. Harriss, and Mrs. Maude Webb, all of Duquoin, Ill., C. T. Harriss, of Rock Island, Ill., E. J. Harriss, of Elkville, Ill., and Mrs. Lulu M. Foster, of Georgetown, Ill. Mother joined the Primitive Baptist Church at Nine Mile the third Sunday in June, 1877, where she remained a faithful and loving member until her heavenly Father called her from a world of sorrow to a better world on high, the fullness of which will be hers to realize on the morning of the resurrection. She always enjoyed attending Old Baptist meetings. The preaching was her meat and drink, and the older she grew the more she hated to miss going, for she always attended when health would permit. She will be sadly missed by all who

knew her, for to know her was to love her. Until father died the weather never was too bad, the mud or snow too deep for them to go and sit up with the sick. Her children, all but one, were at her bedside when she passed away, and six of her grandsons acted as pallbearers. She had twenty-four grandchildren and six great-great-grandchildren. She was laid to rest by the side of her husband, who preceded her in death twenty years. Funeral services were conducted by Elders John Neal, of Ewing, Ill., and W. T. Clayton, of Providence, Ky. There were many beautiful flowers, and the largest congregation at the funeral that had been at that place in forty years. While we live upon this earth we will no more hear her sweet, gentle voice and see her lovely, smiling face, yet we know that she is in the hands of the all-wise God, who doeth all things well, and we hope to some day meet her around the great white throne, where sorrows are unknown and parting is no more.

Written by her son,
CHARLES M. HARRISS.

ELDER BENJAMIN V. JESSE was born at Crab Orchard, Floyd County, Virginia, March 21st, 1854, and died at the home of his adopted son, at Salem, Va., November 18th, 1937, being nearly eighty-four years of age. Elder Jesse was married to Nancy Catherin  Fuller, of Giles County, Virginia, who died about seven years ago. Soon after his marriage Elder Jesse moved to Summers County, West Virginia, and after receiving a hope in Christ joined the Knob Church, in the Indian Creek Association. Soon afterward he was liberated to preach, and was ordained about the year 1885, and served as pastor of

several churches in West Virginia. In 1909 Elder Jesse moved to Salem, Va., and brought his letter to the Roanoke City Church, where his membership remained until Little Hope Church was constituted in Roanoke County. Elder Jesse was chosen pastor of this church and served them faithfully as long as he was physically able to attend the meetings. Elder Jesse was a fearless and able defender of the truth. He made no compromise in the doctrine, but preached his convictions, regardless of what men said or thought of him. Few are blessed to declare the sovereignty of God and salvation by grace more ably than he was.

The funeral was held at Little Hope Church and was conducted by Elders J. P. Helms and John D. Wood.

Written by

FRANK H. BOGGS.

MEMORIALS.

WHEREAS, It has pleased our heavenly Father to call from his earthly labors our beloved pastor, ELDER B. V. JESSE, who for about twenty-six years served us faithfully at Little Hope Primitive Baptist Church, therefore be it

RESOLVED, First, that we bow in humble submission to the will of our God, who has given and who has taken away.

Second, That we extend our deep sympathy to the bereaved family, and

Third, That a copy of this Memoir be sent to the SIGNS OF THE TIMES for publication, and that a copy be spread upon our minutes.

Unanimously adopted this 27th day of November, 1937.

JOHN D. WOOD, Moderator.

JOHN CONNER, Clerk.

MEETINGS.

The Baltimore Association will be held with the church in Baltimore city, 210 East Madison Street, on May 28th and 29th (Fifth Sunday). Also on June 5th (First Sunday). All day meeting at Balck Rock. You are cordially invited to attend both meetings.

ALVIS S. ROWE, Church Clerk,
628 St. John's Road, BALTIMORE, Md.

The Delaware Old School Baptist Association will be held, Providence permitting, with the Rock Springs Church, Lancaster County, Pennsylvania, commencing on Friday before the fourth Sunday in May, at 10 a. m., Standard Time, and continuing three days (May 20th, 21st and 22nd, 1938). To those coming by automobile, the meetinghouse is located on Route 222, north of Conowingo, Maryland, and slightly north of the Maryland-Pennsylvania State line. If there are any coming by bus over Route No. 1 from either Philadelphia or Baltimore, they will be met at intersection of Routes Nos. 1 and 222, Conowingo, Maryland, by special request to the undersigned. All peace loving Baptists of our faith and order are cordially invited to meet with us.

CHARLES B. OSBORNE,
Route 2, QUARRYVILLE, PA.

Ministers of our faith and order, and all others interested in the truth, are cordially invited to attend the annual meeting of the Delaware River Association, to be held with the Kingwood Church, at Locktown, New Jersey, on Wednesday and Thursday, June 1st and 2nd, 1938. Those coming from points south on the Pennsylvania Railroad will be met at Frenchtown Tuesday evening or Wednesday morning. Those arriving from New York on the L. V. R. R. will be met at Flemington, N. J.

(MRS.) ALWILDA STRYKER, Church Clerk,
190 MAIN STREET, FLEMINGTON, N. J.

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

E. M. FORD.

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

R. LESTER DODSON, Pastor.

The 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.

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.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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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MIDDLETOWN, N. Y., JUNE, 1938.

NO. 6.

CORRESPONDENCE.

THE TRANSFIGURATION ON THE MOUNTAIN.

(MATT. XVII. 1-8; MARK IX. 2-8; LUKE IX. 28-36.)

In my mind the Transfiguration on the Mountain was the most beautiful scene to be witnessed by man on this earth. If it pleases God to enable me, I desire to write of some of the beauties I see in meditation upon the grand story. Jesus took Peter and John and James and went up into a mountain to pray. He chose the ones to go with him. He did not give a broad opportunity to the multitudes, disciples or apostles, with the invitation “whosoever will,” but “took” a special three of his special twelve of the disciples. These three that he took with him up into the mountain were the same three that he took with him down into the garden of Gethsemane. Peter, John and James not only witnessed the most agonizing scene, when Jesus was agonizing in prayer and sweat, as it were, great drops of blood, but also witnessed the most beautiful scene of his transfigura-

tion. The thought we get from this fact is that those who are destined to suffer the greatest afflictions and tribulations in the valley of distress are also blessed to experience the greatest joys and brilliancy in the mountain of gladness. Peter, John and James must have not been of the progressive type of christians we have to-day, who seem to think Jesus needs help. Instead of helping Jesus pray they were “heavy with sleep,” both in the garden of Gethsemane and also on the mountain of transfiguration. “As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias.” The questions that come to mind are, Who was Moses? and who was Elias? We find that the law was given to Moses by Jehovah. The law is referred to in the Bible as “the law of Moses.”—Ezra vii. 6; Neh. viii. 1; Ezra vi. 18. The ten commandments on tables of stone, together with ordinances, were given to Moses, who

taught the law to the people. We find Moses connected with the law all along, therefore we conclude that Moses represented the law in that trio of talkers on the mountain.

Who was Elias? Elias was that great prophet who predicted the drouth to king Ahab. (1 Kings xvii. 1.) Elias hid at the brook Cherith and was miraculously fed by the ravens. He raised a widow's son and contested with Baal's prophets, by whom God manifested himself as God. He later slayed these prophets at Kishon. (1 Kings xviii.) God so blessed him and honored him that Elias ascended into heaven. (2 Kings ii. 11.) He was the most honored of the prophets, therefore we conclude that Elias represented prophecy in that trio of talkers on the mountain.

The third in that trio was Jesus Christ. They spake of his decease which he should accomplish at Jerusalem. (Luke ix. 31.) In meditation we hear Moses, representative of the law, giving the requirements of the law, that the law must be kept, and punishment for disobedience of the law must be meted out and justice satisfied. We hear Elias, representing prophecy, saying that these requirements of the law, and penalty for disobedience, will be completed and justice satisfied. Then we hear Jesus saying, Think not that I am come to destroy the law (Moses), or the prophets (Elias); I am not come to destroy, but to fulfill. Then Moses and Elias departed and Jesus was left alone. Peter said, Let us make three tabernacles, one for thee, one for Moses and one for Elias. Not knowing what

he said. In my experience I have wanted to make three tabernacles. I have desired to live up to the law requirements of duty as we read in Ecclesiastes xii. 13: "Fear God, and keep his commandments: for this is the whole duty of man." Thus erect a tabernacle to Moses. I have desired to fulfill prophecy, in accomplishing the warfare and obtaining pardon for my iniquities. (Isaiah xl. 2.) Thus erect a tabernacle to Elias. And at the same time I have desired to pay homage to that Scripture which reads, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: *not of works*, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. Thus erect a tabernacle to Jesus. In my experience there was a time when I verily thought the law doctrine and grace doctrine were contrary. As Peter, I could not see how the three tabernacles could be constructed in one. While Peter was in a confused state of mind the God of heaven spoke thus from the cloud, This is my beloved Son, in whom I am well pleased, hear ye him. It was needless to build three tabernacles. The law of Moses and the prophecy of Elias were being fulfilled by Jesus Christ. This command from the clouds (I verily believe) removes the seeming contradiction of the Scriptures. The requirements of the law must be met, and Jesus was the only one who did it. Prophecy must be fulfilled, and Jesus was the only one who

did it. Therefore, pay no more heed to the law and the prophets, for they were fulfilled by Jesus.

"Jesus was left alone." Yes, he was sufficient to tread the winepress alone. He did not need Moses and Elias any longer. His services pleased the God of heaven. It so pleased the Father that this command from the clouds means (to me), Pay no more attention to the law and the prophets, for they were fulfilled in Jesus Christ, therefore "Hear ye him." What do we hear him saying? We hear him saying, I am the way, the truth and the life. I am the door, by me, if any man enter in, he shall be saved, and shall go in and out and find pasture. (John x. 9.) No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day. (John vi. 44.) We are made to realize we are not saved according to our power or works, but according to the power of God, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. (2 Tim. i. 9.) Therefore the law system has disappeared as Moses disappeared. This law system was not destroyed, but fulfilled by Jesus Christ. If I am one who was chosen in Christ Jesus before the foundation of the world Jesus fulfilled the requirements of the law for me, and my account is so accredited. All the sins that I have committed, or will commit, were laid upon Jesus' shoulder and he bore them

on the cross and paid the penalty by shedding his precious blood for me.

Brethren, my mind has traveled faster than I could write, and I know this is very imperfect and scattering, but may God be pleased to enable us by his grace to feast upon some of the beauties contained in the record of the transfiguration on the mountain.

E. J. LAMBERT.

CULLENDALE, Arkansas.

CHICAGO, ILL., Dec. 9, 1937.

DEAR EDITORS:—It is some five years since I wrote for the SIGNS, and I do not know that anything I can now say will edify its readers. I have been reading old SIGNS lately, and in the experience of the late Elder F. W. Keene there is much that is similar to my own experience. My mind traveled back to that October day forty-six years ago, when I was enlightened and Jesus appeared to me as the One altogether lovely and my Savior. At my age (71) at most it can be but

"A few more days on earth to spend,
And all my cares and toils shall end,
And I shall meet my God and friend,
And dwell with him above."

I do not know, I cannot imagine the despair of one dying without hope. In the twenty-third Psalm David said, Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.

Some six years ago I made a visit to an association in another section of the country. I did not see a single copy of the SIGNS in the various homes I visited, and they were very bitter against the doctrine of the predestination of all

things, and, so far as I was able to judge, were believers in what we term "conditional time salvation." No doubt they were sincere in their views. Such Scriptures as "Fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones," and "Her ways are ways of pleasantness, and her paths are peace," seem to prove godliness is profitable both for time and eternity. If our well-being in time is dependent upon our good works, how and where do we get the strength to do and maintain good works? The answer is plain: "It is God that worketh in you both to will and to do of his good pleasure." In Hebrews iv. 16, we are told, "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." What grace do we need? We are told in another place. Grace whereby we may serve God acceptably with reverence and godly fear. In the fifty-first Psalm David prayed, Create in me a clean heart, O God, and uphold me with thy free Spirit. In the seventeenth Psalm we hear him saying, Hold up my goings in thy paths. And in another place, Send out thy light and thy truth, let them lead me unto thy holy hill. In the twenty-third Psalm, He leadeth me in paths of righteousness for his name's sake. In another place David says, Thou hast taken my feet out of the mire and clay and established my goings. Here is salvation, both for time and eternity. Every writer of both Old and New Testaments ascribes to God the glory of salvation, both for time and eternity, and all writers consistently

preach good works. I do not think that any Old School Baptist objects to teaching good works, or that disobedience brings wrath upon the believer, but what I do not believe in is the idea of making religion a "wage earning proposition." Satan was a very marked example of the conditional time salvation idea, for when Jehovah cited Job to him he replied, Doth Job fear God for naught? Also we find Job's friends preaching conditional time salvation to him and at the end Jehovah reproving them, and Job's prayer in their behalf finding acceptance. We know the Scriptures teach we should be careful to maintain good works, and we know by sad experience the plague of our own hearts. Paul, with all his light and knowledge, exclaimed, Oh wretched man that I am, who shall deliver me from the body of this death? Are we any better than he when he says, The good that I would I do not, but the evil which I would not that I do? It is when we realize these things (our own weakness) that we turn to the throne of grace asking for help in time of need. Lead me to the Rock that is higher than I. Uphold me with thy free Spirit. Give me both mercy and grace to help in time of need, for in and of myself I have no strength. This God will be our guide even unto death. To me earth is fading, youthful hopes have been blasted, kindred and friends have gone on before. Had I been dealt with according to my iniquities, long ago I should have been cut off and my soul sent to hell. But through the mercy of God I have a hope that when

this life of sorrow is over I shall meet with the redeemed and blood-washed throng to sing praises unto him who washed me in his own blood. Outside him I know no salvation either for time or eternity, for grace and truth came by Jesus Christ. Almost all the epistles of the New Testament begin and end with, "Grace and peace be unto you." Why? Is that an idle expression? No indeed. By grace are ye saved through faith, *and that not of yourself, it is the gift of God.* In the eleventh chapter of Hebrews is a long recital of the triumphs of faith from Abraham down. We are told to take unto ourselves the whole armor of God, above all taking the shield of faith, whereby we may quench the darts of the wicked one. The just shall live by faith, and to me to-day the bringing of a soul from darkness to light and giving faith in Christ is just as miraculous as any miracle of the Bible. I am but a little child wandering in this wilderness of sin and sorrow, and without grace from on high I am lost. Like Job, I can say, I know that my Redeemer liveth, but there the resemblance between us ceases. He was an example to cite to others, but I am not. What little good I may have done in life is so far outweighed by the evil that I can only bow my head and say, God, be merciful to me, a sinner. I sometimes ask myself, Why was I chosen? Such a thing as I am, so vile I hate my own life, and the answer is, Even so, Father, for so it seemed good in thy sight. Like one writer in the SIGNS, I cannot divide salvation into parts, one part for time and

one part for eternity. It is all embraced in one, foreordained, as was our eternal salvation. Most assuredly God will not give wisdom and guidance to the children of the devil. Let us ascribe all glory to our Maker.

The subject of predestination has been so ably discussed by many writers I can add nothing to it.

I remain in hope,

W. C. COX.

BENTLEY, Ill., Dec. 18, 1937.

DEAR EDITORS:—The time has come for me to send money for another year's subscription, so inclosed please find postal order for same. It surely is hard for the dear, faithful publisher to be so handicapped with the afflicted eye; may he feel the sustaining hand of our God, who is too wise to err and too good to be unkind. His ways and his thoughts are as far above ours as the heavens are above the earth. There is nothing too hard for him. When the way looks dark and gloomy by his own hand he will lead us safely on. He will direct his dear children in the path he intends they shall go, and as they go along life's pathway he will be by their side, though maybe unseen, but when we cannot see him is when we are in spiritual darkness. In the Lord's judgment he saw fit for this darkness to surround us, and then do we feel to say, Is he clean gone forever? Will he never return? Now while we cannot see him, yet we hear him say, I will never leave nor forsake you. Our hopes revive, a sense of the nearness of the Lord comes over us and for awhile we feel our hand is in his and

he is surely leading us. How mysterious! How came I to be in this light, any way? I well remember only a short time ago, I was in that mysterious dense darkness, and I felt I would never be in such light as I am enjoying now. Now I am again made to say, How unsearchable are his judgments, and his ways past finding out. When Jesus shows his smiling face we feel encouraged, because by his light we are enabled to press on in our journey across life's desert way, through which all God's children pass. Therefore each knows of the warfare, and for that reason we are told to comfort one another with the comfort wherewith we ourselves are comforted, and in doing this as we walk along together we talk of God's goodness and mercies to us, and our hearts are warmed, when some one says, Come, let us go into the house of the Lord. Here we find a company assembled and heaven comes down our souls to greet, and glory crowns the mercy-seat. This is an oasis in this desert life we are crossing. Here are springs of pure water of life flowing, which water the garden of the Lord. In this garden (the church) are all manner of sweet smelling spices. A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Is not this very descriptive of the Lord's church? In its purity it is sealed. There can be no corruption from the outside and it be a wholesome place for pilgrims of Zion to live. Let us remember the sweet smelling spices in this garden, the fragrance emitting, which we feel to be the effect of the or-

derly walk and godly conversation of the children of God as members of this visible church, or garden, of which the Lord says, Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. I feel this describes the sweet influence of an orderly walking church on those on the outside who have experienced like awakening in the heart but have not yet come into this garden inclosed. There is much more enjoyment in seeing a flower with the fragrance than in just smelling its fragrance. How long would our bodies be thrifty could we have an abundance of the smell of the most savory food and not be where it was to eat of it? To obtain the best food for our natural body's good, it must come from the right source and be used temperately, or with the best of judgment we have. So with the spiritual fragrance that the Lord causes to be wafted over the wall of his garden to those on the outside that they may be reminded that much good is in this garden, and an abundance for all who are weary, hungry and faint. They find here a sweet resting place. This is really a place of true worship. This is under their own vine and fig tree, where none shall molest nor make afraid. Having been here awhile they begin to learn the ways of Zion. Here a little and there a little, line upon line, how the house of the Lord is, or should be, conducted, and what peace of mind is enjoyed is according as they walk circumspectly. Now there is joy in their soul while they listen to the watchman on the wall cry aloud, and they have a

feeling of safety so long as the watchman does as Jeremiah did, even though some of the leaders threatened and tried to kill him. He spoke to them any way, thus, "Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word: if so be they will hearken and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings."—Jer. xxvi. 2, 3. Again in the thirteenth verse he gives warning, though they had said he should die. And in the fourteenth verse: "As for me, behold, I am in your hand; do with me as seemeth good and meet unto you." Indeed do the children of God feel secure when they have such an undershepherd to watch over and care for the whole flock like Jeremiah did here, and as did others of the prophets and apostles and many of our forefathers in these latter days. Even right now I am glad to say that some of our preachers are not afraid to declare the whole gospel, gently but in plain unmistakable scriptural terms. Although I feel myself to be very small, not much use to the church, I want to say this much, that such preaching as the above, and every man standing in his own place and heeding these gospel commands, is all that is going to save the church here in the world from having the candle-stick removed from it. The Lord has said plainly, and in direct connection with the above, that he will

do it. He is not slack concerning his promises. The wills and shalls of Jehovah have, do and always will stand.

This letter is getting lengthy, but I have one thing more I would like for us all to notice very carefully. When we are falsely accused, resist the temptation to retaliate, for we read in the Scriptures that we have not right to go in any way but in the highway of holiness. Our true ministers and writers, with all lay members, should by their lives, and by word and pen, proclaim the gospel in its purity. Let men say what they will, but let us not answer in kind, but follow the lowly Nazarene, who when he was reviled reviled not again. When he suffered he threatened not, but committed himself to Him who judgeth righteously. Let us all go on and do as much good as we can, and as little harm.

Still a little more I want to say. It did me good to see Elder Lefferts' name signed to an article in the SIGNS. I have always enjoyed his writings, and hope we may see more of them, for they were so clear and plain, and very encouraging to his fellow-travelers.

Dear editors, it has been a pleasure to me to write the foregoing letter, as my mind runs on these subjects sometimes. I do not want my letter published in the SIGNS as long as there are enough good and able writings as have adorned its pages in times past. You may see good reasons to put this in the waste-basket, which will be all right. May the present editors and publishers be spared and encouraged to publish the SIGNS as it is now, and may the

good Lord go with us all and bless and keep us all the way, is my prayer.

Unworthily yours,

LEONARD H. HOPKINS.

THOUGHTS.

ON the fourth Sunday in December, 1936, while at Cane Creek Church and listening to Elder J. E. Herndon preach, I heard him tell in a good sermon some very interesting things concerning the birth of Jesus Christ. What a great event to think about! Nothing on record greater to my mind. In connection with this subject, he spoke of his birthday, during Christmas time. Then this thought came to me, According to our way of counting time, there was a great difference between Jesus' birth and his, but not so with Jesus, for we remember it is written he said a thousand years are as one day, so we see there is not much difference with Jesus in regard to time. While listening to the gospel from the mouth of our dear brother the thought came to me, If it be true that our brother does preach the gospel, then Jesus is his Elder Brother, and if we, the few members of Cane Creek Church, love and believe it, then we also are members of that royal family. So I want to say to this church, Let us take courage and press on toward the mark of the high calling of God, not looking to the things that are behind, for great is your reward in heaven. According to nature, some of us must soon leave this world. I think I have been a member of this church longer than any other member now living. I will be eighty years old

next September, 1937, if I should live that long. Brother Henry Dodson is older than I am, but he joined the church after I did. While we have been praying and hoping some would be added to our now little band, yet we must wait upon our Lord and Master, who doeth his will in heaven and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? I wish to say to our few members, two of them being my brothers in the flesh, and, I hope, also in the Spirit, Now that the year 1936 is about ended, let us resolve to do better in the year 1937. While we look around us and listen to some of the great scholars of this day talk, and call it sometimes the gospel, we have to admit many of them are great scholars, and are familiar with the Bible as a history, but according to Paul's experience they cannot know God in that way, for while Paul could speak different languages he knew not God. So we see the wheat and the tares must grow together here but there must be a harvest. Jesus is coming again and will gather his wheat into his garner, and O, my brethren, do we know the truth concerning these things? Nothing else will do us any good. The wise men of the east were shown the star that led them to see the young child Jesus. King Herod had no love for him, but sought to destroy him. Brethren, if we believe Jesus has come, and are looking for him to come again, and are guided by his star, we are sure to be taken home to a place prepared for God's loved ones, so let us strive to enter in at

the strait gate. I feel to say I have no quarrel with the wise and prudent, for I have loved ones among them that I expect to continue to pray for. As we know, except the Lord give light, as he did Paul, we will forever remain in darkness. Amen.

Dear son, look over what I have written, and do as you like with it. I love these things, but think sometimes they are too grand and glorious for me to claim an interest in them. O, my son, pray for me when you feel the Lord is near. Many thanks for your token of love and fellowship. May God be with you until we meet again. Love to all.

Your father,

R. L. DODSON.

P E T E R .

THERE is no chapter in the Bible that gives me more pleasure than the first chapter of Peter. In it the first chosen disciple of our Lord, the man who defended his Master, who also cursed and swore that he did not know him, and was rebuked by Jesus and on the pentecostal day was one of the first to arise in defense of his Lord. Peter sent his letter to the elect and the strangers scattered throughout the different places where Saul had scattered them a short while before. Note Acts viii. 3, 4: "As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committing them to prison. Therefore they that were scattered abroad, went every where preaching the word." To these believers that were scattered and were preaching the word Peter is writing.

No wonder he calls them strangers. Not in a sense strangers to God, but strangers to the different countries where they were scattered by persecution, and, I have often said, Strangers to themselves, are thy not of a strange tongue and a strange doctrine? The Jews stumbled at it, and to the Greeks it was foolishness. The elect of God were always a persecuted people, just like the pattern, Jesus. Peter gives some strong meat. In fact he mentions almost all of the doctrines that the Old School Baptists hold dear and defend. Verse 1, Peter tells of his authority, as an apostle of Jesus Christ, writing to the elect of God, calling them strangers. Verse 2, How the election is brought about, according to the foreknowledge of God the Father, all through the setting apart of the Spirit, through obedience and the sprinkling of the blood of Christ, and grace in store, all according to God's foreknowledge. Verse 3, Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Praise him, for his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Verse 4, To an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you. Who? You who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, says verse 5. Peter has thus far presented to us the following doctrines: The election, of his people, to glory, and the election is according to God's foreknowledge. Foreknowledge and predestination are kin, for if God

foreknew these things, he foreknew how and when and where they would be, and to say he did not know would be blasphemy; it would underestimate his power. The resurrection of the dead is plainly stated, as Jesus, the pattern, by the omnipotent power of God is risen from the dead and become the first fruits of them that slept, the final preservation of the saints, their eternal happiness through grace to glory, for they are elected, foreknown, washed from their sins by the blood of the Redeemer, and kept by his power through faith to the inheritance that cannot fade away, reserved in heaven for them.

Verse 18, Peter refutes the idea that men have in regard to their redemption, that gain is godliness. Silver and gold and such corruptible things are of no value to you. Jesus tells Nicodemus, You must be born again. Something more than the corrupt things of this life must take place with you: you must be made alive to spiritual things before you can enjoy the fullness of the gospel of peace, before you feel the need of redemption. You must be shown that by nature you are as the grass that withereth, a lost and ruined sinner, ten thousands talents in debt and not a cent with which to pay. Redeem, is to buy back, to pay the transgression fee. Jesus was the rightful owner, and no one could redeem but him. As a lamb without blemish and without spot, he shed his precious blood, who verily was foreordained before the foundation of the world, but was manifest in these last times for you. According to the covenant, when his laws are put into your

heart and he writes them into your mind, then by faith you see your Redeemer, see that great love where-with he loved you.

All of these mysterious things Peter has brought forth in the first chapter, and as I read it over I see many things I have not mentioned. One thought especially, "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." What a comfort it is to hear the word when we have ears to hear and hearts to understand, when we can meet together and greet each other, and we can say, I know there is something that we know, he has revealed it to me, that is the love we have for the brethren. It is a mark, or sign, that we have passed from death unto life.

One reason I have such a love for Peter is that I am so much like him. His love for the Master was so great that he did not hesitate to use force in his defence, and was so positive that he said to Jesus, If all the world forsake thee, I will not. Jesus said to him, Before the cock crows thou shalt deny me thrice. At that time Peter did not believe him, he was so sure of himself. Peter was up in a mountain, or high place, when he made the declaration. He was not aware that he stood in a dangerous place, where Satan shoots his most deadly arrows, boasting, and he must be brought down in the valley and humiliated. A lesson to us all.

How grand it is when we can read our Bible with understanding and feel an interest in it, when it seems as though it is talking to us, and we seem

to be a part of it, when Jesus interprets, and reveals the mysteries hidden between the lines how comforting. Peter was known as an unlearned and ignorant man. He had not the earthly acquisitions of Saul. There was one thing they noted in him: he had been with Jesus, and the common people heard him gladly. He, like the prophets, was moved by the Holy Ghost, and to-day, as then, no sermon or writing does the elect of God any good unless it is sent in the same manner.

May the Lord comfort all his people, give them grace to live by, also grace to die by, all to the glory of him that loved us and gave himself for us.

GEORGE L. WEAVER.

GAINESVILLE, Ala., Jan. 22, 1938.

DEAR BRETHREN EDITORS:—I have a few thoughts which I wish to submit to you in word, to dispose of as you see fit. If what I write should be of comfort to some poor child of grace, if only a cup of cold water in His name, it will be of comfort to me.

"A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."—Solomon's Song iv. 12. If I am right in my views, the church is meant here. As we would select the best ground and especially prepare it for some choice plants, and inclose it for their protection, even so has God made every preparation necessary for the well-being of the plants of grace. First, we notice that the prophet likens the church to a garden inclosed. That is, we understand it is cut off to itself. There are many things shut out of

God's church. Some things have been declared. Sometimes we hear some complaint of liars. If you will show me a church that has no liars I will show you a church that has not the mark of the true church, for the church is like an inclosed garden. No man or woman who has not been born of God's Spirit has any right to a place in the church of God, and even if they have been born of him, if they do not obey the law given by the great Head of the church they are cast out. There are liars of false doctrines. God has so commanded. If any bring not this doctrine, receive him not in your house. No adulterer, nor liar, etc., has an inheritance in the church of God. Anything and everything in the way of practice is shut out except just what Jesus commanded his church to practice. If this garden was not thus inclosed it would soon be overrun, for the little plants of grace are tender, they need cultivating, so they may grow and become fruitful. Some obnoxious weeds will grow in the forest without cultivation, without protection, but not so with the tender plants of grace. How well this agrees with God's little children. They are at first babes in Christ, little, tender plants. How tenderly they should be cared for. They must have the best of soil. They need gentle showers of rain and the heavenly dews to refresh them. They need pruning and to be digged about in order that they grow and develop. All obnoxious growth must be kept down in order that they do not become choked. As it requires one who is skilled and

possesses great patience to work in a natural garden, so it requires a skilled workman in the garden of the Lord, one who loves the little plants and delights in laboring among them.

Again I might speak of the figure. As there are a variety of flowers as well as fruit in the garden, even so it is in the church of God. Every little plant of grace has a gift, and when it is in the garden of the Lord and properly taken care of it will grow, bloom and bear fruit. Some may have the gift of prayer, and this is indeed a precious gift, to approach God in a public way for all the church. Some may be sweet singers in Israel, may have a gift in singing. This is very edifying to the church. Some may have the gift of making peace among God's people. They are called peacemakers, and, lo, how much this is worth to the church. Some have the gift of teaching and of exhortation. All gifts are found in the garden of the Lord, and as we love the sweet smelling flowers of a garden, much more so is the garden of the Lord delightful. How delightful it is to feel the influence of the love of God, and we all have a better opportunity to manifest our love in his garden than anywhere else. How beautiful does she appear when all are meek and lowly, like Jesus. No sweeter flower ever grew. No wonder Solomon said, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. 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," etc. Here he compares the fruits of the plants of grace in the church to honey, spice and myrrh, sweet and delightful things to our taste. He then calls her sister, spouse. How comforting the thought that we are so closely related to him, bone of his bones and flesh of his flesh.

"A spring shut up, a fountain sealed," I understand to mean that in the garden there is a spring of peace, rest, joy, delight and comfort, which continues to flow into the garden to sustain the plants, for notice it is a spring shut up; that is, shut up from the world. And Christ is ever in the midst of his garden (church). She never gets anything from the world, for he (Christ) is her head, and is within her and sustains her, and if the Old Baptist Church is not here described I am mistaken, for she is looking to him, and him alone for her support, and has no confidence in the flesh. She never looks for a nursery for her plants, only the Creator of all things. She has never believed in a preparatory school for her ministry, and if one of those pupils were to step inside with his manner of dress and worldly smile I am sure he would soon find he was out of his place. He would scare the sheep and they would flee, for they know not the voice of strangers.

Submitted (I hope) in much love, subject to your approval, by a poor unworthy brother (if one) chosen from or in the furnace of affliction, in hope of the resurrection of the dead,

J. E. NORRIS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1938.

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“THE righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.”

It is declared in God's word concerning man by nature that none is righteous, no, not one, yet the Lord is graciously pleased to speak of his people, as they stand in our Lord Jesus Christ, as THE RIGHTEOUS. Not because of any righteousness in them, but because the righteousness of Christ is imputed unto them, just as their sins were imputed unto him. He is the one of whom Job says, “The righteous shall hold on his way,” and of whom David (Psalm i.) says, He shall be like a tree planted by the rivers of water whose leaf also shall not wither. Therefore it is declared

(Isaiah lxxv. 22), “As the days of a tree are the days of my people,” and they are also spoken of as “trees of righteousness, the planting of the Lord, that he might be glorified.”—Isaiah lxi. 3. Man by nature is like his first parent, Adam, disobedient, conceived in sin. Springing from Adam, he is just Adam multiplied, which is a multiplication of death and desolation. But we would speak of Christ, the second Adam, the Lord from heaven, for from him comes life and vigor, even as from the first Adam springs death and desolation. Thus he is truly the righteous that shall flourish as the palm tree. The Jews looked on him as a root out of a dry ground, for he was not of the tribe of Levi, from whom sprang the priesthood. It is true the palm tree seems to grow in a dry ground, for it is often found in a desert land, but there must be water to sustain it. It will not grow there unless there are springs of water, and the water has to be of a certain kind. For instance, when Israel came up out of Egypt, they came to Marah, where the waters were bitter. They found no palm trees there, yet they had to travel that way and know what bitterness was. It is written that they could not drink of the waters of Marah, for they were bitter. The bitterness of this life, which is a living death because of sin to those by whom it is felt, is such that but for Jesus they could not endure it. But let us remember that Jesus was given vinegar mingled with gall, and when he had tasted thereof, he would not drink. He tasted death for every man, for Moses (the law) cut

down a tree (meaning Christ) and cast it into the waters. Thus bitterness and death were ours until Christ was slain for us. The troubled and polluted springs of this life could be changed only by the death of our Lord and Savior, and when he appears prisons palaces prove, the bitter is sweet, the medicine is food. Jesus cut down by the law sweetens the cup of the Lord's people. The traveler may go for days and not see a palm tree, neither will he find water fit to drink; so we may go days and travel many miles and there may be those (natives of the place who do not taste aright) who will cry, Lo here is water, but how often we prove it is bitter, for it is all what man can or should do and there is no Jesus preached or set forth crucified, so we do not find palm trees there. In the providence of God there are sweet springs, clear as crystal, from the rivers the streams whereof make glad the city of God, and there are the palm trees, for there the Lord has planted grace in the hearts of his people, and here he sends the streams whithersoever he will to water the plants of his grace. Thus we would say to the wayfaring man, the palm trees are found in the desert, perhaps miles apart, but at certain places, where the traveler finds sustenance, fruit, shelter and rest. We are in a wilderness world, and there are spots to-day far apart, but receiving sustenance from the same source: plants of God's planting sustained by the pure unadulterated gospel of the Son of God, which is indeed sweet to the taste of God's tried and afflicted people.

Thus the palm tree is found by the sweet springs, not by the cisterns, broken cisterns that man may dig, which set forth creature works and man's power. There is nothing in all such doings to comfort or sustain one poor soul. What do poor souls need? They need Jesus set before them as the way, the truth and the life of all that live. Jesus is the alpha and omega, the beginning and the end, the root and the tree and the fruit. There must be a root before there can be the tree or the fruit, and as is the root so is the fruit. Now all the flourishing of the palm tree is in the head, so Jesus also is the head, so when brethren are confessing their unworthiness they are speaking the truth in love, and, as Paul says, They grow up into him, in all things, which is the head, even Christ. (Eph. iv. 15.) Take the head, or top, away from the palm tree and it would leave nothing but a dead stump; take away Jesus from the saints and what is there? One sings,

"Depart from thee, 'tis death, 'tis more;
'Tis endless ruin, deep despair."

So the wayfaring man does not expect to see anything in the stem, but his eyes go up, up unto the head, or top, of the palm tree. To carry the figure further, one has never heard of the desert traveler carrying a ladder with him, for this tree itself is a ladder, "a ladder from earth to heaven," (Gen. i. 51); for the stem, or trunk, of the palm tree is where the tree has been stripped of its glory, or branches, by man, leaving rough places, setting forth Jesus stripped of his glory, wounded and

bruised for our transgressions, and it is with his stripes we are healed. If ever we are to have palms of victory, or have our mouth sweetened by the date which the palm yields, the only way is in and through the wounds of Christ. Our fruit and shelter is in Christ and through him. The church flourishes in Christ, and in him the one becomes a thousand. The temple of Solomon had its doors and walls covered with palm trees within and without (2 Chron. iii. 5; 1 Kings vi. 29). "Palm trees with open flowers," for under the legal covenant "the time of fruit was not yet come," but the open flowers carry a wonderful truth which we will mention. The palm trees have male and female flowers, and, when fully open, the wind carries the pollen from one flower to another; so the church waited for the descent of the Spirit, as a rushing mighty wind that filled all the house, and the results were soon manifest. Those fearful apostles went forth fearless, preaching a risen Savior, mighty to save. The Spirit of God, the wind that bloweth where it listeth, must take of the things of Jesus and reveal them unto us.

We have been speaking of Jesus as the righteous, but to us our text is setting forth his people, his church, his house where he dwells, and she shows forth the praise of him who has called her out of darkness into his most marvelous light. The fruitful tree was the female, so the Jews looked upon some women as upright and beautiful as the palm tree, and they called them "Tamar." In this spirit the Lord

speaks of his bride, the church, in Canticles vii. 7, 8: "This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof." In the temples of old the palm trees with open flowers were carved on the doors and walls, but in God's spiritual temple, whose temple ye are, his people are living trees, ever green, showing evidence of life at all times, even though it be by a groan or a sigh; trees that cannot bear fruit of themselves, for the Lord saith, "From me is thy fruit found." They grow in the wilderness of this world, subject to wind and storm, growing from within as the palm tree grows from within. That which is nearest the earth looks rough and dark; there is nothing in the stem to desire, so the Lord's people in relation to this world are often avoided, misjudged as unsociable and narrow-minded. Yet far above this earth they tower, rightly seen and known by heaven, though misunderstood by earth. They stretch forth their branches toward heaven, showing forth the praises of him who has redeemed them, for is it not in his love that they rejoice? His mercy and grace cheer and animate them, and when the wind, the Spirit, moves them how gracefully they respond. Let us here remember that the palm branch denotes victory. In Revelation the saints are clothed with white robes, and have palms in their hands, and cry with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." After Israel had gathered the fruit of the land

she was to take the boughs of godly trees, branches of palm trees, to make booths for shelter where they rested and rejoiced in the fullness of the harvest. It is as the things of Jesus are blessed to us, and we handle and taste of the word of life, that we find rest for our souls and we rejoice in Christ, our head. Palm branches are from ten to fourteen feet long, and are different from the branches of any other tree. They only move when blown by the wind; and does not the church rejoice and sing the song of victory as she is moved by the Spirit of God? When Jesus rode triumphantly into Jerusalem, did not the multitude take branches of palm trees and cry, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord."—John xii. 13. The palm tree often reached a hundred feet high, towering above man, yet if man would sweeten his mouth with luscious dates he must look up for them. Does not this bring to our minds the sweetness we have at times enjoyed when resting under the shadow of the Lord Jesus, hearing the saints of God tell of their hopes and fears? How different to the world and worldly things, which often leave an unpleasant taste in the mouth. When we have heard Jesus exalted above puny man our hearts have rejoiced and we have tasted of the heavenly gifts and the good word of God and the powers of the world to come. It is then the palms wave before the Lord as the Holy Spirit warms our hearts and unlooses our tongues. It is then there is a flourishing as the palm tree, a rejoicing in Christ Jesus, having

no confidence in the flesh. On one occasion, years ago, when we resided in New York City and were kept busy with our daily labor, we left home one Sunday morning for meeting feeling very downcast, unfit to meet with the brethren, realizing in our soul that we were nothing but a lump of sin. We arrived at the meeting just in time to hear Elder McConnell give out hymn 977 in Beebe's collection:

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid
That I should seek my pleasures there."

And as he outlined the third verse:

"I want that grace that springs from thee,
That quickens all things where it flows,
And makes a WRETCHED THORN LIKE ME
Bloom as the myrtle or the rose."

We were moved beyond words to express, and it was, we hope, what Jesus meant to us that moved us. It is this something secret that sweetens our cup even if it is filled with gall. The righteous shall flourish, not in self-righteousness, not in self-praise, not in the world, for in the world ye shall have tribulation. The water of the word shall spring up in them, for Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst" (it being from an eternal source); "but the water that I shall give him shall be in him a well of water springing up into everlasting life." Such will be rooted and grounded in love, in the love of him of whom Paul said, "Who loved me and gave himself for me," and being rooted in his love they will grow up in Christ Jesus in all things; that is, in his teachings and in his doctrine, believing that every word he spoke will stand

when this vain world shall pass away. We have said before that all glory and beauty and fruit are in the head, Christ Jesus, and when all around will be dry and burnt up, the palm tree will be fresh and green; and if there be the least shelter from the storm, or shadow from the heat, it will be from Him.

Now let us look at the latter part of our text: "He shall grow like a cedar in Lebanon." Cedar, because of its durability, was used in the building of the temple, and the cedars of Lebanon were the pride of Israel in its most flourishing times. They stood upon the mountain side, deeply rooted in the rocks and receiving continuous watering from the melting snow which capped the mountain all the year round. Thus while the earth beneath them was often dry and parched, they were ever sustained from above. Here again we have a tree that is ever green, but differing in some respects from the palm, in that it lasts much longer. Its wood is used for building and will last for hundreds of years. It also has branches which hide the trunk that sustains them, yet such is its wonderful growth, that, from the distance, it stands like a monument towering into the heavens. Like a pinnacle of the temple, pointing to heaven, the faith of a child of God as he walks in Christ points away from this world to that which is to come. Its growth is not with haste, but it is a steady growth, and, though it is ever green, it has its seasons. Sometimes there is a fragrance which is spoken of as the smell of Lebanon; at other times, when winter is

over, the winds shake it to its very roots, so that, the earth being soft, the roots spread and push deeper, taking hold of the rock to sustain the new growth of the tree which follows. So the righteous shall take root downward and they shall bear fruit upward. We would mention that these cedars are not planted by man, but by God, and, living for hundreds of years, they set forth the trees of righteousness to the glory of God. There is one thing we have noticed with regard to the cedar: as it grows it gets smaller and smaller, and so we have seen in the testimony of Zion, there is a feeling that He shall increase but I shall decrease. Whenever we see such an one he towers away above a worldling, he is watered from above and is rooted in the rock. The cedar of Lebanon was ultimately to come into the house of the Lord "to beautify the place of my sanctuary; and I will make the place of my feet glorious."—Isaiah lx. 13. Thus his children grow in grace and in the knowledge of God, to fit them for his temple, where they shall live forever. The palm tree may go down into dust, yet it is said another will grow up out of its root. Job xiv. 7-9, says, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. [Jesus is that one that grows up as a tender branch and he will not cease.] Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." How few such places there are

to-day, where the word of the Lord has free course, without the works of man being mixed in to embitter them, to the sorrow of those who look for better things. Yet to-day there are a few spots where the people of God are found watered by the unadulterated word of God. Dr. Watts, writing on the latter part of our text, sings,

"Lord, 'tis a pleasant thing to stand
In gardens planted by thy hand;
Let me within thy courts be seen,
Like a young cedar fresh and green.

There grow thy saints in faith and love,
Blessed with thine influence from above;
Not Lebanon with all its trees
Yields such a comely sight as these.

The plants of grace shall ever live;
Nature decays, but grace must thrive;
Time, that doth all things impair,
Still makes them flourish strong and fair.

Laden with fruits of age, they shew
The Lord is holy, just and true;
None that attend his gates shall find
A God unfaithful or unkind."

G. R.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

WE will furnish extra copies of the SIGNS OF THE TIMES at the following prices: 1 copy, 20 cents; 3 copies, 50 cents; 6 copies, \$1.00; 12 copies, \$2.00. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

INFORMATION WANTED.

If any of the brethren know of a church, or any brother, close enough for me to visit, I would much appreciate hearing from them.

Written in love by a poor sinner,
HARDY B. WEBB,
R. 1, BENTONVILLE, Arkansas.

MARRIAGES.

By Elder Arnold H. Bellows, at Kingston, N. Y., May 1st, 1938, Elvin S. Benson and Miss Dorothy M. Barton, of Kingston. Mr. and Mrs. Benson will reside in Kingston.

OBITUARY NOTICES.

ONCE more the death angel visited the Middleburg Old School Baptist Church and made that church poorer by the removal of sister FANNIE SMITH, who passed away April 12th, 1938, at the home of her daughter, Mrs. Leonard Alverson, in Albany, where she had been spending the winter. Death was due to an ailment of the heart, from which the deceased had suffered for some time. The funeral services were held the following Saturday at her late home in Middleburg, N. Y., conducted by the writer, a large number of friends and brethren attending the services. Burial was in the Middleburg Cemetery. Sister Smith bore the maiden name of Fannie Cooper, and was born near Middleburg September 12th, 1857. Her parents were staunch members of the Old School Baptist Church and were renowned for those sturdy qualities of character that make for noble citizenship and true manhood and womanhood, and our departed sister inherited their virtues to a marked degree. Before reaching middle life she evidenced a hope in the saving grace and eternal mercy of Jesus Christ and was baptized into the fellowship of the Middleburg Church, to which she continued faithful in an exemplary degree until her death, over forty years later. Her home was an abiding place for those of the faith of the church of her membership, and her hospitality was as noted as the strength of her character. Her neighborly kindness, pure and noble character, devotedness to the

meetings of the church, sunny disposition and charitable attitude towards all endeared her greatly to a very large circle of friends and brethren. In 1875 she was united in marriage to James Kenyon Smith, who died in 1915. There were three children of this union: Rockwell M. Smith, of Schenectady, N. Y., Gordon R. Smith, of Middleburg, N. Y., and Mrs. Leonard Alverson, of Albany, N. Y. There is also one surviving sister: Mrs. Helen Zeh, of Middleburg, who is temporarily residing in Albany. In the death of sister Smith a great loss has been sustained by the church, and the community where she spent her long and useful life. Surely she is at rest in the paradise of God. She was past eighty years of age.

ARNOLD H. BELLOWS.

SISTER ATTIE A. CURTIS passed away at her home, in Brunswick, Maine, February 26th, 1938, at the age of eighty-six years. She failed gradually in health during the winter, but was sick in bed only a week before her death. She was born in Bath, Maine, October 21st, 1852, the daughter of Isaac and Hannah Curtis, who were both members of the Old School Baptist Church at Bowdoinham, Maine. She joined the Bowdoinham Church August 11th, 1872, when she was twenty years old, and was baptized by Elder Hiram Campbell. For sixty-six years after that first relation of her experience her life was one of devotion to her church. Her conversation was of spiritual things and her walk befitted one who knew and loved her Savior. She was always ready and eager to testify of the great things the Lord had done for her, of the peace and comfort she had found in the church. She often said she felt it was her duty and privilege to tell the members of the work of God in her heart, of his redeem-

ing grace and of a salvation not of works. She was blessed with a remarkable memory and could quote Scripture and repeat hymns without end. The latter she loved to sing, and it was a great comfort to her during the years she lived alone to sing over and over the hymns she loved so well. As it became increasingly difficult for her and other aged members to come to Bowdoinham for the meetings, the members had met for a number of years at her home in Brunswick, and there she was always ready to read the Scriptures and talk of the things she loved. She was given a keen insight and unusual ability to explain the Scriptures in the light of the truth as it had been revealed to her. The church will miss her sadly, but feels that she is at peace with her Savior, whose love was her joy and comfort through a long life, and this love shone in her countenance and in her walk. It was her meat and her drink. Her testimony was in accordance with the words of the well known hymn, "There is a fountain filled with blood," which she loved to sing.

THE foregoing has been sent us by one who loved our sister for the truth's sake. In the passing of "Sister Attie," as she was generally called by her kindred in Christ, the Lord has removed a very unusual character. She not only had good discernment as to sound and wholesome doctrine, but she also loved and firmly contended for good church order. Her presence will be sadly missed by those who will assemble at their places in Maine for true worship, and not the least by the writer, who has received great encouragement from her during his visits among them for the past fifteen years. May the Lord bless those who mourn their loss with a realization of the fact that with her, "It is well."

R. L. D.

SISTER JESSIE GILLIS departed this life December 28th, 1937, after having been in poor health for several years. She was the third child of Angus and Margaret McTaggart, of Ekfrid, Ont., in which township she was born February 7th, 1860. On December 24th, 1885, she married Daniel T. Gillis, of Muirkirk, and they were blessed to live together in a happy home until death took her husband in 1914, leaving our dear sister with her two children to mourn their loss. Sister Gillis was under exercise of mind when quite young, at times fearful that there was no hope for her in the mercy of God. But, true to God's purpose, who never begins a work without performing it, he gave her sweet deliverance and she was able to tell it to the church, and the late Elder Pollard baptized her in the year 1887. She carried her religion with her, which stood not in the wisdom of men, but in the power of God. She and her husband loved to entertain the brethren, and spiritual conversation was her meat and drink. It pleased the Lord to afflict her with deafness for years, yet she never allowed this to keep her from her place in meeting, and often we have seen her face shine and beam with joy as she, following the lips of the speaker, was able to understand and enjoy what was spoken. She was strong in the faith, giving glory to God, often esteeming herself the least, if one at all. Sickness and infirmity came upon her so that often she longed to go home. On one occasion as we visited her she said, "Oh land of rest, for thee I sigh; when will that moment come, when I shall lay my armor by, and dwell with Christ at home?" On another occasion, she was sweetly enjoying the precious promises contained in the hymn, "How firm a foundation." (Hymn 751.) She died as she lived, beloved by all those she loved

for the truth's sake, leaving her two devoted children, Marvin and Mina to mourn their loss. She is where she longed to be, and may her God be the God of her children and a comfort unto them. Her remains were taken from her late home in London, Ontario, and funeral services were held in the Duart meetinghouse, the writer conducting the service and speaking in the name of the Lord to the comfort of her loved ones. The remains were laid beside those of her dear husband, in the Duart Cemetery.
G. R.

MRS. MERTIE BELL BARNES was born April 17th, 1892, and died March 13th, 1938, aged 45 years, 10 months and 26 days. She was married to Dr. R. H. Barnes April 21st, 1909. She received a hope in Christ in early womanhood, but never united with any church, but was a strong believer in the Primitive Baptist doctrine. She leaves to mourn their loss besides her husband, Dr. R. H. Barnes, three sons: Hubert, Rhett and John J. Barnes, and a host of other relatives and friends. The writer was called to Winfield, Alabama, to conduct the funeral of this dear sister, which was a very sad occasion, as she met a very tragic death. She was shot to death by a discharged servant. I tried to comfort the bereaved ones with the thought that the Lord doeth all things well. The death sentence is passed upon all of Adam's race, and God, as the supreme Judge, has the right to say when, how and in what manner all men shall die. It is a great consolation to know that the word of God contains many parallel cases. Why God allowed Cain to kill his brother we do not know. The Scripture informs us that we must die in order to live, and better is the day of death than the day of birth. Your loved one has only put off this earthly taber-

nacle and now has a building in heaven, not made with hands. She is now asleep in Jesus, and you should sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even those also which sleep in Jesus will God bring with him. Then, dear ones, comfort yourselves with the thought that it is through the exceeding great and precious promise of God that we are made partakers of the divine nature, that his divine power has given us all things that pertain to life and godliness. May the comforting influence of the Holy Spirit abide with the bereaved family.

LYTLE BURNS.

MRS. VIOLA WOODFORK, colored, departed this life in New York City on April 2nd, 1938. Her date of birth is unknown to us, but she recently told some of the brethren that she was seventy-eight years old. We understand that she was born near Warrenton, Va. Our information is also meager regarding her marriage, family, etc. We can speak very definitely, however, with regard to her church relationship. She was received by experience into the fellowship of the Ebenezer Old School Baptist Church, New York City, November, 1896, and was baptized by the late Elder Balas Bundy in January, 1897. The writer has known her since he came to New York to live, in 1911, and has tried to serve as her pastor since January, 1922. She was deeply taught the truth as it is in Jesus and was blest with the gift of speaking so as to give a reason of the hope that was within her. In the last few months of her life, especially, she seemed to feast upon the preached word. Almost without exception, she would speak to us after each meeting and make mention of something in particular which she said was pre-

cious to her soul. The church has sustained a loss in her passing, and the writer particularly will miss her and her encouraging words.

The following verses of Scripture were read and commented upon on the occasion of her funeral: "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalms cvii. 1-8.

R. L. D.

MRS. ELIZABETH A. WOOD, daughter of Mr. and Mrs. Jacob Langley, was born in Arkansas, March 2nd, 1857, and died April 1st, 1938, at Bellingham, Wash., making her stay here in this world 81 years and 30 days. She leaves to mourn her departure four children, nine grandchildren and twenty great-grandchildren. The children are, Charles Wood, John William Wood, Eva M. Royalty and Laura B. Warner, all of Bellingham; also four sisters and one brother: Mrs. Ella Plummur, of Dallas, Oregon, Mrs. Lucy Smith, of Helena, Montana, Mrs. Nora Marshal and Mrs. Susie Cole, both of Kansas City, and Edward Langley, of Bellingham. Her funeral was conducted by Mr. Frederick W. Carstens, a Missionary Baptist, at the funeral parlors of Homer

Mark, in Bellingham, and her body was laid to rest beside her husband, Thomas G. Wood, who passed away July 19th, 1936. She was married to Thomas G. Wood, of Leavenworth, Kansas, March 25th, 1875, at the home of the bride's parents at Leo, Kansas. I have not the date of her conversion, nor the name of the Elder who baptized her, nor where her first membership was, for she was a member in good standing in the year 1909, when the church was constituted here at Bellingham, and has always lived a consistent christian life. She believed in the predestination of all things, was always in her seat when not hindered by sickness and was never happier than when doing something for the members of the church. She was a good cook, and we only had one thing to complain of, and that was that she was too liberal, but she was always happy when we were satisfied. It is lonely indeed without her sweet smile of welcome for every one who entered her door, and she was never too tired to welcome us. She was surely a mother in Israel, but has gone and her place will be hard to fill, but we mourn not as those who have no hope. The Lord gave, and we know he has only taken his own, and we can only say, Blessed be his holy name. May he keep all those who mourn and prepare all to meet her where no farewells are ever said.

DAVIS BURCH.

MRS. ELIZA JANE CAVENDER COLE was born October 17th, 1852, and departed this natural life December 9th, 1937, making her stay through many trials and afflictions in this old sin-cursed world a little over eighty-five years. She was married to Sye Starks in 1885, and to this union was born one son, who died in infancy. In the year

1891 she was married to Marion Cole, and to their union were born two daughters. She united with the Old School or Primitive Baptist Church at Bethel, Graves County, Kentucky, some fifty years ago, and lived a faithful member of the church, always filling her seat if not providentially hindered. We miss her when we meet at Bethel to worship God.

Funeral services were held at Bethel, conducted by the writer, her pastor, after which her body was laid to rest in the near-by cemetery, to await the resurrection.

T. J. PRINCE.

LEAMMIE T. BOWDEN, daughter of Mr. Billie Ridgeway, was born December 30th, 1850, near Cottage Grove, Henry County, Tennessee. She was married to William M. Bowden May 5th, 1870. She and her husband united with the Old School Baptist Church at Shady Grove and were baptized by Elder N. W. Little the third Sunday in July, 1875. She departed this life March 11th, 1938, making her sojourn on earth 87 years, 2 months and 11 days. There were born to this union nine children, the two oldest dying in infancy. Left to mourn are five sons: Ed., Gus., Vinus, Homer and Bonnie, and one daughter, Mrs. Dollie Godwin. One daughter, Mrs. Hattie Hudson, died nine years ago. She also leaves seventeen grandchildren and two great-grandchildren. She was a devoted mother and a loyal member of the church, her greatest enjoyment being in having here family and friends around her, and to attend her church. Her home was always open to her brethren, sisters and friends. The family has suffered a great loss, which can never be repaired this side of eternity, but we believe our loss to be her eternal gain. We are exceedingly thankful to God for the

sweet privilege of having mother with us so long, and while it is hard to give her up we believe she is infinitely better off and satisfied, for she is happy with her Savior. Mother was in comparatively good health until August, 1937, when she was stricken with cancer of the mouth. The agony she suffered caused her to pray incessantly for the Lord to take her. I shall never forget a prayer she uttered while I was at her bedside about one month before she died. She prayed, Dear Lord, if it is thy will to take me, I pray that I may be prepared to go to thee and to be with thee evermore. A week before she died I asked her if in this trying hour her faith was exercised as strongly as ever. She replied in an almost inaudible whisper, and with great difficulty, Yes, it is just the same. At last, when the time had fully come, she passed away peacefully, and went to her home in glory, prepared for her before the foundation of the world.

Funeral services were conducted by her pastor, Elder T. J. Prince, assisted by Elder O. W. Perkins. Interment was in the family burying-ground in Pinegar Cemetery. Precious in the sight of the Lord is the death of his saints.

Written by her son,
H. M. BOWDEN.

BOOKS WANTED.

I WOULD like to know where I can obtain some Thomas Hymnals. Elder E. D. Thomas, of Danville, Indiana, is author.

Hoping you will insert this in your paper, and some good friend will give me the address, I am devotedly yours,

MILFORD HALL, SR.,
P. O. Box 42, McDOWELL, Kentucky.

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

A. J. Doggett, Ala., 50 cents; Mrs. S. E. Brown, Texas, \$5; Mrs. Warren White, Ky., \$1; P. A. Horton, N. Y., \$1; Miss Sadie T. Nicoll, Del., \$1; Mrs. E. M. Smith, B. C., \$1; Mrs. Clara A. Parker, Ore., \$2.

MEETINGS.

Ministers of our faith and order, and all others interested in the truth, are cordially invited to attend the annual meeting of the Delaware River Association, to be held with the Kingwood Church, at Locktown, New Jersey, on Wednesday and Thursday, June 1st and 2nd, 1938. Those coming from points south on the Pennsylvania Railroad will be met at Frenchtown Tuesday evening or Wednesday morning. Those arriving from New York on the L. V. R. R. will be met at Flemington, N. J.

(MRS.) ALWILDA STRYKER, Church Clerk,
190 MAIN STREET, FLEMINGTON, N. J.

An all-day meeting is scheduled to be held in the New Vernon meetinghouse, near Howells, N. Y., on Friday, June 10th, 1938, to begin at 10 a. m. Daylight Saving Time. Several visiting ministers are expected to be present. All lovers of the truth are cordially invited to attend.

R. LESTER DODSON.

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

J. R. HARDY.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

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

IN

N E W Y O R K C I T Y

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

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

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

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, (third floor) over Newberry's store, Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

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

1315 Columbia Avenue
(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

A L L W E L C O M E

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor
W. H. CAVE, Ass't Pastor.
(Mrs.) H. B. CURLIE, Church Clerk

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

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

R. LESTER DODSON, Pastor.

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

A. S. ROWE, Church Clerk.

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

(MRS.) MILDRED D. GORDY.

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. 106.

MIDDLETOWN, N. Y., JULY, 1938.

NO. 7.

CORRESPONDENCE.

EXPERIENCE AND CALL TO THE MINISTRY.

FOR some two or three years I have had a mind to try to write a portion of what I feel the Lord has done for me. I realize that if the Lord does not bless me with a fruitful mind I will be unable to pen down the many sad thoughts and feelings I have had, together with a few moments of rejoicing I have been blessed to enjoy. But I trust it is the Lord's will to direct my mind that I may sketch the path through which I feel I have been driven and led along for the last twenty-two or three years. Going back to childhood, I feel the Lord commenced a great work with me, teaching me I was a sinner and that I had a soul, and it was lost, and I must die for my sins. When those thoughts began to come into my mind the matter became very serious with me at times. At those times I wanted to steal away and try to pray to the Lord and tell him that I would do better, but in-

stead of doing better I seemed to do worse. But when the thought of dying would come I would find myself again begging God to take care of me. I felt that he was able to if he would. I went along with a continuation of like experience for a number of years, with a great fear of judgment; that is, the last day, when God shall pour out his great wrath upon them that dwell upon the face of the earth. Seemingly I felt deep down in my very being that I would have to suffer the great torment of those irresistible flames, and those thoughts and feelings were almost more than I could bear. They were so great with me that I could hardly keep from screaming. When I would see the smoke rising from the nearby farms, when the neighbors were burning brush, in my thoughts and imagination I could see the great agonizing flames coming in streaks, consuming everything, and I could not see any way for hell-deserving me to escape from those torments. Oh! those miserable feelings are yet untold. I was carried along in

that way for several years, but part of the time it did not bother me. I kept all of this from my people, and when I reached the age of sixteen to twenty I was not bothered very much about the matter, so I set out to enjoy as much of this life as I could. At the age of nineteen I left my father, with the thought that I would see what was in this old world. I got as far as Florida and my journey was ended, there something got hold of me again that changed my mind to some extent. I met my wife on my journey to Florida, and after staying there four months my mind was to go back home, so I did, and three or four months later my wife and I were married. I settled down then to try and make a living for us. Soon after I came back from Florida I went to Hillsdale to preaching, and there I met a great many of my schoolmates and friends. We were sitting in the rear of the congregation together and Elder Purdyle preached into my feelings that day and I shed tears while listening to him. After preaching had closed one of my boy friends said to me that I had left home and gone off and got good. That came near ruining me, for I could not stand his talking to me that way. I thought the best way to convince him was to curse and deny it, which I did. I cursed bitterly and denied it, and that gave me much trouble, but I got some consolation from the thought that even the apostle Peter cursed and denied the blessed Savior, and said he never knew the man. I felt to be the most wretched and undone sinner that ever lived. I could not feel that there was any mercy

for me, so I went on in this condition for six or eight months, begging God for mercy. Easter Sunday night, in the year 1931, if not deceived, the blessed Savior came to me and blessed me to see him as he arose from the dead. I will try to write the dream, or the vision. It seemed to me that I was away from home, and was traveling with two of my brothers, and I was cursing and swearing and acting very badly, when I heard a voice call me. That voice sounded like no other voice I had ever heard. I was condemned in my feelings and a fear came over me such as I had never before experienced. It seemed to me I had to go to some very sacred place, and it made me tremble, but I went on, as I was seemingly led, until I reached the place. When I arrived there and stepped inside the door I saw a room in which were a number of folks standing, all were clothed in white robes, and there was a corpse in the room, and it was on a table. The lid of the coffin was off and the body was in it. The coffin was filled with the whitest biscuits I ever saw, and those people went to the coffin and took the bread and ate it, and then the coffin disappeared and the body was on the floor in front of me. It began to move, and I told those people, This man is not dead, but is alive. So I would like to say right here that this Man is not dead, but is alive, and is seated at the right hand of God, making intercession for his children. He arose and came to me, and as he started to his feet his face began to shine, and the nearer he came the brighter it shined. When he got

within hands-reach of me I thanked the Lord and began to sing, "Amazing grace, how sweet the sound, that saved a wretch like me." I then awoke with a confused mind, and with no understanding of what I had seen. I then undertook trying to reason it out in my own way. The more I reasoned the further away I got and the more trouble I got in. So in my trouble I found out that God's way is past reasoning and his thoughts past the understanding of man. So I went on in great trouble, until I reached the place where I could neither eat nor sleep as much as I needed in order to be able to do my work. I continued to go on in this way until it seemed I could live no longer. One day I sat down at the table, but could eat but little and soon left and went and laid down on my bed, with my face down to keep my wife from seeing me in tears. At that time this thought came into my mind, Go and see Elder Trent and tell him the dream and he will interpret it to the extent that you can rest. I went the next day to see him, and told him the dream, and this man of God began to tell me some of the things I hope the Lord has done for me, and advised me to go to the church and be baptized. I did not feel that part was right, but was relieved to the extent that I could eat and sleep normally again, and seemed to be reconciled to my condition, yet was expecting some great calamity, but was reconciled to it. One night, about a month later, I came in from my work and ate my supper, then sat down to rest a few minutes before lying down, and the

thought came to my mind that something was going to take place with me that night. It seemed to me it might be I was going to die, and I thought that if I did it would be all right, for there was nothing I could do about it. I had been brought to the place to know my weakness, and to know God was all-powerful and did his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand nor say, Jehovah, why or what doest thou? Some time during the night I got into some kind of a condition that I will never be able to explain. It seemed that I was vanishing from the presence of everything, and I could not move any member of my body, neither could I speak. When I got to where I could speak I said, Lord, have mercy on me, and it seemed to me that I could see and feel an arm like unto a strong man's arm reach down under me and raise me, and I was delivered from that condition. Then my tongue was loosened, and it seemed to the praise of my God. I had a mind to join the church then, and began to wonder if they would have me. I felt that if they refused me it would be all right, for I was not fit to be numbered with them, yet I had a longing desire to have a home with these folks. I did not feel that I would add anything to them, but felt they would mean very much to me. Several times I went to the church to join with them, but had to wait for God's time. He adds to the church such as he would have to be saved. The day I joined I could not talk to the brethren. They received me on very

few words. I went home and began to worry about not telling the brethren much of anything and got in trouble about that, and thought that I would yet tell them. It went on for some time and I began to have some kind of an impression to preach, with the feeling that I would have to tell the brethren what God had done for me, and what he had done of his people. Now this impression seemed to me to be out of all reason. It seemed to me it was an impossibility for me to undertake to preach to people I looked upon as being much wiser than I was. I thought that would never do. But with all my thoughts and with all the experiences I trust God has been pleased to bring me through there is but one reason that I have been going to and fro for the last ten or twelve years endeavoring to preach Christ to his humble people as the way, the truth and the life, and that is that it was his divine will and purpose, and was from all eternity. If I am not a deceived mortal, time after time God has shown me my depravity and my utter dependence upon him for everything I have or do. For it is in him we live and move and have our continual being. So it is in the great providence of God that things are as they are. The great and eternal wisdom of the great and eternal God embraced and comprehended everything that has ever existed or ever will exist in time or eternity, both visible and invisible, and in that eternal thought and with his unlimited power he declared the end from the beginning, and from ancient time saying, My counsel shall stand and I will do all my pleasure. I believe that he is unalterable, and I trust that he has given me a sweet hope in his Son and I, together with the whole household of faith, will ultimately inhabit the glory world and sing the glorious doctrine that I have endeavored to preach here to poor sinners who have been taught of God and have been made to realize that there is salvation in no other save Christ, and that is the doctrine of God's sovereign and electing grace, which is so sweet to me. We, as the children of God, have meat to eat that the world knows not of. God in his grace was pleased in eternity to preserve this food in his Son for his children, and the storehouse was so secure that eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him. The reason that we love him is that he first loved us and gave himself for us. I am not uneasy that there is anything coming up at any time that will hinder the children from eating every meal God has stored away in that great storehouse, and that Christ will prepare for them, or has prepared. They are fed as they get hungry and weak enough. God keeps them just strong enough to walk in his ways, and to know his judgments and to do them. God has made the difference. He forms the light and creates darkness. He makes good and he creates evil. Esau was blessed, too, but in no sense as Jacob. God made the difference. He hated Esau, yet he had just as much purpose in Esau as he had in Jacob. Although he hated Esau, yet

he must be blessed. God's purpose must be fulfilled in the wicked as much as in the righteous. He must be glorified. His work must praise him, and he shall be glorified in the damnation of these reprobates. In his eternal thought he embraced them, and he had a purpose in them. He will continue the rain on them as well as on the elect. They must go along together. It takes both of them for him to carry out and fulfill his eternal purpose in perfection, and it must be perfected, because he is the God of perfection, having even that he desireth. He is God and there is none else. He is God and there is none like him, inhabiting eternity, standing upon the circle of the earth, speaking to the mighty wind and it ceases to manifest its strength, causing the troubled waters to become calm. Who can be likened unto him? I am that I am, I that speak in righteousness, mighty to save.

In contending for these principles I meet much opposition, but, by the grace of God, I hope I have contended for them, and I trust that by his grace I will continue to preach nothing among the children of God but the doctrine of his electing grace. I do not think there is anything else that will satisfy the longing soul of a poor wayworn traveler who is seeking rest from a worn-out life of sin. The thought of the immutability of God fills my very soul, sometimes to the very brim. It is wonderful to have a hope in a God that is unchangeable. When we have the evidence that he loves us and gave himself for us we hear him saying that he died

that we might live. Behold what manner of love is this, that we should be called the sons of God. Brethren, it does not yet appear what we shall be, but we know that when we shall see him we shall be like him and be satisfied, and that will be enough.

I have just sketched a portion of what I trust this wonderful God has done for me, and a few thoughts concerning these great principles I feel he has shown me and which are more to me than life. My hope is that God will keep me by his grace to the end, that I will never depart from these principles, and that I may hold out faithful unto the end.

An unworthy brother, saved by the grace of God, if saved at all,

D. A. O'BRYANT.

BELLINGHAM, Wash., May 14, 1936.

DEAR EDITORS AND READERS OF THE SIGNS:—There is a subject which has been on my mind for years and I am not certain whether it is of God, given by his Holy Spirit, or whether it is of my own surmisings, and the only way I can prove the certainty of this is to share it with you, and let you who are the called of God be the judges in this matter. Now, when Christ was taken from the earth he had no generation (visibly speaking), but the old prophet said a seed should serve him, and it should be accounted to him for a generation. Now this seed comprises both Jew and Gentile, all who serve him, all who are called according to his purpose, and his purpose was to furnish a bride for Jesus. Isaac was chosen to pro-

duce the first of that seed, and Isaac was a Jew, as was Jesus, and a direct descendant of Abraham, and the covenant which God made with Abraham was an everlasting covenant, ordered in all things and sure, because God made it, and God said in him (that is, in Abraham) all the families of the earth should be blessed. We know God never changes, and what he told Abraham stands good to-day. A seed shall serve him, and all who are serving him to-day, although they are Gentiles, are of his generation, through the gift of God by grace. Paul tells us there is no difference. It is all of grace that any are called, and since they are all kept by the power of God, through grace, ready to be revealed in the last time, and they are each of them bought with a price, they are not their own. They were bought with the precious blood of Jesus when he was crucified. Oh such love! It is past and above our comprehension. How we should love and honor him with our lives. Yes, a living sacrifice unto our brethren, because they have all passed from death unto life by the same process, and it is all of grace, not one of them ever deserved one blessing from God. How it does humiliate me to think that God sent his darling Son into these low grounds of sin and sorrow to redeem such a rebel as I. Christ's bride is one with him, and how could she be part Jew and part Gentile? In this world it could not be so. It is so, but not in a spiritual sense, else they would not be one in glory. And when Paul tells us that the fullness of the Gentiles is brought in, this, as it occurs to me, is

the last of the seed that should serve him, for soon Paul tells us that he will show us a mystery, and he tells us that we shall not all sleep, and he means by this that we shall not all die. Asleep in Jesus, blessed sleep, from which none shall ever wake to weep. This is the faith which Jesus shall find upon earth when he comes to make up his jewels, and Paul tells us that they shall not prevent them that have fallen asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. In another place Paul tells us we shall be changed, then we which are alive and remain shall be caught up together with them in the clouds (and so shall we ever be with the Lord) to meet the Lord in the air.

I sometimes think I will never write any more, but little do we know what the Lord has determined we shall do. We are in his hands and he can give us strength to do all he has determined we shall do, and unless he both gives us the strength and the will to do we will not do. For some time I have not had the strength to write, neither have I had a mind to write to any one. I have just been in a dormant state, but I have enjoyed reading the dear old SIGNS and the Bible. They go together. One confirms the other, unless I am mistaken in it all, and they both get dearer to me as I grow older. I have lost all love for the world and its allurements (almost). Sometimes I feel that anything that is not praising God is not worth thinking about, then I grow cold

and lifeless and think I have no grace. Oh is there any one like me? I cumber the ground, but no fruit is found. Oh this flesh! If I did not believe that God has known just how weak I have been all through my life I would give up in despair. But God is all-wise, therefore he has known me always, and loved me even when I was rebelling against him. He is so longsuffering that he will be merciful even to our unrighteousness and our sins he will remember against us no more, for Jesus paid all our debt when he suffered for us on the cruel cross. He redeemed us to himself, a glorious church, not having spot, wrinkle or any such thing. There is no spot in thee. He has paid it all. All to him we owe. Oh can it be that when he looks upon us he can see nothing amiss? Can it be we are just as pure and spotless as Jesus is? It does not seem possible, but it must be so, since Jesus is a complete Savior and paid all our debt of sin, past, present and future. Oh how we should love and adore him. He is so pure, while we are so vile and full of sin.

From the least one in his kingdom, saved by grace, if saved at all,

DAVIS BURCH.

FARMINGTON, Ky., Sept. 4, 1937.

DEAR BRETHREN EDITORS:—I will say a few words for your consideration. Being a stranger here below, I am apt to say some very strange things. I am apt to say things that will sound very strange to the conditional workmongers of our day. But I hope what I may say will not sound strange to the saved peo-

ple of God. I wish to say a few words about the doctrine of election, the sure salvation of the elect, the respect God has for his elect here in the world. I have already said something that would sound strange to some people, but I have not started out to please the ungodly, but I want to please God and his people, by setting forth his eternal truth as it is in him, and this will be done if he will enable me; if not, I will say things that will seem strange even to the people of God.

Election.—I want first to prove there is such a thing as election, or that God has an elect people here in the world. Peter, to strangers scattered throughout five different localities, says they are elect according to God's foreknowledge, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus. (1 Peter i. 1, 2.) So God has an elect people here in the world. In 1 Thessalonians i. 4, Paul says to this church, Brethren beloved, knowing your election of God. There in the mouth of two witnesses the fact is established that God has an elect family here in the world. Next to know is, is election conditional on the part of the creature? To know when election takes place shuts the mouths of all conditionalists concerning the matter. God, who has blessed us with all spiritual blessings in Christ, according as he has chosen (or elected) us in him before the foundation of the world. (Eph. i. 4.) Here is some strange language to some people, but it shuts the mouths of gainsayers. If the election (or choice) took place before the

foundation of the world, how could it have been conditional on the part of the creature, when as yet there was no creature to perform conditions? Let the objectors answer. Is it, or is it not, a settled fact that God has an elect people here in the world? Is it, or is it not, a settled fact that the doctrine of eternal unconditional election is the truth? I cannot think these are strange sayings to God's people. So God has an elect people here in the world, and he elected them unto something, and that something is salvation. Peter says they were elected unto the sprinkling of Christ's blood. If that be true, they were elected unto salvation, for the blood of Jesus cleanses the elect only from all sin. Then Paul, in harmony with Peter, says to the church, But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation. (2 Thess. ii. 13.) So, we find here, there is no parting salvation from election, for one is unto the other. We were not chosen or elected half way to salvation and then left to go the other half by performing conditions. No, we are chosen all the way. So the Scriptures of eternal truth have settled it, that the salvation of the elect is as secure and unconditional as their election was sure and unconditional. So no conditional hand or arm was allowed to be thrust into the work of election and salvation. Jesus said, I looked, and there was none to help, and my own arm brought salvation. When he had by himself purged us from sin he sat down on the right hand

of the Majesty on high. (Heb. i. 3.) Why did he sit down on high? Because he had by himself finished the work of salvation for the elect here below. Not by blood of goats and calves, but by his own blood he obtained eternal redemption for the elect (Heb. ix. 12), and so their redemption, or salvation, is finished, obtained, and this is the result of God's choice of them before the foundation of the world. Could anything make their salvation more sure than to have it done and finished? But some one says, You are making God a respecter of persons. No, I am not making God a respecter of persons, for he has been that ever since he has been God. If he had not been a respecter of persons he never would have made choice of some people before the foundation of the world. It is my desire, if God will, to show that he still has respect to the people here in the world, that he made choice of before the world was. Let it be understood, that for the elect's sake the world was framed, and for their sake it stands, and he will keep them as the apple of his eye, and will supply all their needs. It is impossible for an Arminian to understand there are two distinct and separate families of people here in the world, or two generations, a generation of Jesus Christ and a generation of serpents, or vipers. (Matt. i. 1; xxiii. 33.) If they could understand these things then God would be defeated in hiding these things from the wise and prudent. (Matt. xii. 25.) If God had had no respect of persons he would have hid these things from all men, or he would

have revealed them to all people, but thanks be to him, he had respect to his own babes, but had no respect for the babes of the other family. Cain brought an offering unto the Lord of the fruit of the ground. Abel brought an offering unto the Lord of the firstlings of the flock, and of the fat thereof, and God had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. (Gen. iv. 4, 5.) Here it is in plain Bible words that God is a respecter of persons. With Cain and Abel the two different generations, or families, or, in other words, the elect and nonelect began to be made manifest, and God's respect between the two shines brightly from the days of Cain and Abel to the judgment day, when the Lord shall come to earth with ten thousand of the heavenly host, and before him shall be gathered all nations, and he shall separate them one from the other, and shall set his sheep on his right hand and the goats on his left. (Matt. xxv. 33.) Here the generation of Jesus are called sheep and the generation of vipers are called goats. Sheep means elect, but goats mean the reverse. Can the objector, or our conditional friends, tell what means or what conditions can be used to convert these goats into sheep, and how much money and how many protracted meetings it will take to keep these goats from going away into everlasting punishment? But they are still saying, Give us men and money and we will save the world for Christ. But Christ is still saying, They shall go away into

everlasting torment. Let God be true and every man a liar.

Brethren, are my sayings strange to you? If so, cast them away. Here I close, begging to be counted worthy a seat at God's right hand.

Your little unworthy brother, I hope,

J. B. ADAMS.

SAN ANTONIO, Texas

DEAR EDITORS:—By request of dear brother and sister Staggs, I am sending you a letter written by dear Elder W. L. Shusher, which we all have enjoyed very much, and hope will be approved by you editors.

As ever, your brother in hope,

J. B. BOWDEN.

ONTARIO, California.

DEAR BROTHER AND SISTER STAGGS:—Yes, I hope in Christ Jesus our Lord, though I do feel too unworthy to address you dear ones thus. No, I do not feel worthy of the least of God's blessings, though I do hunger and thirst for his sweet blessings, if I am not altogether deceived. Dear ones, I am always saying or doing something wrong, and then, like old Peter, have to repent. Yes, I do weep over my misdoings, and it seems the only prayer I can pray (if any at all) is, Lord, be merciful to me, a sinner.

Yes, we did receive your precious message to us two old sinners, and it surely brought joy to our poor souls, if not badly deceived. Dear ones, it found me very low down in the valley of darkness, where I seem to spend most of my time. But your sweet message

seemed to raise me up, and I hope I was enabled by the Spirit of the all-wise and all-powerful God to ascribe all the glory and honor to him, to whom all the praise, honor and glory belongeth; not to us poor finite creatures.

Now I want to write on the necessity of regeneration. Yes, that which Christ taught Nicodemus. You will find this language in John iii. 2, and if the Lord will be pleased to lead my little, weak mind I will try to write a few lines on this subject; but if it is not his will to lead me then I will not be able to write to the comfort of God's dear children. Or unless there be a revelation to me, then what I say will be as sounding brass or a tinkling cymbal. "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." We see this man was a man of the Pharisees, a ruler of the Jews. Now the answer of Jesus to this man: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Then Nicodemus said unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" He was looking at it from a natural standpoint. You see this man came to Jesus by night. Yes, he came looking to the law, which to my mind is the night spoken of here. In other words, he was in nature's darkness. Yet there had been something taking place with this man that caused him to come to Jesus, yet Jesus

had not revealed himself to this ruler of the Jews, the chiefest among ten thousand, the One altogether lovely, so Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now we hear Jesus telling this man, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Then he says to this man, "Marvel not that I say unto thee, Ye must be born again." We see in John i. 13, where Jesus says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We now see, or hope we do, the necessity of regeneration, being born again. We also see what part of man is born again. It is not this flesh and blood; no, for flesh and blood cannot enter the kingdom of God. Dear old Paul says that though the outward man perish, the inward man is renewed day by day. So then it must be an inner principle that is born of God. Not the whole man; no, I do not see it that way, if I see it at all. No, I do not see this old sinful body changed in the new birth, but I do believe this new man, which is Christ in you, yes, in this old tabernacle of clay, yes, the hope of glory, I say this new man does hold in subjection this old body. John says that he that is born of God doth not and cannot sin, because his seed remaineth in him. So we see that it cannot be this old fleshly man that is born again, for we see it doth sin. We see that Paul prayed thrice that the thorn be removed out of his flesh (which is sin), but the

answer to him was, Not so. My grace is sufficient for thee. It is needful that these things be, lest we be exalted above measure. Now we see these bodies of ours do have to go back to dust from whence they came, then when sin is finished it bring forth death. Yes, but if it were this old Adam that is born again, then there would be no death. But we hear one of the dear old servants saying, It is appointed unto man once to die. And Job hath said, Man that is born of woman is of but a few days and full of trouble. Now let us go to 2 Corinthians v. 17, and see what Paul is telling those Corinthian brethren: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Let me say here that I believe this dear old servant was looking forward to the resurrection when he said, "All things are become new." Yes, that is when these, our old bodies, shall be changed and fashioned like the glorious body of the Son of God. But if it is a fact that this old flesh of ours is born again, there would be nothing to resurrect. But we see Christ did not take sin out of the flesh, but he did condemn it in the flesh. We see in Galatians vi. 15, where Paul is speaking to the Galatians, he says, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." No, it is not by the law of works, but it is by grace ye are saved. Let us go to the second chapter of Ephesians, and see what Paul had to say to those brethren: "Even when we were dead in sins, hath quickened us to-

gether with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now we will go to Titus iii. 5. Here the apostle says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." So it is not on conditions of the creature, but it is a free gift from God. I will now go to James i. 18. Here we hear the dear old servant saying, "Of his own will [meaning God's will] begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Yes, God worketh in them both the will and the do of his good pleasure. Yes, it is Christ in them (that is, all his chosen, elect ones) the hope of glory. Now let us go to 1 Peter i. 23. It says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." He says in the twenty-fourth verse, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." So that is the condition of man that is in this flesh.

Paul hath said, In this flesh dwelleth no good thing. To will is present, but how to perform that which is good I find not. He is here speaking of his flesh. He teaches that it is not this flesh and blood man that is born again, and speaks of the inward man being renewed day by day. 1 John iii. 9, says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Then we cannot for a moment conclude that it is this old flesh of ours that is born again. No, for it is prone to sin. Yes, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." In Romans vii. 25, we hear Paul saying, "I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin."

Dear brother and sister, I have written this as it came to my little, weak mind. I know I have only hinted at the many great and sublime things that are contained herein, and, too, I know it is awkwardly expressed, but knowing a hint to the wise (which I believe you dear ones to be) is sufficient, I rest assured that you can understand what I have been trying to say, and, too, you can understand my position on these sacred Scriptures. I believe, or hope I do, that all these Scriptures I have referred to set at naught the idea of this Adam man being born again. If he were born again there would be no resurrection, for there would be nothing to resurrect if this Adam man is

born again. No, I do not believe these old bodies of ours are born of the Spirit of God. No, no, but I do believe the inward man does hold in subjection the old body. Now if I understand anything at all, I understand that these old bodies of ours will not be changed until the morning of the resurrection, then is when they will be raised out of the graves. And Paul says, This, my vile body, shall be changed. Yes, made a spiritual body. Then we (or his chosen ones) will be caught up "to meet the Lord in the air: and so shall we ever be with the Lord." Here is a great deal opened up to me.

But I must close. I beg you dear ones to forgive me for writing such a letter. Pray for us, especially me, an old sinner.

Your unworthy servant and brother,
the least of all, if one at all,

W. L. SLUSHER.

AUBURN, Washington.

DEAR EDITORS:—I wonder if you will please tell me if there are any ministers or meetings anywhere near me. I have been a believer of th dear Old Baptist faith for many years, but have never been baptized. I thought if there were any near me I would like to go and be baptized, buried with my dear Savior in that blessed hope of eternal life beyond this sinful world. I love to read my Bible. My mother and daughter were both members. I never thought I was fit to join the church, but I feel I would like to be baptized. I am past sixty-five years of age. My mother and daughter have both passed

on and I am alone and get very lonely at times. My Bible is all the comfort I have in this sinful world. Sometimes I go to the meetings near me, but they are not like the Old Baptist meetings; they have too much of the world mixed in with their preaching. I like to hear the Scriptures quoted, and not worldly things. I do not want to be led away from the old paths. When I was a young girl they had meetings at my grandfather's house, so I heard a great deal of Old Baptist preaching in my younger days, but I have lived in the State of Washington for thirty-two years this coming September 25th. They did have meetings in Seattle for a time, and that was where my daughter was baptized. I am from New York State. I know I am a sinner and if I am saved it will be by the grace of God. Nothing I can do will save me. "But as 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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—2 Cor. v. 1, 2.

I will thank you very kindly for what information you can give me.

In christian love, I am sincerely,
(MRS.) JENNIE CLIFFORD.

[WE publish the foregoing letter hoping that some brother or sister may be able to furnish the writer with the information she is seeking. Her address is Mrs. Jennie Clifford, 25 First Street, N. E., Auburn, Wash.—Ed.]

GRIFFITHSVILLE, West Virginia.

DEAR EDITORS:—As my subscription is a little past due, I am sending two dollars to pay for another year. I have been taking the SIGNS, off and on, for forty years or more. I am thankful to the Lord for such good, firm editors and publishers, and hope you may live long to write for and publish the SIGNS. I am nearly sixty-six years old, and hope I can take it the rest of my days, for I surely love to read the good letters and editorials.

From one of the least, if one at all,
JAMES W. WADE.

UTOPIA, Texas.

DEAR PUBLISHERS:—Find inclosed a check for one year's subscription to the SIGNS OF THE TIMES. My parents took this paper for, I guess, fifty years or more. They are gone now. I have been trying to satisfy myself with a limited paper for several years, because it was near home. While there are some good articles in this paper, they fail to satisfy.

Respectfully yours,

DAN BARTLETT.

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1938.

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“BLESS, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills.”

These words as recorded in Holy Writ were expressed by Moses as he

blessed the children of Israel before his death, and as we read them there is a beauty and glory, which we hope to point out, that our readers may share with us.

The first of our text, “Bless, Lord, his substance,” are words expressed by those who have the substance of things hoped for, the evidence of things not seen, but with patience wait for it (faith). They wait patiently for the manifestations of His power and all works of carnal reasoning are rejected, which rise against the teachings wrought by the working of the power and demonstration which has worked in them, and by that spirit they smite through the loins of them that rise against Him. We feel that every sinner who has been taught by the Lord has cried, “Bless, Lord, his substance,” realizing at the same time an unworthiness to look up to Him. Oftentimes we hear individuals say, “Bless the Lord,” which was for things they had to consume with their lust, but the child of grace is made glad in (His substance) the relation of faith, that rests in his heart. We truly hope the gladness felt in our hearts for the manifestations of the works of God are wrought by the Spirit, and are to the praise of God. We often rejoice when he are viewing the wonderful works of God in all created things, and every thing standing out distinctly, as though it had a kingdom all to itself, but the beauty of the kingdom which is not of this world is hidden from the natural eye, and does not come by observation, nor of things that appear, but is given to those to

whom the arm of the Lord is revealed, and this revelation comes by being born again, of an incorruptible seed, by the word of God. God upholds all things by the word of his power.

We have two individuals mentioned in our text (Benjamin and Joseph) whose names are often mentioned, and perhaps we shall bring out things which, to our mind, they represent in this text; that we have never heard uttered before, and we hope will be of comfort to our readers, and also instructive. They are brothers, having the same father and mother, and were raised in the same environment, but we note their lives are entirely different, and we feel each one was fitted for the work God had purposed to be done, and Benjamin, the beloved of the Lord, shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders. As we read of Benjamin, he was kept closely by his father, lest he should be taken and the ties of love for him that were in Rachael be grieved, but we note he must also come down to Egypt and receive from the lord of the land the blessings God had stored for him, and he was a son of Israel, the soldier of God, which Jacob was. We note in Joseph a type of both servant and lord. First, when he was a lad God taught him by exercising his mind in deep sleep and causing him to dream mysterious things, which gave him meditation during his wake hours, and to the extent that he told them to his brothers, and the vividness with them caused them to envy Joseph, because of

the subjection they would be brought into under their brother. They referred to him as the dreamer, which is applied to all of like precious faith and all who are taught by the Spirit and given a foretaste of things that are to come to them in the future, and demonstrates the power that brings to pass things that were revealed. In these things Joseph is a representative of the taught of the Lord.

“Blessed of the Lord be his land.” By reading the record of the life of Joseph while in Egypt we gather the manifested blessings of God upon him, and not only Joseph, but all Israel shared the blessings of God in Egypt, and were made to reside there until God purposed for them to come out and go into the wilderness, where he had purposed they should journey until the time appointed they should enter the promised land, or rather, go from Goshen into the wilderness, and when the time was fully come Pharaoh was made willing for all the host of Israel to go from Goshen and be deprived of all the servitude rendered to his kingdom by the Israelites, to be relieved of the sufferings (of the Egyptians) in the flesh, and the sufferings of the Egyptians were according to God’s purpose, to subdue the flesh and make them willing by his own power that he should have the glory in the deliverance of Israel from Egyptian bondage, and at the proper time Israel saw the power of God manifested in them, by which they could sing the song of Moses and the Lamb, and exclaim, The Lord has triumphed gloriously; the horse and his

rider hath he thrown into the sea. (Exodus xv. 1.) Many things are spoken about the travels of the children of Israel, which come experimentally to spiritual Israel, and they see the travel of the way the Lord has led them all the days of their lives, and the afflictions suffered, and how wonderfully he has delivered them, and all through this life's pilgrimage the child of God does not tire from following the Lord, and, like Israel all the forty years in the wilderness, "Thy raiment waxed not old upon thee, neither did thy foot swell."—Deut. viii. 4.

Benjamin, "the beloved of the Lord shall dwell in safety by him." The beloved of the Lord shall dwell in safety by the power of God, in his kingdom, and God sends his servants to feed them, and God's servant shall ask after them, and shall ask God to send them to his servant that he might receive a brother indeed, the son of his mother, the church, and no half-brother can take the place of that brother (Joseph's brother Benjamin). All the sons of Jacob could not bring to Joseph what Benjamin did, and Joseph fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. (Gen. xlv. 14.) These demonstrations are a true type of the love of God in the hearts of the people of God, for his Spirit subdues the flesh, and gives a feeling of forgiveness to those who trespass, and when they are brought to the storehouse of God they cannot buy that corn, for God has stored it up for them, because of his abundant mercies, and we do not find where there was any enmity

in the heart of Joseph for the cruelty he suffered from the hands of his half-brothers, but they were given of all the abundance God had stored for Israel. God sent Joseph down to Egypt, and he brought all the household of Israel at the time he had purposed, but they were made hungry before they were humbled to go down, and how Joseph's half-brothers writhed in their feelings at the thought of impressing their father to send Benjamin down to Egypt with them, and the suffering they felt because of the lie which they told their father, and the deception in keeping all that evil of selling Joseph from him, no wonder they felt willing to remain down in Egypt. We note how easy it was for Israel, even after they were delivered from bondage, and had all the manifestations of God's power surrounding them, they would faint at the thought of the Amorites (their giants and high walled cities) after God had told them that he would go before them, but Moses had appointed their chief men of each tribe to hear the causes between their brethren and judge righteously between every man and his brother, and the stranger that was with him. "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it."—Deut. i. 17. We receive this instruction as the type of the church of God, and his servants he has made overseers, and the unction of the Spirit bids them to

judge righteously, and fear not the face of man.

We have not written all we see related to our text, nor do we feel able to, but we can say that the half has not been told, and we commend our thoughts to you, dear kindred in Christ Jesus, and ask you to faithfully weigh them in righteousness, and all that does not coincide with your experience, and travel as a pilgrim and stranger in this world, cast it from you, and to any one who has been deprived of the rites and privileges of the church relations, do you not feel like Joseph, that you could fall upon the neck of all Israel? If you do, the ones who did you wrong will feel more hurt than you, and you will feel an acquitted conscience by not holding malice against a brother; but as long as you can hold malice, and have no love for that brother you feel did you wrong you are not as a little child, and could not affiliate with little children. Take Joseph as a pattern.

May God bless his Zion everywhere.
C. W. V.

TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec 36 means your subscription expired December 1936; June 37 means your subscription expired June, 1937; Dec. 38 that it will expire December, 1938, etc.

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Delaware Association, in session with the Rock Springs Church, Lancaster County, Pennsylvania, Friday, Saturday and Sunday, May 20th, 21st and 22nd, 1938, to the sister churches composing the same, and to the churches, associations and meetings with which we correspond, sends greetings in christian love and fellowship.

DEAR BRETHREN:—Directly on the threshold of Holy Writ, immediately on the opening of Genesis i., we are greeted with the wondrous, profound doctrine of the Trinity. The whole of the Godhead was concerned in the stupendous work of creation. “In the beginning God created the heaven and the earth.” “And the Spirit of God moved upon the face of the waters.” And then spake the Word: “God said, Let there be light.” Thus, God the Father, God the Word (or Son), and God the Spirit conjoined in projecting forth the grand work of creation. Farther on in Genesis i., in verse twenty-six, the Trinity meets us again. “And God said, Let *us* make man in *our* image, after *our* likeness.” Thus, the fullness of the Godhead covenanted with the three divine Persons thereof to bring about the formation of man out of the dust of the ground. Passing on to Genesis iii. 22, the doctrine of the Three-One God is seen here: “And the Lord God said, Behold, the man is become as one of *us*, to know good and evil.” Such pronouns as used in above

passages, "us" and "our," do not occur except where more than one person is concerned, thus going far to establish conclusively and scripturally the reality of the uncontrovertible truth that the Godhead subsists in more than one Person. Now, as to how many, the truth is decidedly more unveiled when we come to the New Testament. "For there are three that bear record in heaven, the Father, the Word [or Son], and the Holy Ghost: and these three are one."—1 John v. 7. In Matthew iii. 16, 17, we have it attested by divine authority that both the Father and the Holy Spirit were present at the baptism of the Son. Again, the Three-One God is declared to be the divine Initiator of the gospel commission, Matthew xxviii. 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Again, this doctrine comes into prominence in the concluding benediction of the second epistle to the Corinthians. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Consistently with this doctrine of the trinity of Persons in the Godhead, the testimony of inspiration is emphatic and conclusive that there are not three gods, but *one* and *one* only. "I am the Lord, and there is none else, there is no God beside me."—Isaiah xlv. 5. "Hear, O Israel: The Lord our God is one Lord."—Deut. vi. 4. Space will not admit of our citing all the passages which bear upon this teaching of the Trinity, of the

Three in Unity and of the One in Three. Over and over, the Scriptures reiterate that there are three distinct Persons in the Godhead, yet at the same time the Godhead is *one* God only. Nor is it wrong to speak of God as being a Person, for so does the inspired word itself in Hebrews i. 3, where it is declared that Jesus Christ is the "express image of his person," that is, of the Person of God. Nor are we to understand from this that God is possessed of body, parts or passions such as characterize the finite creature man, yet is God immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute in his divine and glorious Person. We do not understand that the Trinity is merely designating the office-work of the Godhead, as some teach. For instance, it is sometimes said that the title "Father" applies to God in his office-work of creation, that the title "Son" applies to God in the office-work of redemption, that the "Holy Spirit" is God in the office-work of sanctification. We refuse to limit the Trinity of the Godhead to this realm of mere officialdom. Aside from all the various offices which the Godhead administers, there were three distinct Persons in the Godhead from eternity irrespective of any office-work which God has accomplished, is accomplishing, or will yet accomplish. These are not three different Persons, but distinct Persons. There is a distinction which Holy Writ reveals as subsisting between the Persons in the Godhead, but no difference between

them. On this subject, we cannot forbear from quoting from that eminently spiritual servant of God, John Bunyan: "The Godhead is but One, yet in the Godhead there are Three. These Three are called the Father, the Son (Word), and the Holy Spirit, each of which is really, naturally and eternally God; yet there is but one God. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one. The Father is one of himself, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either. The Father is God, the Son is God, the Spirit is God. Among the Three, there is not superiority. As to time, the Father is from everlasting, so is the Son, so is the Spirit. As to nature, the Son is of the substance of the Father, and the Spirit is of the substance of them both. The fullness of the Godhead is in the Father, is in the Son and is in the Holy Ghost. Each of these is God over all, yet no Trinity of Gods, but one God in the Trinity." This principle of doctrine is fundamental to our salvation. It cannot be grasped by human intelligence nor plumbed by finite reason, yet it is plainly taught throughout the Scriptures of divine revelation. In whatsoever measure we are led into it, it is by faith alone, not by natural faith, but by that God-given faith which is the evidence of things not seen, the substance of things hoped for. Lord, ever more give us this faith!

It is a blessed privilege to again be

assembled together in associate capacity, to again greet brethren and friends whom we seldom see, and to have preaching by ministers we seldom hear. May peace and prosperity from the Lord abound throughout our beloved Zion. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The cooperation of interested friends in aiding to entertain this meeting is delightful to behold. Thank the Lord for such friendship which springs from heart interest in the truth. The hospitality of the homes which have been opened to us for entertainment over night is soul-cheering and heart-warming. We have come together in this meeting for the worship of God, that the sheep of his pasture may be fed with knowledge and understanding. It is not that we may put ourselves forward so as to be seen and heard of ourselves, but that Christ and him crucified may alone be adored and honored and glorified.

The next session of this associational meeting is appointed to be held, the Lord willing, in Philadelphia, Pa., in May, 1939, with the Salem Church.

DOUGLASS L. TOPPING, Mod.
JOHN B. MILLER, Clerk.

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

Melissa C. Sparks, Calif., \$3; Mrs. Carrie H. Horton, N. Y., \$1; Hewitt Osborn, N. Y., \$2; "A friend," Calif., \$1.50; John F. Davis, La., \$8.

IN MEMORIAM.

LITTLE FLOCK CHURCH, of Altus, Oklahoma, feels very deeply the loss of our dear sister, S. K. HUGHES, who departed this life April 28th, 1938, after a long illness. Funeral services were conducted at her home in Altus by her pastor, Elder W. N. Green. Burial was in Martha Cemetery, by the side of her late husband, Elder J. L. Hughes. She was a charter member of Little Flock Church, and her faith in God and loyalty to her church made her a shining example to all her fellow church members. The church extends deepest sympathy to her bereaved children. The church voted to have a copy of this notice spread upon the church Minutes, and a copy be sent to the SIGNS OF THE TIMES.

W. N. GREEN, Moderator.
(MRS.) LOU KESLER, Church Clerk.

THE Pleasant Valley Regular Predestinarian Baptist Church of Kingman, Kansas, desires to express a deep sense of loss in the death of our highly respected and dearly loved brother, W. F. WINFREY. We extend our heartfelt sympathy to the bereaved family. Brother Winfrey held membership in this church from the time of its constitution until his death, during which time he never missed a meeting in nearly forty-two years. He served his church as clerk for thirty-six years.

We desire that a copy of this memorial be recorded in the church minutes and that it be published in the SIGNS OF THE TIMES.

J. R. HARDY, Moderator.
H. F. CATE, Clerk, pro tem.

OBITUARY NOTICES.

MISS SALLIE HAVENER, our sister in Christ, departed this life of earth from the home of her sister, sister Martha Roller, and her husband, C. C. Roller, 1611 North Seventeenth Street, Arlington, Virginia, May 17th, 1938, aged 87 years. She was the daughter of the late James B. and Hortensia Havener, and was born in the vicinity of Leesburg, Loudoun County, Virginia. Funeral services were held May 20th at the Union Cemetery, Leesburg, Va. She was baptized July 19th, 1885, by the late Elder E. V. White into membership with the New Valley Church, near Leesburg. All her nearly fifty-three years in the church she has lived a consistent life in harmony with the doctrine she believed and with the faith in Christ she professed. She had not been enjoying good health for a long time before she passed away, and was known many times to sigh and long to depart from the scene of her earthly pilgrimage and to be with Christ at home. I have seldom seen such faithfulness and devotion to the meetings of the church as she showed, many times being present when she was scarcely able to sit up. None of the meetings were very near her home, thus making it necessary for her to ride some miles in order to be present; yet notwithstanding that, she could never feel satisfied to remain at home if she was at all able to get into an auto so as to get to the meetings. Many times, when doubtless others would have felt they had a good excuse to stay at home, she wanted no excuse, but came. She was a firm believer in all the principles of the doctrine of God's free and sovereign grace, being well settled in the absolute predestination of all things and in the unconditional choice of God of his people made in Christ before the world began. We shall all greatly miss her.

May the dear Lord strengthen and support our dear sister Roller in her loneliness, she being now the sole survivor of the immediate family. And may the church and all true believers composing our congregations seek, by the grace of God, to emulate the example of faithfulness set before us by sister Sallie.

H. H. LEFFERTS.

JOHN JORDON FRENCH, only son of Dr. John William and sister Velma-Jordon French, of Palestine, Texas, was born in Athens, Texas, April 3rd, 1922, and died May 30th, 1938, making his age 16 years, 1 month and 27 days. Doctor and Mrs. French, with John, left Athens in October, 1924, and located in Palestine, where John grew up. In many respects he was a boy of unusual qualities, marked for his activities in school work and his sterling character and manhood displayed among his athletic associates. John had just finished his junior year in High School and was an enthusiastic member of the 1938 tract team, in which he lettered. He had cemented a close friendship with all his schoolmates, and endeared himself to both young and old, who knew him for his splendid and manly character. The young man met what seemed an untimely and tragic end. After finishing his duties in school, with some younger associates he went out to the edge of town and engaged in a little ball game. Later they decided to take a swim in a nearby pool. John was the first to take a plunge into the water, which is noted for its low temperature, being known by the neighbors in the community as the "Iceberg Pool," and is quite deep. John, not knowing the nature of the water, and likely being warm from his recent exercises, it is presumed that the sudden shock chilled his blood and caused cramps, resulting in his drowning.

Brief funeral services were held at the home, 209 West Pine Street, Palestine, and also at Pleasant Grove Cemetery (boyhood home of his grief-stricken father), some twenty miles distant, where services were concluded, conducted by the writer, assisted by Mr. Calvin Nelson, pastor of the First Baptist Church, of Palestine. Short talks were also made by the young man's football coach and two young comrades, who spoke very touchingly and paid beautiful tributes to the fallen player. Surviving are his father, mother and other relatives. One aunt, sister Grace Jordon, of Philadelphia, Pa., was present at the funeral, and remained a few days with her grief-stricken sister and her husband. John was a first cousin to sister Helen Jones, also of Philadelphia, remembered by many of the Primitive Baptists for some of her beautiful writings in the SIGNS OF THE TIMES. Yes, he will be missed, not only by his immediate family, but also by his host of schoolmates and many of the church members, who had grown accustomed to seeing him drive up to the church meetings with his mother. While his life seemingly was cut short, yet his kindly manner, humble disposition and obedient traits are achievements which inspire us all to higher and nobler things. To the father and mother, may we again endeavor to impress the familiar words of the humble servant of God, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," that the sorrows and burdens through which we are called to pass may be glorified benedictions to inspire us on in the cause of truth and righteousness, and enable us to say, Not our will, but thine be done.

In hope of mercy,

L. D. ROSE.

W. L. EDWARDS was born in Buchanan County, Virginia, April 24th, 1862, and departed this life April 16th, 1938, making his stay on earth 75 years, 11 months and 22 days. He was married to Nancy Alice Cochrum, daughter of John I. and Nancy Ann Cochrum, June 6th, 1888, and to their union were born twelve children, seven boys and five girls. All these lived to be grown, excepting one girl, who died at the age of nine years. His parents were Elder Lewis Edwards and Mary Edwards. He became concerned about his eternal welfare at a very early age, and professed a hope in Christ and joined Mount Pleasant Church of Primitive Baptists about the year 1896, and was baptized by Elder J. T. Stinson. Soon after, he was liberated to talk in public, and later was ordained to the full work of the gospel ministry by Elder W. B. Sutherland, Reen Singleton, Nathan Edwards, and Deacons Mire Edwards and E. S. Counts.

Funeral services were held Sunday, April 17th, conducted by Rean Singleton and Hadley Edwards. He requested that his body be not buried until three days after he passed away, so burial did not take place until April 19th. Preaching was had by E. S. Stevens and Gorman Sutherland, then his body was laid in the grave beside that of his father, in the Arrington Cemetery, Dickenson County, Virginia. He leaves to mourn their loss a widow, ten children and one brother, I. M. Edwards, who lives near Birchleaf, Virginia. His children are as follows: Mrs. Sarah Silcox, Castlewood, Va., John Edwards, Dante, Va., Lewis Edwards, Decota, W. Va., Dave Edwards, Dante, Va., Mrs. Minnie Hicks, Castlewood, Va., Mrs. Nannie Ramsey, Dante, Va., Bud Edwards, Dante, Va., Mrs. Bertha Osboen, Helton, Va., Steve Edwards, Berwin, W. Va., Bascom Ed-

wards, Castlewood, Va. He was a cripple for about eleven years. One day he boarded a passenger train and the train started before he was inside and he fell and the train ran over him and he suffered a broken leg, which he had removed from his body, and thus remained a cripple the rest of his days. He was a strong believer in salvation by grace, and grace alone, and was ready at all times to give a reason for the hope he had of heaven and immortal glory. He was always ready to defend the doctrine of the Old Primitive Baptist faith. He enjoyed going to meeting, and did go as long as he was able to. When Christ comes the second time without sin unto salvation to gather his people home the grave that now holds him will no longer hold him. He will rise up with all the redeemed of God, and them that are alive and remain on earth shall not hinder them that sleepeth.

Written by his nephew,

S. P. EDWARDS.

MRS. MARY R. KOONTZ departed this life at her late home, in Ashland, Illinois, Thursday evening, May 26th, 1938, aged 92 years, 6 months and 7 days. She was born at Luray, Virginia, November 18th, 1845, and was married to Samuel Koontz in the year 1865. Following their marriage Mr. and Mrs. Koontz moved to Cass County, Illinois, settling on a farm west of Ashland, where they resided until 1916, when they moved to Ashland. Mr. Koontz died five years ago. Mr. and Mrs. Koontz both united with the Primitive Baptist Church at Yatesville, Ill., in August, 1897. In the passing of sister Koontz, we have lost a faithful friend. We miss her pleasant countenance, her noble spirit and bright example. "She is not dead, but sleeping;" in our memory she still lives.

Funeral services were held at the Baptist Church in Ashland, May 28th, 1938, at two o'clock p. m., conducted by Elder William I. Dobbs, of Girard, Ill. Her body was laid to rest beside her husband, in Yatesville Cemetery. The following nephews of the deceased acted as casket-bearers: Glenn Sinclair, Harry Harding, Bert Thomas, Sam Thompson, Arthur Ayres and Richard Allen.

FRANKIE McDANIEL.

MARGARET JANE MELTON was born April 18th, 1866, and died April 5th, 1938, making her stay on earth 71 years, 11 months and 17 days. She was united in marriage to J. Everett Melton, June 17th, 1891. She is survived by her husband, four children, Mrs. Nannie Carney, Mrs. Edith Sommer, Charles B. and James Melton, eleven grandchildren, two great-grandchildren, one sister, Mrs. Mattie Williams, two brothers, Sam and Wesley Bailey, and a host of relatives and friends. The writer was called to conduct the funeral services, which were held in Poca, W. Va. Mrs. Melton never united with the church militant, but was a firm believer in the sovereign grace of God, and put no trust in the help of man, and we feel sure she was a child of God. Her home was always open to the Old Baptist people, and she enjoyed their company and attended their meetings whenever she could. May God enable her husband and children to bow in humble submission to his will, for the Lord's will will be done.

J. C. HAMMOND.

MEETINGS.

PROVIDENCE permitting, we expect preaching by Elder R. Lester Dodson in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fifth Sunday in July (31st). All are welcome.

E. M. FORD.

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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, (third floor) over Newberry's store, Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUCILLA STEVENS, Church Clerk.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor
W. H. CAVE, Ass't Pastor.

(MRS.) H. B. CURLIE, Church Clerk

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

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

R. LESTER DODSON, Pastor.

The 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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

J. R. HARDY.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

"FAST OF FAT THINGS."

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

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

J. E. BEEBE & CO.,

MIDDLETOWN, 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. 106. MIDDLETOWN, N. Y., AUGUST, 1938. NO. 8.

CORRESPONDENCE.

SALVATION BY GRACE.

THE wise builder looks well to his foundation to see that it is firmly laid and sufficiently strong to support the complete building before he commences to erect the superstructure; then, if he builds wisely, squares and plumbs all by the foundation and corner-stone, the entire structure will harmonize; otherwise he will find contradictions and misfits to constantly plague him in his effort to build. There are certain fundamentals underlying this most glorious of all God's works, which, regardless of where or from what angle we approach it, we must respect and hold those truths inviolate. Salvation is of the Lord. He is the author and finisher of it. Every step in the achievement of it from its inception to the culmination is embraced and settled in one covenant, every stipulation of which is ordered, sworn to, sealed and made immutably certain of fulfillment. (2 Sam. xxiii. 5; Heb. vi. 17-20.) Both in the

purpose to save and in the execution of that purpose, God is an independent sovereign; without a counsellor, unprovoked, uninduced, he hath done whatsoever he pleased in heaven, in earth, in seas and in all deep places. (Psalms cxxxv. 6; Rom. xxxiv. 36.) Salvation from the first great purpose to the last grand end is wholly of grace, independent of and entirely separate from worthiness or merit in or of the ones who receive it. (Eph. ii. 8-10; Rom. xi. 5, 6.) In the very nature of grace it could not but be so. It cannot divide honors with any agent. Either is it wholly of grace or it is not by grace at all. The whole scope of this marvelous work subsists in two great gifts: the gift by the Father of the elect to Christ to be his bride, his church; and the gift of Christ to the church to be her husband and head in an indissoluble union. In the one are title, honor, position, wealth and glory to be conferred; in the other enmity, weakness, poverty, disgrace, shame, rebellion, sin and death to be overcome and put away before this

union can be honorably consummated, and the glory of God exalted. The achieving of this noble purpose is called salvation, and is entrusted to Christ, who voluntarily assumed the sacred responsibility, accepting all the names and titles belonging, as a certain seal of the imposing obligations. Not obligations to the chosen bride, to be, but to the Father with whom he is bound in covenant. This covenant is called, "The eternal purpose which he [God] purposed in Christ Jesus our Lord."—Eph. iii. 11. The subjects of this salvation are sinners of the family of Adam, whose offspring they are, and in whom they became involved in sin and death by the one offense of Adam, who was both their seminal and judicial head. (Rom. v. 17-19.) Because the subjects of this salvation possess no qualities in themselves, neither inherent nor acquired, which are meritorious, but are wholly unworthy of and separated from the remotest right to any claim upon the Christ by whom salvation is wrought out, and the blessings in and through him, by which salvation is communicated, this salvation is said to be by grace. (2 Tim. i. 9.) Because all things that are in heaven, and that are in earth, visible and invisible, were created by him who is the image of the invisible God, and for him (Col. i. 10), therefore the purpose of God to save some of the fallen race of Adam, and leave others to the just consequences of their sins to perish everlastingly, did not terminate in the ultimate happiness of the former and the ultimate misery of the latter; but every purpose of God

must have for its final end the glory of God. The testimony of Holy Writ unites in support of this truth. "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Rom. ix. 22, 23. "Whatsoever ye do, do all to the glory of God."—1 Cor. x. 31. We deem these to be essential truths, and comprehend the foundation and framework of the christian's hope; and are so clearly and abundantly taught in the sacred record that there is little cause for arguing the proofs of them in the present treatise.

Election is one important branch of salvation by grace, and is the sovereign act of God. To elect is to choose, to express a preference for this rather than that. The very nature of the term requires that there be two or more objects from which some are taken and some are left, or refused. If all were taken there would be no preference given, no choice made. If the subjects of salvation are eternal children, the offspring of God as the children of Adam are the offspring of Adam; then an innate right to the heavenly patrimony inheres as an essential part of their being, and hence is in no sense of grace. Any theory which sets up a relationship between the Savior and the saved, as a ground for their eternal happiness, which is not established by grace, denies that salvation is by grace and makes a farce of the doctrine of election. "But

we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—2 Thess. ii. 13, 14. Here it is plainly stated that these brethren, whom the Lord loved, were chosen to this salvation through sanctification of the Spirit and belief of the truth, and that the glory of the Lord Jesus Christ was to be obtained in this way; and not by an innate right which eternally inheres in the ones chosen. Bible election is called, "The election of grace" (Rom. xi. 5); and those chosen and those refused were of necessity of the same kind and class, in like circumstances and standing in the same need; or it could not have been an election of grace. Moreover: If those appointed to obtain salvation through Jesus Christ (1 Thess. v. 9) were not equally sinners and exposed to the same degree of condemnation and punishment as those rejected shall receive, then their appointment was not the sovereign act of Jehovah, because the difference between the objects compared was sufficient grounds for bias; and the salvation following their appointment could not be by grace, because of supposed merit in those chosen or appointed. Any supposition which proceeds upon a hypothesis which recognizes a distinction that would deny the equal guilt of those who were chosen to obtain salvation and those who were passed by, and that they equally de-

serve to perish forever, denies that there is either equity in the law or grace in the gospel. It throws the whole economy of the salvation of sinners into the utmost confusion, and strips the gospel of grace of all its charm and beauty.

A casual survey of the names and titles of him who came, full of grace and truth, to accomplish the salvation of sinners will afford a comprehensive view of the scope of the work which he came to do, and the thoroughness with which he had engaged to complete it; also the complete history of those he came to save is unveiled in these names and titles which he wears. In fact, they represent a complete transcript of the covenant of grace.

Redeemer: to purchase the freedom of his people from sin and death and the power of the grave. Surety: to liquidate the insolvent's debts. Lamb of God: to be a sacrifice, and take away the sin of his people. The Lord our Righteousness: to justify the ungodly and present them faultless before the Father's glory. Propitiation: to satisfy the demands of infinite justice against his people. High Priest: to offer his own body a sacrifice acceptable to God. Mediator: to stand between the offender and the offended and represent the interests of both. Life and Light: by which his children live and walk. King: who reigns in righteousness in and over his people. Savior: who ordained, established, executed, imparted and perfected salvation for the elect. Good Shepherd: who laid down his life for the sheep and delivered them from

the power of darkness and the jaws of death, into the Shepherd's fold. Captain of our Salvation: who met by himself and subdued all our foes, made an end of sin, destroyed him that had the power of death, conquered death and the grave and put all enemies under his feet. Resurrection: who in holy triumph bore his children through death and the grave to immortal victory in eternal bliss. Intercessor: who is at the right hand of God in the Majesty on high (the court of highest authority, whose judgments are final), representing every interest of his people, and always causing us to triumph in Christ. Notice that every name and title of the Son of God, as well as every type under the legal dispensation, and every prophecy concerning him, pointing to his mission in the world strongly emphasize that his mission was to glorify his Father in the salvation of sinners.

Let us make a brief inventory of their needs. They became sinners by transgressing the holy law given by their Creator, and died under its penalty in trespasses and sin. This corrupted the whole course of nature and left them corrupt from the sole of the foot even unto the head, with no soundness in them, having no hope and without God in the world. There is none righteous, no, not one; and without holiness no man can see God. But God, who is rich in mercy and full of grace, for his great love wherewith he loved them, even when they were dead in sin, hath quickened them together in Christ. He chose those upon whom he set his love with nothing, absolutely nothing,

in themselves as a cause for that love or choice; but freely, sovereignly, independently Jehovah willed to choose this and refuse that. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" is a challenge that has never yet been answered. He chose those whom he would have mercy on and predestinated to adopt them as his children by Jesus Christ, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. (Eph. i. 5, 6.) It will be noticed that every step in the accomplishment of the salvation of the elect is to the praise of the glory of God's grace. Grace is the exalted Sovereign in the matter of salvation, who takes charge and reigns; enters the strongholds of sin, strips it of its power, disarms the strong man, takes possession of the house in which they dwell and spoils their goods, dismantles their fortifications, breaks down their bulwarks, and brings them into complete subjection. "Where sin abounded, grace did much more abound [notice that MUCH MORE]: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."—Rom. v. 20, 21. Jehovah chose his people in Christ before the foundation of the world, even before they had being, when all futurity existed only in the purpose and thoughts of God. Here the whole covenant of redemption was ordered in all (both persons and

things) and sure. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. Christ was given as the covenant to the people of God, and he was full of grace and truth. Every grace blessing was in him, and he is the truth of every type and offering under the law, and of all prophecy concerning the hope and salvation of the elect of God. The Father gave them eternal life in Christ and he brought it and gave it to them as a gift of grace. "This is the record [which is in heaven], that God hath given to us eternal life, and this life is in his Son."—1 John iii. 11. "As thou hast given him [Christ] power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. Christ is that eternal life which he gives to the heirs of promise. "This is the true God, and eternal life."—1 John v. 20. Only those who partake of Christ's flesh and blood can have this eternal life. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53. The first relation which the people chosen to be heirs of salvation bore to God was that of creature to their Creator in common with all mankind; and of necessity prior to their creation they had no being except it could be said they existed in the purpose and thoughts of Jehovah. They, together with all of their kind (all of the race of man), were dealt with as rational creatures under the law given them by their Creator. This was a law of justice, and consequently could grant no immunities nor show

any favors. The people whom God had purposed to glorify were as certainly exposed to everlasting condemnation for the transgression of the law as were those left out of that purpose. This was definitely proven when all came under the penalty of the broken law and had the sentence of death executed against them because of the offense of one, or by the one offense in the morning of time. All died together in sin: "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath. even as others."—Eph. ii. 1-3. Here all distinction between those quickened and those not quickened is completely erased, so far as their standing as creatures is concerned; and Paul's questions, Who maketh thee to differ from another? and what hast thou that thou didst not receive? and, Are we any better than they? must find the answer outside of the creature, and in the gift of God by grace, if a distinction is ever to exist.

Thus when the great Sovereign of all worlds made choice of certain of his creatures, whom he purposed to bring into being, to bestow his favors of grace and glory upon, he did so without either worth or merit in those chosen, or anything whatsoever to distinguish them in

kind, quality, origin or degree from those whom he rejected, therefore acted as an independent Sovereign, exercising the right to do as he wills with his own. Hence we conclude that whatever cause there was for choosing this one rather than that, or for choosing any of his creatures at all to these exalted favors, was entirely outside of and apart from themselves, and to be found alone in God. "Even so, Father, for so it seemeth good in thy sight," is a sufficient reason for all that God does.

Brother Dodson, to avoid trespassing upon space in the SIGNS, I will send this article in, and, if it passes inspection, shall, if the Lord will, write further on the subject at another time. It is not meant as a continued article, but perhaps as a series of articles relating to the same subject: all truth is related.

J. R. HARDY.

DALLAS, TEXAS.

HOOKER, Oklahoma.

DEAR EDITORS AND READERS:—With much hesitation this attempt is being made to send you a few lines to do with as seems good in your sight. I often wonder why I attend church, visit the members, write letters or love the brethren. The eighth day of April, 1937, I took train for Ontario, California, and was met at the station by Elder G. O. Walker and sister Walker. Here I will quote Acts xxviii. 22: "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." Now, there were several ob-

jects or reasons in my mind for taking this trip. I owned no home, and my children were caring for themselves, and natural conditions are very unpleasant here in this "dust bowl" at times in the spring. Then I wished to see some of the wonders of creation to be found in the western and north-western States. I also had two children in California and two in Washington, besides other relatives and friends in other localities, so it was my hope to get many desirable pleasures as I traveled through many States. Yet this sect everywhere spoken against was on my mind, and I wrote before starting for the dates of several regular church meetings, so that I could be with them at a proper time. I met with the church at Claremont, California, heard three of the four ministers present, and met the other one. They were all kind to me, and seemed to be in peace. From there brother and sister Berry, of Santa Monica, California, took me to their home for two days. Surely I was among my friends. The next church I found was at Weiser, Idaho, the second Sunday and Saturday before in June. There I found a well settled and established church, with three Elders at hand, and there many of my kindred dwell. There I visited for two weeks with their Elders and the members round about. Elder C. W. Bond, of La Grande, Oregon, met my train there and I was given much real comfort in company with him and sister Bond for five days. During that time we attended Elder Bond's church at Elgin, Oregon. That church

is very few in numbers, but it was the Father's good will to give them the kingdom. We met the next week at Touchet, Washington. It was their yearly three days' meeting, and we had good attendance, with five ministers present. I felt the time well spent. Many of you readers know that this is Elder J. T. Barnes' home church. Elder Davis Burch, of Bellingham, Washington, came four hundred miles to be with us. He and brother Barnes were quite feeble. My daughter and family met me there, and I was at their home, near Wenatchee, Wash., two months, but in company with Elder A. D. Hughett and sister Hughett, of Yakima, I was favored to attend meetings again. The little church at Riffe, south of Tacoma, held their three day meeting, I believe, the third Sunday in August, and it was a great pleasure to find this little sect everywhere spoken against nestled out there alone in the mountains and forests, yet there were eight preaching gifts there, ready to testify as to what they think of this sect and its Savior. I was told that this church has stood there for fifty years under the care of Elder Riffe as pastor. The first Sunday in October found me at Grain Valley, Missouri, attending their association. To me that was joy unspeakable, to hear the same gospel tidings I had been hearing at every church gathering since leaving home. But what do I think of that sect everywhere spoken against? That is too hard for me to say. Still it seems to be the pillar and ground of the truth.

At present the afore mentioned association has two ministers in it, and appears to be rather contented with the fatness of the Lord's house.

After visiting a daughter in St. Louis, I attended my home church, the last of October, at Kingman, Kansas, two hundred miles from my present abode. There I have had many very pleasant feasts at the Lord's table in his kingdom.

I have endeavored to be plain and concise in this narrative, not trying to mention many names, for that would take much space, and, besides, some do not care for personal commendation, saying, If we glory we should glory in the Lord. Not being a public speaker myself, I could not help or comfort others much, so the blessing was mine and the glory the Lord's. Still I wish to thank all who helped me on my way, both in nature and in the gospel.

Some of the natural wonders I saw in my wandering rides are the great Pacific Ocean, the deserts, the great red wood and pine forests, the tall mountains, the two steel bridges at Oakland and San Francisco, costing thirty-five million dollars and seventy-seven million dollars respectively, and the great dam now under construction on the great Columbia River. These are some of the works of man which are interesting to see. Yes, these are all great things, but that little flock those "men wondered at," and their faith and gospel blessings are more to be desired and sought after, and I can suggest that if other Baptists are traveling as I was, that they will find it profitable to

make these churches their resting, feeding and watering places.

This letter may be altogether too lengthy and trashy for publication. If so, not much harm done, but to me it is mostly the same gospel I have attended all my life. And what do you think of this sect that is everywhere spoken against? Do you try to meet with it, and bear its burdens and receive its joys? "Examine yourselves, whether ye be in the faith; prove your own selves."

Yours in the pilgrimage of the saints,
E. G. WEBB.

[In the December, 1937, issue of the SIGNS, appeared the obituary of Mrs. Alice Williams Dyer-Dodson. Since that time her experience, written early in the year 1895, has come into our possession. It was written shortly after she had lost her first husband and had united with the church. She was such a lovely character, and gave so clear and beautiful an account of the dealings of the Lord with her, that we want to share it with our readers.—R. L. D.]

I HAVE been impressed to write what I hope have been the Lord's dealings with my soul, and now if he will be my guide I will make the attempt. I do not want to write anything for vain-glory, as I have nothing to boast of but the goodness and mercy of God. As far back as my childhood I had serious thoughts about the future, but my greatest dread then was the end of time. I was so afraid that would come before I was prepared for it. I had

several dreams when I was a very small child that that day had come, and when I awoke what awful feelings I had. I would be troubled about it for some time, then it would wear off until I would see something to remind me of it. I would watch the sun, moon and stars, to see if I could see anything strange about them, as I had heard people say there would be signs in them before that day. I thought when I saw anything unnatural about them I would know the end was near. Well do I remember the first comet I ever saw. How scared I was! I had never heard any one say anything about such things, but was getting old enough then to read, and after reading much about it in the papers I did not feel so badly, as other people did not seem to think anything strange of it. I passed on in this way until I was married, which occurred when I was quite young. My troubles in the past gave me little concern for a long time, as my husband was so good and kind. I felt him to be a shield from my trouble. Until the year 1887, when one day I picked up my Bible to read, which I frequently did, and read where Christ taught his disciples on the mount. When I finished that chapter I could read no more. I felt so condemned. It seemed that something was weighing me down. I saw myself to be one of the vilest of sinners. I was impressed to go to some secret place and ask the Lord to have mercy on me. Then I would think, I am so vile it would do no good, it will soon wear off as my childhood troubles had done; but instead of leaving me they grew

heavier. I could not get rid of the impression to go and ask the Lord to be merciful to me, a sinner; until one morning while I was getting our breakfast I felt I could not live unless I obeyed the impression, so I left the room and went up-stairs in a closet and fell on my knees, but could not say anything but Lord be merciful to me, a sinner. I felt better then for a little while, but it was not long before I felt that I must keep asking the Lord to be merciful. Often I would then seek some lonely spot to plead for mercy, but instead of getting better I got worse. I would think that surely there was no mercy for me, for it seemed I had been too great a sinner to find favor in his sight. One morning my husband came in and told me he was sick, and fell down on the bed. I felt so uneasy about him I could not rest, and something seemed to say, Why don't you ask the Lord to keep him from being sick? he can cure him. I went off and tried to ask the Lord to keep him from being sick, and not long after I went back in the house he got up and said he felt better. How happy I felt to think my prayer had been answered. Some time after that I had a severe attack of neuralgia. I suffered so much I was almost prostrated, when that same impression came to me to ask the Lord for relief. I was willing indeed to ask him, and after falling on my knees and begging him to relieve me from suffering I do not think I had another pain during that spell. I then felt the Lord had answered another prayer, and I was made to rejoice, I

felt so happy to think I had found favor in his sight. I wanted to go to the church and tell them what great things the Lord had done for me. But it was not long before the tempter told me I was deceived, and if I went to the church I would deceive them. I did not want to deceive them, for I thought them the best people on earth, as I had been brought up by parents who believed strongly in the Primitive Baptists, although neither was a member. I did not have a doubt where the true church was, and I had a love for them I did not have for others. I loved them so much I was afraid I would deceive them if I went to them with my trashy feelings, but how I did want to go. During that time I had a dream, or vision. It did not seem I was asleep. I saw a little child over the bed talking to me. It said, In my Fathre's house are many mansions, and there is room for you. I was rejoicing when I came to, and was happy all day. I thought I would not doubt any more, but it was not long before I was doubting again, questioning whether or not I had been changed, and as my husband was not willing that I should join the church, I made up my mind to stay away as long as I could. Some time after that my husband was taken sick, and continued to grow worse. I felt that it was sent upon me for being disobedient, so I promised the Lord that if he would spare his life for my sake I would take that as an evidence it would be right for me to go to the church. He lingered on for about ten months and died. That day was one of the darkest of my life.

I was made to cry, My God, my God, why hast thou forsaken me? My companion gone, and forsaken by the Lord, what anguish of soul, after asking the Lord to spare his life that I might know I was a christian. I took this as an evidence that I was deceived in the whole matter. I thought I might as well give up my old troubles, if I could, as my new ones would be all that I could bear. So this was the way I passed on for a few weeks. Cane Creek meeting came on. I felt indifferent about going. I had always been anxious to go before this. Not many days after the meeting one of my fingers began to pain me so much that I could get no rest day or night. Nothing the doctor gave me helped me to sleep. For three weeks it seemed as though it would kill me. It developed into a joint felon. None but those who have had them can know how painful they are. The doctor said mine was in two joints. When I commenced suffering with it I felt that it was sent on me to make me willing to take up my cross and follow Jesus. One day, while in the greatest agony, I could not keep from saying, I will go. If it had been to save my life I could not have kept from saying those words. I thought that if I ever had the chance again I would offer myself to the church. I was anxious for meeting day to come, and when the time came I went and found no preacher there. I thought fate was against me again, but the members had church meeting and opened the door for the reception of members. I was afraid not to obey, after promising I would go, so I

offered myself, and was received. Brother Dameron came to the neighborhood that evening, and I was baptized the next day. I have doubts now, but I have never regretted joining the church, as I have found a peace there that I had not known for several years.

Your unworthy sister in Christ,
ALICE DYER.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, now in session with the Kingwood Church, at Locktown, New Jersey, June 1st and 2nd, 1938, sends you this annual Letter to tell you of our pleasant meeting.

DEAR BRETHREN:—We do feel the Lord has been mindful of this branch of Zion, and we feel it has been good to be here, for those who came to hear were favored with the words of Spirit and life, which were given by His servants sent to us during this meeting, and our hearts were made glad. These sweet seasons cause us to loathe to leave the place where he shows his smiling face, but we hope to be favored to meet again, at which time we shall have our strength renewed.

Our next session is appointed to meet with the Hopewell Old School Baptist Church, at Hopewell, New Jersey, when we hope to again receive all present at this meeting, and many others who were not present at this meeting, at the regular time next year, and until then may it be His will to keep us in love and sweet fellowship.

H. C. KER, Moderator.

G. W. DANBERRY, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST, 1938.

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J. E. BEEBE & CO.,*Middletown, N. Y.***JOHN I. 1, 2.**

“IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”

The books of Matthew, Mark and Luke give a description of the birth of Jesus, who his parents were, the place and manner of his birth, etc. These writers give us a literal description of the advent of the Savior into the world. The apostle John does not give the description of his natural birth, yet he has the Savior under consideration when he declares that in the beginning was the Word. This Word is Jesus. John carries us back beyond his entrance into the world, to the beginning, showing that Jesus was with the Father from

and in the beginning. We use words to convey our thoughts one to another. so God uses the Word to convey his mercy, grace, love and every blessing his chosen people receive. Jesus tells us, I came down from heaven not to do mine own will, but the will of him that sent me, and this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. What a powerful Word this is. One that 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. There is a written word and there is a revealed word. The written word and the Word that is made flesh must be in perfect harmony and accord. Jesus as the manifest Word must fulfill the promises of the Lord by the prophets. God, who at sundry times and in divers manners, spake unto our fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the Majesty on high. How wonderful that these two apostles could see eye to eye and speak the same things. Paul says of Jesus, “He was the express image of his person.” John says, “And the Word was God.” The coming of Jesus into the world was God speaking from heaven. God was in Christ reconciling the world

unto himself, not imputing their trespasses unto them; and hath given unto us the word of reconciliation. The word of men is often void and without effect, but the word of God (Jesus Christ) has not and cannot fail. This is a word that is so powerful that it raises the dead. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. All the preaching by all the theological students of this world never has been able to raise the dead or to quicken the same. But the apostle further tells us that all that are in the graves shall hear his voice and come forth. How comforting to a child to believe in such a Word as this. That the power of Jesus is just as great today as it was when he was here. That it will be just as powerful when he shall gather together his own in the last time. The Father was well pleased with the work of the Son. When Jesus was baptized the Spirit of God descended from heaven in the form of a dove, and a voice said, This is my beloved Son, in whom I am well pleased, hear ye him. The work of salvation is so perfectly wrought that there is a oneness in God the Father and God the Son. "The same was in the beginning with God." With the Father so perfectly that he could say, He that hath seen me hath seen the Father. This union between God the Father and God the Son is in a type seen in the journey of Abraham and Isaac to the place God had told Abraham to offer his son Isaac as a sacrifice. The Scripture repeats, "And they went both together." Isaac never

murmured nor complained as his father bound him upon the altar. So Jesus, our blessed Savior, said in his suffering, "Nevertheless, not my will, but thine, be done."

God's Word was a body prepared as a perfect sacrifice, sinless, holy, the only thing that could reconcile a sinner to the holy God. God the Father chose the church of God in Christ before the foundation of the world, his Son redeemed her from all sin, and the Holy Spirit reveals the matter in the heart so perfectly that in the final resurrection there will be an honored God an exalted Son and a satisfied bride. No wonder David could say, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

D. V. S.

SOME CORRESPONDENCE.

THE early part of this year, one of our friends here in Rutherford gave us a pamphlet, entitled "God for Us," to read. The crux of the whole matter as we viewed it was that God had done all he could for us and that the final outcome depended upon the creature's acceptance to make it effective. In returning the pamphlet to our friend we stated frankly that in our opinion it did not set forth the truth. Then ensued the correspondence which follows. In meeting our friend a little later he apologized for not having replied to our letter, but said he would do so soon, and that he would cite a number of Scriptures to prove his contention that it was left for the creature to accept the salva-

tion which God proffers to sinners, otherwise they will be lost. We suggested that we would save him the trouble of looking up a lot of Scripture to support his argument, and that all we would require to prove his point would be just ONE single, solitary Scripture from the whole of the Bible that sustained him. This has now been many months ago, and, although he is a Bible student, up to the present time he has not yet produced the ONE Scripture we demanded. Being convinced that he will never be able to do so, since there is no such thing in the Bible, we are passing this correspondence on to our readers in the hope that it will be both interesting and edifying to them.

R. L. D.

THE LETTERS.

DEAR MR. DODSON:—Thanks for yours of the 12th, with inclosure “God for Us.” Commenting on it you say, “To my understanding it does not set forth the truth. Salvation, from first to last, according to the Bible, as I read it, is of the Lord; therefore it is not left to nor depend upon whether the creature accepts or not.” If that be the case, you have no responsibility whatever, and if you find yourself in hell after death it will not be your fault, I suppose you would logically argue. I assure you, Mr. Dodson, I am very certain you do not read your Bible right, nor do you give God thanks for his great salvation. Paul, by the Eternal Spirit, defines the gospel in 1 Corinthians xv. 1-8: Christ died for our sins. He was buried. He rose again.

He was seen. The Corinthians had heard it from Paul, received it and were saved. (Verses 1, 2.) Also in Romans i. 16: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, *to every one that believeth.*” There is your responsibility and mine. Also see John iii. 36. I sincerely hope you will not be in the class described in 2 Corinthians iv. 3, 4, blinded by the god of this world, even Satan, until it is too late. Please read my wish for you in 2 Corinthians v. 18-21.

Sincerely yours,

A. S. M.

DEAR FRIEND:—Your letter of the 14th instant is before me. Various pressing duties have prevented an earlier acknowledgment. Any sincere discussion of true religion should be based upon the Bible. You should have no objection to our taking the word of God as the man of our counsel and accepting, as final, the divine record of Holy Writ. Presuming you will agree to this, I shall undertake to prove by the Scriptures of eternal truth, not only that my contention that “salvation, from first to last, is of the Lord, and that it is not left to nor depend upon the creature even to accept,” is the doctrine of the Bible, but that your doctrine that “salvation depends upon the act of the creature,” or creature works, is absolutely false, and opposed by the Bible.

First, let me say that if Adam, in his upright state, was not able to keep the law and do that which was well-pleasing in the sight of God, it is not reasonable

to claim that his posterity, who are steeped in sin and depraved in nature, can rise above their level to meet God any part of the way. Creation, from the highest to the lowest degree, shows conclusively that the higher must condescend to the lower, and not the lower ascend to the higher, only as it may be constrained by a power superior to its own. May I take you back to Cain, the very first son of Adam, who was a tiller of the soil and brought forth of the fruit thereof an offering to the Lord, which was not acceptable to God, as an example, which holds true throughout the Scripture, that it is not by works of righteousness which we can do, but that it is because of his mercy he saves us. Let me quote the apostle Paul on this point, as found in Romans ix. 15, 16: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*" Please listen to this apostle further: "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."—1 Cor. ii. 14. Come with me back to Romans viii. 5-8: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither

indeed can be. *So then they that are in the flesh cannot please God.*" Jesus, the great head of the church, said, "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. Nicodemus marveled at this doctrine, since it forever did away with the chance system, or the creature having any part to perform in the matter, and Jesus continued to emphasize this vital point by saying, "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, *Ye must be born again.* The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John iii. 6-8. What power hath puny man to command the winds to blow, or to direct the course they shall take, or where they shall end? As man has absolutely no control over the wind, neither has he any power whatsoever over the Spirit to obtain or retain it. Again, may I take you to the ninth chapter of Romans, verses eight to thirteen, inclusive: "They which are children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, *At this time will I come, and Sarah shall have a son.* And not only this: but when Rebecca also had conceived by one, even our father Isaac: (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said

unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." You will see from this that the election was over and the polls were closed even before the children were born, so they could not have had any part in the matter, and it was to the end and purpose that to him to whom salvation belongeth, which is the Lord, should have all the honor and praise that is due his adorable name. You will gather from what I have said thus far, my conclusion is that if my soul were sent to hell, God's righteous law would approve it well, but that if I am among the redeemed of the Lord, it is all due to mercy and his grace, which means unmerited favor on my part. May I also say that I am made to earnestly hope that I do read my Bible aright, since there is often a witness within my own breast, which causes a burning within my heart, giving me the assurance that God is mine, and I am his, and then there is nothing that I can want beside. Contrary to the teaching in the pamphlet which you gave me, and which has brought about this discussion, the title of which is, "God for Us," and which maintains that the creature must accept of God's salvation in order to be saved, the apostle Paul in writing on this matter, from which no doubt the title of the pamphlet was taken, shows as plainly as is possible for language to state just the opposite to what is set forth in said pamphlet. Look at the record as it is found in the eighth chapter of Romans. In the twenty-eighth verse the apostle begins by declaring, "And we know

that all things work together for good to them that love God, to them who are the called according to his purpose." He then goes on to show that whom God did foreknow, "he also did predestinate to be conformed to the image of his Son." And, moreover, he says, "Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." The question is then asked, "What shall we then say to these things?" And the answer that is given is, "If God be for us, who can be against us?" I can assure you, my friend, if God be for us, it matters little about the legions of devils who are seeking to devour our souls, or all mankind, including our own sin of unbelief, it has nothing to do with the matter, for God is above all, and where there is the word of a king, at least Israel's King, there is power, and none shall ever be able to pluck one of the least of the flock out of the hand, or power, of the Shepherd who gave his life for the sheep. Paul carries on this connection about God being for us, by saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Read the balance of this chapter and see how secure and safe are those for whom Christ died. And as to whether all will be saved for whom he came into the world to suffer and redeem, let there be a "Thus saith the Lord:" "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. i. 21. "All that the Father giv-

eth me shall come to me: and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it thee."—John xv. 16. He came to seek and to save that which was lost, those who were given him by the Father before ever the world was, and he said on leaving this earth in addressing his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do."—John xvii. 4.

I wish to devote some time and space to answering the scriptural references which you cite. In the order you have them, 1 Corinthians xv. 1-8, is the first to engage my thought. You say that "Paul, by the Eternal Spirit, defines the gospel," and that "Christ died for our sins. He was buried. He rose again. He was seen [you do not say by whom], etc." You say that the "Corinthians had heard it from Paul, received it, and were saved," etc. Let us be more specific. Paul said, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord," etc.

There can be no question but that he is addressing the elect of God, and no others. In writing to Timothy (2 Tim. iii. 16) he says, "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.*" You could not rightfully claim that this letter which I am now addressing to you is intended for the thirteen thousands of people there are in Rutherford, assuming that there are that number here. Therefore, the "our sins" for whom Christ died, are those under consideration; no more, and no less. Those by whom he was seen after his (Jesus) resurrection were his disciples, and I hereby challenge you to name one outside of this group and prove it by the Bible. Next, you quote Romans i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation *to every one that believeth.*" The emphasizing here is yours; I wish to emphasize it also. First, I want to remind you that the apostle says the gospel is the power of God, and then I want to ask you, Is there any power in heaven, earth or hell, that can resist the power of God? Further, let me remind you that it is unto salvation to every one that believeth. This is quite different from saying that it is to any one who may if they will believe. God's word does not leave us to guess or in ignorance as to how one believes. If you will accept the word of Jesus for it, he said, "This is the work of God, that ye believe on him whom he hath

sent."—John vi. 29. You say that the responsibility for believing is mine and yours, and then refer to John iii. 36, which reads as follows: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Are you so blind that you cannot see there are no conditions there? It says, "He that believeth on the Son hath everlasting life." He already has everlasting life and this is why he believes. In Acts xiii. 45, we find it declared, "As many as were ordained to eternal life believed." God alone could ordain them to eternal life, and should the whole world join you in telling me that they will not believe, when God says they shall, I would not believe you. The psalmist said, if I remember correctly, Let God be true, and every man a liar. Next, you say you "sincerely hope I will not be in the class described in 2 Corinthians iv. 3, 4, which I will here quote: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is considerate of you to feel this way toward me, and I wish to assure you that I feel the same way toward you, but taking the scriptural method of deciding the matter, I am compelled to decide against you, since the Bible rule is to judge the tree by the fruit it bears, and you are not bearing spiritual fruit in the testimony which you have made. I must conclude according to the evidence in

the case that you are among that number to whom the gospel of our Lord Jesus Christ is hid.

Finally, you ask that I read your wish concerning me, which will be found in 2 Corinthians v. 18-21. May I again remind you that the apostle is not writing to the whole world, but to the church and the saints of God. Paul in this portion of the word speaks of the servants of God as being "ambassadors for Christ." An ambassador speaks with authority only as he utters that which he has been commanded by the Government, or power, which he represents. God's ministers must of necessity be called and qualified by him, for how can a man preach except he be sent? and as Jesus commanded Peter after he was converted from the error of his way, the belief that he could stand in his own strength and go with his Master into prison, death, etc., and having experienced his utter weakness in even cursing and swearing that he never knew his Lord, then realizing that the compassion of Jesus never fails, he was prepared to do as he was told, to feed the lambs and the sheep of God's fold. I am afraid that you need considerable sifting. God is able to consume the dross in you if you are a chosen vessel of mercy. I repeat what I said to you in person this morning, that preaching is for the purpose of feeding the living sheep; they cannot thrive on anything short of that which proceeds from the very throne of God, therefore he must fill the mouths of his servants who proclaim glad tidings to the poor and needy.

The chance system absolutely will not work, my friend. It failed in the case of the man who went down from Jerusalem to Jericho. Both the Levite and the priest came that way by chance, but neither of them administered to the poor man's needs. It took the Good Samaritan, as he journeyed, or came that way on purpose, to do that which was so much needed, and neither was anything from any other source whatever required. Not only did he have everything that was necessary done for him, but he was not left to even walk in his own strength, but the means of his transportation to the inn was supplied and every bit of the cost was paid by the Good Samaritan. This illustrates what I mean when I say, Salvation is of the Lord. It was perhaps more pointedly portrayed by Jonah when he was in the fish's belly, beyond even the sight of mortal man, to say nothing of his reach. It was when in the place where he was cut off from all communication with human endeavor that he was taught of a truth that salvation is of the Lord, and he declared it in no uncertain terms. This is God's school, and not man's. Paul's language to the church at Ephesus is as follows: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. And in Romans xi. 5, 6, he says, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is

no more grace: otherwise work is no more work." You must get off the fence, or out of the middle of the road. It is one or the other, and not a combination of the two. Oil will not mix with water.

You said to me this morning that if your letter seemed to be couched in strong language, or words to that effect, it was meant for my good, and may I likewise reply in a similar strain by saying that if my sword seems sharp and penetrating to you, believe me when I say that it is because I feel I have been called in defense of the truth, which I have no desire whatever to compromise. May the Lord enlighten the eyes of your understanding, if it be his will, and may we both desire to preserve and not destroy that which is truth.

Sincerely yours,

R. L. D.

CIRCULAR LETTERS.

(Written by Deacon G. W. Danberry)

The Delaware River Old School Baptist Association, in session with the Kingwood Church, Locktown, Hunterdon County, New Jersey, June 1st and 2nd, 1938, to the churches and associations with which we correspond, sendeth love and greeting in the Lord to all the household of faith.

DEARLY BELOVED BRETHREN:—As it has been cast to our lot to write this annual Circular Letter, we feel our weakness, yet realizing that God is all-powerful, and hope that what we may be given to write will be to the honor

and glory of his dear name. The thought in mind which we will now attempt to write about will be found in the nineteenth chapter and thirtieth verse of St. John. The words of Jesus, "It is finished." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." God had provided for himself an offering for sin in the person of his beloved Son, the Lord Jesus Christ. This Jesus was ever with the Father as one brought up with him, who stood as it were a Lamb slain from the foundation of the world for the sins of his people, those the Father had given him, and their names were written in the Lamb's book of life. It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief, says the apostle. Therefore do we not see that according to the eternal purpose of God it was needful that there be sinners to save? Had there been no sinners there would have been nothing to save, therefore no need of a Savior. The first man, Adam, in the garden of Eden was given a law by his Creator. He wilfully disobeyed that law, and brought sin and death upon all his posterity. Being justly condemned, there was nothing he could do to make himself right with God. Neither could we, being sinners according to our natural birth, we must be born again, a spiritual birth, born of an

incorruptible seed, by the word of God, that liveth and abideth forever, before we can behold God in righteousness, and Jesus as our Savior and only hope of salvation. For Jesus is the only name given under heaven among men whereby we must be saved. He shall be called, The Lord our Righteousness. At the appointed time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law and all their lifetime subject to bondage, held in the captivity of sin and death. He came to do his Father's will, and this is the will of him that sent me, that of all he hath given me I should lose nothing, but raise it up at the last day. Yes, Jesus died for them, the Just for the unjust, that he might bring them to God; One who was a holy offering for sin, and said, Their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin. In this finished work Jesus said, A body hast thou prepared me. I come to do thy will, O God. He taketh away the first that he might establish the second. The just mandates of a transgressed law were fulfilled, his people justified freely from all things, from which they could not be justified by the law of Moses. His shed blood redeemed them from all sin, and sealed them heirs of heaven.

He cried out on the cross, "It is finished." The will of the Father was carried out, the work was done, the salvation of God's people was finished. Nothing can be added to it. The

foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Therefore they are complete in him who is the head of all principalities and powers. So the apostle Paul could say, Not of works, lest man should boast. It is the work of God that we believe on him whom he hath sent. They that trust in the Lord shall be as Mount Sion, which cannot be moved. The crucified Jesus was bruised, whom the Jews called a blasphemer and a deceiver because he had told them, Destroy this temple and I will raise it again in three days. But he spake of the temple of his body, of which they did not understand, knowing not that he was the Christ. The powers of earth could not hold him. He arose from the dead the third day, and became the firstfruits of them that slept, a conqueror over sin, death, hell and the grave. It is finished, and thanks be unto God, who giveth us the victory through our Lord Jesus Christ. May the God of all grace keep us by his power, that we may glorify him in our bodies and in our spirits, which are his, and ever contend for the faith once delivered unto the saints.

H. C. KER, Moderator.

G. W. DANBERRY, Clerk.

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

Mrs. Martha J. Disharoon, Del., \$1;
T. S. Chester, Ky., \$1; Elder J. G. L.
Hash, Va., \$1; Mrs. J. B. Hill, N. J., \$3;
Mrs. Grace H. Hastings, Md., \$2; A. F.
Jones, Ga., \$1.

OBITUARY NOTICES.

ELDER J. B. BAXLEY departed this life, after a lingering illness, June 24th, 1938. He was about eighty-five years of age. His wife preceded him in death last autumn. They lived a long and devoted life to each other, to their children and to humanity in general. They were natives of Barbour County, Alabama, where they became members of the Primitive Baptist Church, more than sixty years ago, in the old Choctaw-hatchee Association. Elder Baxley was ordained to the ministry about fifty years ago, and was an able minister in this section. He helped to organize the Mt. Carmel Church, at Coffee Springs, Ala., and served as its pastor for about thirty years. He was a firm believer in salvation by grace and in predestination. He was confined to his bed for several years, and during that time he dearly loved the association of christian brethren. It was the writer's privilege to speak in his home a number of times during his illness. By request, the writer officiated at his funeral at Wright's Creek Church, on June 25th, 1938, where a large congregation assembled to pay respect to one whom they dearly loved. The following scriptural selections were used: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "There is, therefore, now no condemnation to them which are in Christ Jesus." And, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." These were favorite passages of Scripture with Elder Baxley, and seemed to

be impressed upon the writer. The remains were tenderly laid to rest between those of his mother and his wife, there to await the glad resurrection dawn, but we feel that his spirit even now rests in the presence of the immaculate Lamb.

J. J. COLLINS.

W. SCOTT MISKELL, our brother in Christ, departed this earthly life June 23rd, 1938, in the ninety-second year of his life, at the Primitive Baptist Home, Salisbury, Maryland, where he had been a resident about seven years. He was born in Loudoun County, Virginia, and lived all his life in this section, until he removed to Salisbury, Md. He is survived by two daughters: Mrs. Rosalie Costello and Miss Mabel Miskell, and by one granddaughter, Mrs. Catherine Cummins, all of Loudoun County, Virginia. His wife died some years ago. It was my privilege to baptize him into the membership of the New Valley Old School Baptist Church in August, 1930. But he had been a believer of the doctrine and a follower of the truth for many years before he united with us. He had the respect of all who knew him, and had been favored to live an industrious, upright and honorable life among his fellow-men and neighbors. His whole trust and faith for salvation were alone in the atonement of Jesus Christ for his elect people, and he had no use for creature merit as any basis of favor with God. He believed in the sovereignty of God, and that he works all things after the counsel of his own will. He was a good friend to me as his pastor. This makes three members gone from our Valley Church within a few months. We believe our loss here is more than made up to them in the happiness of their departing to be with the Lord.

Funeral services were held in Lees-

burg June 24th, interment in Union Cemetery. His mortal remains were laid to rest to await the coming of the Lord from heaven with a shout and with the voice of the archangel and with the trump of God, when those who have part in the first resurrection shall forever be with the Lord. Even so, Amen.

H. H. LEFFERTS.

It is with a sorrowing heart that we chronicle the death of our beloved sister, MRS. ELLA NETHAWAY. She was born July 19th, 1852, at Schoharie, N. Y., of the parentage of Calvin and Maria Kniskern, and passed away while visiting her daughter, Mrs. E. A. Stockton, in Severance, N. Y., on May 26th, 1938. Had she lived until July 19th, 1938, she would have been eighty-six years old. Sister Nethaway was united in marriage June 16th, 1868, to George Nethaway, who died July 6th, 1919, at the home of their daughter, Mrs. Margaret Miers, Schoharie, N. Y. Four daughters, two sisters, seven grand and great-grandchildren survive. Mrs. Margaret Miers, Schoharie, N. Y., Mrs. Thomas Ransley, Troy, N. Y., Mrs. E. A. Stockton, Severance, N. Y., and Mrs. William Church, Midland Park, N. J., are the four daughters, and Mrs. Ira Willsey and Mrs. Jennie Beard are the two sisters. Sister Nethaway had spent the winter with her daughter, Mrs. William Church, in Midland Park, N. J., and had been with her daughter in Severance, N. Y., about two weeks, enjoying excellent health, seemingly, until about one hour before she died. Realizing that her course was finished, she told her daughter she was ready and willing to go. While the suddenness of her passing was a great shock to her loved ones and friends, we hope they may be reconciled to the will of God and thank him that it was not her lot to have to lin-

ger and suffer for any length of time. According to the church records which have been furnished us, she united with the church at Schoharie, N. Y., on November 21st, 1874, almost six months to the day following the time her husband had united with the same church. She was baptized by Elder Balas Bundy, the pastor. On September 1st, 1912, they were both received by letter into the full fellowship of the Ebenezer Old School Baptist Church, at New York City, where they remained faithful members as long as they both lived. The writer well remembers the place they occupied for many years in the meetinghouse, and has a vivid picture in his mind of their sitting together, and the blessed seasons we were given to enjoy with them. We shall greatly miss our sister, but we are convinced of the fact that she has only gone on a little ahead of us to enter into the joys of her Lord. Possessing the faith we do, we cannot wish her back, but desire to look with reconciling grace to the time when we, too, shall be found unto the praise and honor and glory at the appearing of Jesus Christ, whom having not seen, yet love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory: receiving the end of our faith, even the salvation of our soul.

The writer left the Baltimore Association in Baltimore, Md., Saturday afternoon, in order to be in Schoharie, N. Y., to conduct the funeral on Sunday afternoon. Many loved ones and friends gathered on the occasion to pay tribute to her memory. She was, indeed, a lovely character. We read and commented upon the following three verses from John xiv. 1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I

would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." May the Lord comfort as only he can those who are left behind.

R. L. D.

JOHN R. WILSON was born in Walton County, Georgia, April 11th, 1850, and died April 5th, 1938, lacking five days of being eighty-eight years of age. He grew to manhood mostly in Gwinnett County, Georgia. He was married to Laura A. Hicks October 29th, 1874, and to their union nine children were born, as follows: Ada V., Walter Lee, Lou Esta, Drusilla F., Ela Ruth, James D., Anna Kate, John B., and Charity Ethel, who died December 7th, 1881. Walter Lee died September 13th, 1927. Left to mourn their loss of a precious husband and father are his widow and seven children. Our sad hearts are bowed in sorrow, but we desire to be submissive to God's will, to be still and know that he is God and doeth all things well. Our aching hearts are comforted in the sweet assurance that he is forever free from sin and pain. The Lord wrought a work of grace in his heart and brought him to the church. He and his dear wife, our mother, were baptized into the full fellowship of the Church of Christ at Shiloh, Walton County, Georgia, May 12th, 1882, where he remained true and faithful to the end of his pilgrimage journey. For many years he could not attend the meetings of his church, yet his interest in her welfare never waned. He never wavered in that faith and belief of the truth as taught in the holy Scriptures and as revealed to him by the Holy Spirit, which guided him to study and search the Scriptures. The Bible was the Book of books to him. He

waged a long warfare and endured a great many afflictions, but was patient in tribulation and graciously and humbly resigned to God's will concerning him, ever pressing onward as seeing Him who is invisible. What a shining example is his beautiful life to us lonely, desolate ones. Oh may we ever be found trusting in the living God, who alone is able to keep us in his fear to the end of our journey.

The dear, loved body now rests in its grave in the cemetery at Shiloh, until that day when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Yes, when Jesus comes again to gather his chosen home their dead bodies shall be raised from the grave incorruptible, to fade and die no more. Precious, comforting truth!

Dear saints of God, pray for our dear afflicted mother and us children, that we may be kept by the same God who kept our precious one through a long journey, then took him home to dwell with him in glory through endless days.

Humbly submitted in hope and sorrow by the very least in her Father's house,

SILLA WILSON.

LILLIAN MARIAH (HILL) CHESTER was born August 12th, 1872, and died November 13th, 1937, aged 65 years, 3 months and 1 day. Lillian united with the Primitive Baptist Church in November, 1892, and lived a consistent life and a faithful member of her church until death. December 24th, 1894, she was married to Thomas S. Chester, and to this union were born five children, four of whom are still living: Tazwell Wade having preceded her in death more than nineteen years. Those living are Mrs. Elizabeth Rhea,

Brewers, Ky., Homer Chester, Brewers, Ky., Mrs. Martha Lyles, Paducah, Ky., and Mrs. Mary Hume, Taylorville, Ky. She also leaves her husband, four grandchildren: Carl Wade Chester, Polly Anna Rhea, Robert Thomas Lyles and Bettie Caroline Hume; three sisters: Mrs. Alice Little, Sherman, Texas, Mrs. Lola Lindsay, Owensboro, Ky., and Mrs. Madie Flowers, Sharpe, Ky.; two brothers: H. B. Hill and Boone Hill, both of Sharpe, Ky. She also leaves a number of nephews, nieces, other relatives and many friends. Lillie had been afflicted for a number of years. Her suffering at times seemed more than she could bear, but she never murmured nor complained, bearing it all with that same faith and patience that marked her christian life. Many times she said she was ready and willing to go. She longed for that sweet rest that is not disturbed by pain. Lillie is gone. Her sweet smile will greet us no more on earth, but her fine life will live on and on. We miss her here, but we believe she is living in that peace and love that is eternal.

After funeral services at Soldier Creek Church, conducted by Elders T. J. Prince and J. T. Stenson, her remains were laid to rest in the adjoining cemetery.

Written by her brother,

BOONE HILL.

M E E T I N G S .

There will be an all-day meeting at North Berwick, Maine, on the third Sunday, August 21st, and at two o'clock the Saturday afternoon preceding. This if the Lord wills. All who are interested are cordially invited to attend.

R. LESTER DODSON.

The regular all-day annual meeting will be held at Slate Hill, N. Y., this year, the Lord willing, on Friday, August 26th. We expect Elders Arnold H. Bellows and Charles W. Vaughn to be with us at that time. We cordially invite all who are interested to attend.

R. LESTER DODSON.

The Lexington-Roxbury Old School Baptist Association will be held, the Lord willing, with the Olive and Hurley Church, at Shokan, N. Y., Wednesday, Thursday and Friday, September 14th, 15th and 16th, 1938, beginning at 10:30 a. m., Daylight Saving Time. Those who come by auto Tuesday afternoon, unless they have made other arrangements, will stop at Ashokan Rest, conducted by Mrs. Hazel Byrnes, a short distance below the Ashokan post office in Ashokan, N. Y. Those who come by train Tuesday afternoon will be met at the Ashokan station, and those who come by bus will stop at the Ashokan post office, where they will be met and places of entertainment assigned. Those who come Wednesday morning will go to the meetinghouse, opposite the Shokan post office. For the benefit of strangers, it might be noted that the villages of Shokan and Ashokan join each other, but have separate post offices. Ministers and brethren of our faith and order, and all who love the truth as it is in the Lord Jesus, are cordially invited to meet with us and will be welcomed in our homes.

NEVA BROOKS, Church Clerk.

The Original Mount Zion Association of Regular Predestinarian Baptists will convene, the Lord willing, with Oak Grove Church, in Jackson County, Missouri, September 30th, October 1st and 2nd, 1938. Oak Grove is situated on U. S. Highway No. 40, and on the C. & A. Railroad, the church being one mile south on State Highway 24 E. We invite all lovers of the truth to meet with us.

DANIEL A. J. ADAMS, Moderator.
(Mrs.) J. W. TAYLOR, Clerk.

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

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

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

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

SALEM OLD SCHOOL BAPTIST
CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor
W. H. CAVE, Ass't Pastor.
(Mrs.) H. B. CURLIE, Church Clerk

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

R. LESTER DODSON, Pastor.

The 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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.
T. D. WALKER, Supply and Clerk.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 106. MIDDLETOWN, N. Y., SEPTEMBER, 1938. NO. 9.

POETRY.

“HE CARETH FOR YOU.”

(1 PETER V. 7.)

When hard pressed with doubts and fears,
When clouds loom dark and silent tears
Flow gently o'er our cheek,
To whom then can we weary go?
To whom unfold our tale of woe?
Where comfort can we seek?

We have a rich, almighty Friend,
On whom our hopes of heaven depend,
And he has bid us come.
He walked this vale of woe and tears;
He sees our frame and knows our fears,
How foolish then to roam.

Our steps are feeble, strength is small,
But he has strength enough for all,
Then cast on him your care:
He cared for us when we were foes,
And will he now ignore our woes
When we seek him in prayer?

Has he then bid us to him pray,
And will he turn his ear away,
And mercy no more show?
Can we not on his word rely
When faith and hope seem apt to die?
To whom else can we go?

Did not the Lord his Father leave,
And come to earth to toil and grieve,
His people here to save?
Was it for sin that he had done
He trod the wine-press all alone
And laid in the grave?

Those whom the Father gave to him,
He died to redeem them all from sin,
Sinners they, each one;
No merit and no good they own,
Righteousness is Christ's alone,
All honor to the Son.

Love so amazing, so rich and free,
Prompted the mercy he gave to me,
Then let me seek him in prayer.
Help me, O Lord, on thy promise to rest;
They are at peace and securely blest
Who cast on thee their care.

The earth may all shake and mountains remove,
But what can sever his church from his love,
Safely borne on his breast?
Let us then carry our cares to his side,
He careth for us what'er may betide,
And there let us rest.

FLOSSIE I. FAULKNER.

ALABAMA, N. Y., April 22, 1934.

“PUT ON THE WHOLE ARMOR OF GOD.”

(EPHESIANS VI. 11.)

Weary, wounded, sick and sore,
I beg thee, Lord, for grace;
I nothing am, but thou art strong,
Through Christ I plead my case.

I've met with many a snare and fall,
Been mocked and laughed to scorn;
But thou hast oil and wine for those
Who for thee seek and mourn.

When thou art near, I'm well and strong,
I cannot sink nor faint;
If thou art gone, I mourn and sigh;
Give ear to my complaint.

I need the virtue of thy robe,
The wisdom of thy grace,
And strength to walk the narrow way,
Though poor, despised and base.

Give me the girdle of thy truth,
The helmet of salvation,
And dress my feet in gospel peace,
Of food, a dally ration.

Grant me an overcoming faith,
A buckler and a shield;
When I am armed with these, thy gifts,
I'll stand, and never yield.

My wants are many, I'll admit,
But I am poor and lame;
If I may have thy armor on
I'll serve in Christ's dear name.

The Lord will then exalted be,
I'll gird his armor on,
Boast of his strength, and not my own,
Until the battle's won.

There's nothing too hard for the Lord,
God, grant us faith to see
The Lord still reigns: be still and know
His power and majesty.

FLOSSIE I. FAULKNER.

ALABEN, N. Y., March 4, 1937.

CORRESPONDENCE.

TERRA WELLS, Texas, March 4, 1938.

DEAR BRETHREN:—To-day I feel I wish I could speak in the ears of the brotherhood concerning that wonderful thought of our brother David after he had gone through many trials of this earthly life, when he made use of a beautiful statement in regards to the great future. He said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. It would seem that all the little ones in this world who have been led to preach the wonderful doctrine of God our Savior were led into the glorious light of the same thoughts which we may notice along the road as we travel, all so wonderfully connected that it would seem ridiculous for any one who claims a hope not to embrace the same principles of doctrine that David and so many others did. John let us know that he and David were a unit in doctrine, as noticed in his statement, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." Thus he draws the line of distinction between the children of God and the world, and says in harmony with David, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."—1 John iii. 2. Oh! is not that glorious? To find that when time shall be no more with us here on earth, in God's divine providence he has caused so many of his dear saints who have been leaders in Israel to behold that wonderful chain of evidence he has placed on record for the comfort of his dear children here on the time side of eternity? And then Paul tells us, "But as 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. But God hath revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God."—1 Cor. ii. 9, 10. Then in looking further we find, "For God, who commanded the light to shine out of darkness, hath shined in [not into] our hearts, to give us the light of the knowledge of God [or knowledge of the glory of God] in the face of

Jesus Christ."—2 Cor. iv. 6. Then he refers us to a statement of Paul, which places a certainty on the whole matter: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [his Son] might be the firstborn among many brethren."—Rom. viii. 29. Just to behold a few of the foregoing quotations from the dear loved ones seems to implant in our minds the thoughts of the graciousness of God's everlasting love for his chosen on earth. Then further on we notice some more which would seem deeper grounded in the blessed thoughts of those of olden days, which is just as it has everlastingly been, and will be truth as long as time lasts, then the reality of the Lord's promise to his dear ones in this time state existence. I have in a few instances found one who does not seem to be exactly yoked together as to just what will in the end be manifested in regards to the resurrection of this mortal body. But we might go back and listen to old brother Job. First Job asked this question, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. [Not exchange.] Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job xiv. 14, 15. In the foregoing it is clearly stated that in the resurrection of this frail body this mortal shall be immortalized and brought forth in the image of the dear Son. For as Job further says, "And though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall

behold, and not another; though my reins [natural power] be consumed within me."—Job xix. 26, 27. I cannot see naturally why any one should denounce the doctrine of the resurrection of the dead, for, as we might go further, it is stated by Job, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job xiv. 15. All of which is further stated by Paul, more than fifteen thousand years after the days of Job, when he speaks of the glory of the sun, moon and stars, then closes by saying, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."—1 Cor. xv. 41-44. And then he says that the spiritual is not first, but last. So we see that Job and Paul were together in doctrine, showing to us poor mortals that the same Teacher taught both, and teaches all the way down the line. So we, when mentioning the doctrine of the dead, cannot go wrong in stating and declaring the resurrection of these vile bodies into the glorious image of that glorious body of our Lord Jesus Christ. This poor frail body is brought forth from the sleeping dust by the almighty power of God in that day in which Jesus shall descend with the trumpet, which shall awaken the dead and cause them of his glorious choosing (chosen from the fallen mass of Adam's posterity), to hear the voice and come

forth into the immortalized state in which is the place fitted for the souls of the departed of earth to inhabit in eternal glory, and unite with that throng around the glorious throne to ever sing the song of deliverance, where trials, troubles and separations will not be known.

Now, dear ones, I have written along the best I could over the undeniable ground of that better and glorious thought of the near future which all the dear ones of God look for. I have been several days trying to write this little article and hope the dear editors will see fit to publish it. I have been quite poorly for some time, and sometimes it is over a week at a time that I cannot get strength enough to sit here and write. I would love to have a letter from any who feel to write such a poor mortal as I am.

As ever, your brother in bonds,

J. B. BOWDEN.

HAW RIVER, N. C., March 28, 1938.

DEAR EDITORS:—I am sending you a letter of experience written by brother N. W. Doss, which you may publish in the SIGNS if you see fit. He is a good brother, one whom the Lord has rooted and grounded in the doctrine of salvation by grace. We Old School Baptists down here have been made to believe that God works and none can hinder. All things are working to the end which he declared. Thanks be to his holy name, he loves poor sinners, and men and devils cannot hinder.

I enjoy the SIGNS. It is good news

from a far country. May God bless and keep you in Wisdom's way.

Your little brother, I hope, in Christ,
A. B. BARHAM.

BURLINGTON, North Carolina

DEAR BROTHERS AND SISTERS:—It has been on my mind for some time to write some of the things I hope the good Lord has shown me.

I was born in the year 1871, was married in the year 1893, and enjoying this world's pleasures. I knew nothing else. But if I mistake not, in 1896, at my home, suddenly some great power struck me, and said, You have to die. That was the first time I ever felt myself a sinner. I did not know what it meant. I thought I was going to die and land in torment. I felt to be the greatest sinner in the world. I would try to pray to God to have mercy on me, a poor sinner. Sometimes the burden would leave me for a time; then it would come back heavier than ever. I did not tell any one. I did not want any one to know it. Some said I was going crazy. I would go to preaching, and the preacher would tell my feelings better than I could tell them myself. I knew I had never told any one. I wanted a home with the church, but felt unworthy. I felt to be such a great sinner I did not think they would receive me. I was afraid I would deceive them. It seemed that I could not live on. One night I gave up all hope. I thought I was gone. I could not move hand nor foot. I do not know how long I was in that condition, and have never been able to tell it. I have watched the

sun go down, not expecting to see it rise again. At times my sins would roll up before me and I would beg the Lord to have mercy on me. I begged God to give me evidence of my hope. I went on that way time after time. I would promise the Lord that if he would spare my life I would do better, but I seemed to get worse. I felt I had lied to the great God, the one who rules all things. I would promise myself that I would never call upon his holy name again, but the first thing I knew I was calling on him for mercy again. My very breathing was, Lord, have mercy on me, a sinner. I went on that way until the appointed time of the Lord. I went to old Weatherford. I lived near the church. The door of the church was open. I lost sight of myself, and when I came to myself I was standing at the stand telling the good people what I hoped the good Lord had done for me. To my surprise they received me, and the next day when we met at the water my wife asked a home with them, was received, and we were both baptized. When I came up out of the water I was in a new world. I felt that all my sins were gone and I would never see any more trouble. It looked as if everything was praising the good Lord. But it was not many days before doubts and fears came upon me. I felt I was deceived and had deceived the church. I still have doubts and fears. I feel that there is no one like me. Most of the time I am in darkness. Then the Lord will move the dark clouds from over me and I feel that the winter is gone. Then I can see the great Redeemer,

who takes us out of the darkness. Then I am made to praise his holy name. Then I can see that he has blessed me all my days in many ways, seen and unseen. If I know myself, I trust in a God who has all power in heaven and in earth, and works all things after the counsel of his own will. I cannot think a good thought unless he gives it to me. What he thought, saw and purposed has and will come to pass. There is no power but of God. He speaks, and it is done; commands, and it stands fast. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 1-4. When a man is born of the Spirit he walks after the Spirit. He is killed to the world and worldly things. I cannot do as I would like to do. It seems that sin is mixed with all I do. I feel sometimes, if not deceived, that it is by the grace of God I am what I am. I have had many ups and downs in this world. The good Lord saw fit to take two good and kind wives from me and leave me alone. That was more than I thought I could bear, but I feel they are at rest with Jesus, resting from their troubles, pains, fear, and death felt no more. I

hope I can meet them when my number of days are out. Then I must go. This world cannot hold me any longer. They both were members of the Old Baptist Church, and stood in the faith. I hope you will bear with my weakness. If you think what I have written is worthy of space in your SIGNS you may publish it; if not, cast it in the wastebasket and it will be all right with me. I feel the need of the prayers of all the saints of God.

Written by a sinner, saved by grace if saved at all,

N. W. DOSS.

NEWTON, Alabama.

DEAR EDITORS:—I appreciate very highly your offer to send me the SIGNS free of charge, but I feel that every one of us who possibly can should help to pay for the paper, therefore I am sending you my renewal for next year. Sometimes I fear some are receiving the paper free who should help pay for it. This paper has performed a noble service in behalf of the Sun of Righteousness, and it behooves us to aid it in every possible way. I surely enjoyed the December number, and was especially glad to read Elder Spangler's article on the condition of the Baptists in Virginia and North Carolina. I think I can join him in saying the Primitive Baptists who stand for the predestination of all things are at peace, so far as I know, in Alabama. It was a grand privilege of mine to attend four of our associations last fall, and I found peace and unity in all. The oldest association in south Alabama, so far as I know, is

the Conecuh River, which was constituted on the same principles set forth by the earliest associations of America. Elder B. J. Wilson, of Glenwood, has been Moderator of this association for forty years, while Elder J. W. McLeod, of Rainer, is the Clerk of the association. The Claybank has also been in existence about a century, and Elder J. A. J. Mitchell, of Kinston, Ala., is its Moderator. Among the younger associations of this section are the Ebenezer, with Elder E. D. Gafford as Moderator; the Patsaliga, with Elder James J. Richards, of Dozier, as Moderator; Chipola River, with Elder W. A. Brooks as Moderator, of Altha, Florida; and The Western Primitive Baptist, with the writer as Moderator. All of these associations stand upon the principles of salvation by grace and the predestination of all things, and are earnestly contending for the faith as it is revealed unto them by that Master Teacher who instructs in righteousness and leads us in paths we have not known. While in nature's night, Malachi told us that He should arise with healing in his wings, and John verily proves by divine inspiration that He has arisen with that glorious balm of Gilead, and has gone to the celestial city, where he has prepared a home for every one whom he died for, and we surely believe that he has accomplished everything that he ever planned. He is the master planner, perfect designer and successful executor of all things. He never has, he never shall, make a mistake. Whatsoever he desireth he doeth. Then well might he say, My

people shall be a willing people in the day of my power. Salvation is alone of the Lord. Surely we long to see that number whom John saw who came up out of great tribulation, having washed their robes in the blood of the Lamb. What a glorious thought, that we may live again with Abraham, Isaac, Jacob, all the patriarchs, apostles, saints and ministers of all ages in that perfect land where all is unending joy. Until then I long to see peace and unity in Zion, and I would be glad indeed if our ministers could visit throughout our land and be received everywhere where there was order and discipline in our faith. I surely do not believe in mixing and mingling with those in disorder however.

At our last conference it was decided to hold our Centennial Anniversary at my home church, Mt. Gilead, on May 29th, 1938. That is the fifth Sunday in May. According to our best records, this church will be one hundred years of age some time this year, so we plan to hold appropriate services to commemorate that event.

The writer recently received a copy of Hassell's History from Mr. G. M. Money, of Shelbyville, Kentucky, that had been used by him and the late Elder P. W. Sawin, whose writings in the SIGNS I dealy loved to read. I had never seen a copy of this History, so I have had a feast indeed in reading it. I would be glad to receive the Minutes of any associations of our faith.

Yours in hope,

J. J. COLLINS.

GORDO, Alabama.

DEAR BRETHREN:—In a former article I wrote of a worldly institution known as Sacred Harp singing, and its influence over some of our people. Now I wish to write of its effect in our churches which are afflicted with it. Not all of the churches in this country are involved. But as was the case with ancient Israel, when any of the children of Israel joined with the nations about them in idol worship, their next step was to set up altars in the land (given them by promise) to the idols and proceed in their worship. So it is the same to-day, when those among us join in with the institution above mentioned their next step is an effort to attach this institution to our service, and were it not that Christ sits as a refiner of silver, for "he is like a refiner's fire," (Mal. iii. 2), the identity of the church would soon cease to exist, but he keeps her, for "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." And "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. iii. 13, 15. The advocates of the singing use arguments like this: "Our forefathers as far back as I can remember made use of this institution in connection with the church service, and shall we now stop it and remove the landmarks our fathers have set?" Christ and the apostles are the forefathers that set the landmarks for the church throughout all ages, and not our immediate fore-

fathers, who were as subject to error as we are. Our Articles of Faith say, "We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice." Since in them there is no mention made of man-made helps and props, it becomes us to refrain from them and look to our Head and Husband in all our efforts in his worship. The following are remarks made by ministers of our order in regard to this idol: "Good singing (meaning Harp) is the very life of the church." I thought Christ was the very life. And, "Were it not for Sacred Harp singing Old Baptist singing would go dead." And, finally, to show where we are drifting, "Our increase in membership comes from those who attend our meetings, to drop the singing would mean that many of those who now come would cease to attend." If that be the case, we now have two ways of gathering people to our meetings. 1. The way Christ says they shall be gathered: "For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20. 2. Those who are gathered for the singing's sake. Should we not be satisfied with those who Christ gathers by his Spirit, though it be but two or three? Or are we desirous of being like the orders round about us with filled houses? To secure this there must be a sop provided to secure their attendance. This auxillary (singing) pro-

vides this sop. I acknowledge that the singing is very attractive to the human ear, with all parts harmoniously rendered. It is to our ears what a bouquet of many colored roses is to our eyes, but to the hungry two or three which Christ has gathered no edible fruits are found, but instead they are greeted by thorns. It seems to me that the sentiment of the poetry should first be considered. Is it true and scriptural? If not (and many used are not) it should not be used, for, if rightly viewed, to sing a lie is as bad as to preach one. Next, by the custom of singing only one verse of a poem we lose its real use to us of conveying truth and the message which was given to the poet by revelation.

W. L. CROWLEY.

SWEET SPRINGS, MISSOURI.

DEAR EDITORS:—I am sending you some of my meditations regarding St. John x. 9, for your consideration, and use, if suitable; otherwise cast them aside. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Our Savior's parable here presents the spiritual relation, which the people at that time did not comprehend. Jesus is the door of the sheep. After telling them he is the good Shepherd, and knows every sheep of his Father's kingdom, and is the one and only Savior, the good Shepherd of the sheep so beautifully described by David, who, with all his sins, was a man after God's

own heart, and the sweet singer of Israel. Jesus here declares, "I am the door." A door opens and also closes a passageway. By me every heir of heaven enters this fold. A refuge from the storms and tempests of life. I am the door; there is no other. "There is no other name given under heaven among men, whereby we must be saved." Now this entering in and going out reveals to us the blessed relation of the saints to this good Shepherd during their wilderness journey in the flesh. This door opens both ways, in and out. A door, a way, where Isaac's servant was, being in the way when he started his journey to find a wife for his master. Dear ones, we go in and out and have our souls restored beside the still waters. Our Redeemer bought the field with his own precious blood. Here is great joy, when we are enabled to praise his holy name, and to worship him in Spirit and in the truth, and are led in green pastures, and guided into truth, and given peace, which shall remain with us until we pass over Jordan. When in, the sheep (pilgrim) is protected from Satan's darts. When afflictions come, and our near and loved ones depart, leaving us keenly feeling our loss, we are drawn closer to the sheltering Door, and He abides with us until the storms are past. This Door never shuts out any that enter the fold by Him.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more."

Yours in bonds of love,

J. L. KILLION.

DELAWARE, Ohio.

DEAR BROTHER DODSON:—While I could enjoy reading a letter from you any day, please do not feel compelled to reply when I write to you, because I know you cannot correspond with all of your appreciative readers. But I do wish to express my appreciation of your editorial upon the subject of God's predestination. Unless deceived, the Lord taught me, at least to some extent, the doctrine of salvation by grace, also the sovereignty of God over all worlds and created beings, before I had opportunity to learn it from preaching by men. I am glad that my grandmother left us a volume of Elder Gilbert Beebe's editorials, for in this volume I found the first amen to what I hope the Lord revealed unto me, and your editorial in the September, 1937, SIGNS seems to refresh my faith in the all-wise, almighty, righteous, eternal will and reign of our King of kings. When I was permitted to attend a session of the Owl Creek Harmony Association, in the year 1884, I heard salvation by grace preached for the first time. Two weeks later I was baptized into the same church. To my surprise, I found that some of the members did not seem to understand that God does rule and reign among the army of heaven and also amid the inhabitants of earth. The pastor, who baptized me, believed in the sovereignty of God, but preached mostly christian experience. He talked about doctrine when he came to visit us, and always agreed with our opinions. He and mother did most of the talking, I being only seventeen

years old, mostly kept silent. He would ask mother, How do you understand such and such Scripture? Often her reply would be, Joie thinks thus and so. I do not know why God revealed his all-wise, almighty, righteous reign to a little girl like me, except that it seemed good in his sight. My first lesson was in seeing him in nature (perhaps), though when I was so small that I was sleeping with my brother, I was made to feel the need of prayer. When I asked mother how to pray (perhaps because I was so young) she recited, "Now I lay me down to sleep," etc. But that prayer did not answer my need. I wanted to be forgiven and be helped to live as God would have me to live. I cannot take space to recount all that befell me. The burden grew, until I feared that I had forfeited every claim to God's mercy, so could only beg, O Lord, though you must banish me from your presence, cannot you keep me from sinning against thee during the rest of my life on earth? O do help me to serve thee until death, even though, because of thy righteous judgments, and to preserve thy honor, I must be banished from thy presence. The sweetest lesson was when a voice from heaven told me, Let all your anxious thoughts cease. Your many sins are all forgiven. Way back before you were born I saw you, knew you, loved you, fulfilled the law for you, bore its penalty for you. Then, finally, There is no more condemnation. Yes, I really heard it all. Oh why, I thought, does he reveal this to me, when no other in the world knows of it? Never had I

heard it so proclaimed. I shall not try to describe my feelings. I believe that you know them. Now, when he himself told me that he did save me back in eternity, at least assured it, so there could be no failure, since God fulfills all of his pleasure, how can I believe in conditionalism?

Company came, so I was hindered from finishing. One would think that after hearing a voice from heaven proclaiming my salvation that there could be no more doubts, but sometimes I do fear that I was mistaken. Yet how could I have been, when I was not expecting that sort of revelation at all? Did not know that others had had somewhat similar revelations. I think I was fourteen or fifteen years of age when the God of heaven, and Lord and Ruler of earth, condescended to visit me, for the purpose of revealing unto me his glorious purpose, which he purposed in himself before the foundation of the world, to quicken me, grant me repentance, and faith in the Savior of all the family of the redeemed. Oh! it seems so much to claim, but is it not according to our experience, also according to the Scriptures?

I have read and reread a number of times your article in the September number of the SIGNS. You owe no apology to me. Of course when we write letters for the consideration of some, sometimes it has seemed expedient to express ourselves in a way that is understandable to them. I have been a nurse and know there are some foods which sick people cannot digest, though very strengthening to well persons. I

say it humbly, I hope, but I do crave the strong meat of the doctrine of the sovereignty of God. If he were not sovereign, and evil men and devils could work in spite of his ruling, might they not overthrow his plan of salvation entirely?

I realize that I do not understand God's predestination as regards evil as well as I would wish to do, but I am much more fearful of denying his power than I am of making him "the author of sin." Does not the Scripture say, It pleased Jehovah to bruise him; he hath put him to grief? I think differences are partly because some persons do not fully understand all of the ramifications, we might say, in the meaning of words. It is hard to think how the Father can be said to be the one who caused Jesus to be put to death and yet the men who crucified him to be charged with the guilt. But it is as in the case of Joseph: God meant it for good, but the murderers did not. "Ye meant it for evil," therefore guilty. The surgeon cuts into us for good, but that does not prove that others' cutting is good also. All men fell in Adam, are conceived in sin and shapen in iniquity, (and was this not a part of the plan, since we read, Thou turnest men to destruction, and sayest, Return, ye children of men?) So they are already sinners when it is said of them, The wicked are thy hand. Or what means the same. My memory is not as good as it used to be.

I attended our Association one week ago, where we heard some excellent preaching. My pastor preached upon

the sovereignty of God strong enough to cause another preacher (or I suppose that was why) to say a sentence or two rather on the other side. Another sermon or two were good strong doctrine, very sweet to me.

Dear brother Dodson, I hesitate to send the foregoing, so poorly written, and I feel too insignificant in self to write upon so deep a subject, which I realize I do not fully understand. But of one thing I do feel sure: that the truth is contained in the passage, The wrath of man shall praise him, and the remainder (all that doth not work to his praise) he will restrain. To me it appears that an almighty Being who can suppress and hinder any evil or sin from taking place, would be about as guilty in not hindering it as he would be to be the cause of it, and the only thing that reconciles me to the thought is that God means it for good to his chosen people, and the spirit of evil is no worse after adding sin to sin than it was at first. If we never knew anything about sin, how could we appreciate being made righteous? If never sick, could we appreciate being made whole? If never hungry, could we appreciate being fed? The Bible declares that God hath set the day of adversity as well as the day of prosperity. I make peace, I create evil; I the Lord do all these things. Some would say that evil and sin are two different things. It is true, perhaps, that all evil is not sin, but who can deny that all sin is evil? Why did not God say, I create all evil excepting sin, if that is what he meant? Instead, he says, I the Lord do all these

things. Also, The wicked are his hand. The Bible plainly declares our Lord to be the supreme ruler of all the universe. If we fly to the uttermost parts of the universe he is there, or if we make our bed in hell he is there. Heaven can be no happier, nor hell any worse than his wisdom sees fit. The powers that be are ordained of God. Since God foreknew all things from the least unto the greatest, therefore foreknew the ignorance of man, he was wise enough to use speech which would be understood by all, powerful enough to give perfect understanding to all; but he gave to some one talent, to some five, and to some ten. Was this unjust? May we say, What doest thou? I think so much jangling about what God does is one of our greatest crimes. Hath he not power, righteousness and wisdom to do what seems good in his sight? Yea, surely, in heaven, earth and hell. He is our wisdom, righteousness, sanctification (though some think that we sanctify ourselves) and redemption. Therefore, let him that lacketh wisdom ask of God that giveth liberally. Ask, and ye shall be given. Seek, and ye shall find. Knock, and it shall be opened unto you. Dear Lord, show us our ignorance, weakness and sin. Help us to find in thee our all and all. May the Lord forgive all that is amiss, not only in me, but in all the household of God, from the least unto the greatest, for I love all of them, the weak and the strong. Oh that brethren would not bite and devour one another. We are all one in Christ.

Will you forgive me for writing, or rather sending, such a poorly written letter? My pen is poor, and my hand nervous from such extremely warm weather.

JOIE E. WOODS PETERS.

HUNTINGTON, W. Va., May 24, 1938.

DEAR KINDRED IN CHRIST:—I am sending herewith two dollars, for which you will please send the SIGNS OF THE TIMES to Mr. R. L. Thomas, Charleston, W. Va. General Delivery. I love to see the SIGNS in the hands of all lovers of the truth. The SIGNS has been blessed to stand through the storms of years, and the same glorious doctrine of God our Savior is still advocated by both editors and correspondents as was advocated by our fathers through its columns. May you long be spared to send forth this medium among the scattered flock of his pasture, if it be his holy will. I wish I could write and express the joy I hope I have received in reading the many excellent articles in the columns of your paper. My heart has been made sad at the passing of so many able defenders of the truth, who have recently passed. But what God doeth is ever right. May he reconcile us all to his providential dealings with us.

Yours in love and fellowship, though ever so unworthy,

H. J. BIRD.

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

Mrs. Ella E. Nelson, Texas, \$1; Joseph A. Johnson, Tenn., \$1; H. A. Giles, Va., \$1.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1938.

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"AND I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

In the December SIGNS of last year, brother S. L. Roberson requested our views on the above. In attempting to comply with his wishes, we feel to take this occasion to express some of our thoughts upon the book of Revelation as a whole, but at the same time we will endeavor to give special attention to the two verses in question. As we view

it, there is a great deal in Revelation which applies particularly to the winding up of the old Mosaic, or legal dispensation, and the setting up and establishing of the Gentile portion of the gospel church. (We speak here of the Gentile portion of the gospel church for the reason that we plan later on to refer especially to the Jews.) To be more specific, let us say that the first ten chapters deal largely with these two things. The remaining chapters appear to deal with the bringing or grafting in of the Jews into the gospel church, the combined gospel church (Gentiles and Jews), her struggle with anti-christ, the final destruction of the Great Mystery Babylon, and the ultimate glorification of the church of God, the holy Jerusalem, after the consummation of all things.

The book is introduced with the statement: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Then, with but one intervening verse, we find this important declaration: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." While these references show that at least a part of what was to follow concerned *things which must shortly come to pass*, which was further emphasized by the statement, "For the time is at hand," nevertheless John was shown "things which must be hereafter."—Rev. iv. 1. Blessed, indeed,

are we when we can read and hear, with understanding, and keep those things which are written in the Book of books, the Bible. After a wonderful description of him who was to be head over all things to the church, John was instructed what to write to the angels of the seven churches in Asia, and in each case the message was followed by this significant statement: "*He that hath an ear, let him hear what the Spirit saith unto the churches.*" Jesus had previously declared, "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. A man must of necessity be alive to see, hear, feel, taste or handle the Word of Life understandingly, and the way he becomes alive to spiritual things is by a new or spiritual birth. The number "seven" denotes fullness, or perfection, and signifies here the complete church, or the church in all of its travel, its various conditions and experiences. The true church to-day can profit much by examining the record regarding the shortcomings, as well as those things which were commendable, of the different churches described by John.

John was then given to see that a throne was set in heaven, and one sat on the throne, with those who were about him, which was in fulfillment of the prophecy of Isaiah when he said, "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isaiah xxxii. 1. Following this, John says he saw "in the right hand of him that sat on the throne a book written within and on the back-side, sealed with seven seals." These

seven seals indicated that the book was perfectly sealed; so much so that "no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." Mankind, with all of his knowledge of Latin, Greek, Hebrew, English and all other languages combined, is utterly unable to pry open this wonderful book, or to look thereon in the sense of searching out or uncovering the hidden meaning thereof. For proof on this point, we again quote our Lord and Savior when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. xi. 25. As we saw in the beginning, it is "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants." If it was not this way, what hope could there be for the infant, the ignorant, the idiot, the insane and thousands and thousands of other unfortunates? Speaking of the highway that would be cast up in the wilderness, the prophet Isaiah comforts us with the assurance that "the wayfaring men, though fools, shall not err therein."—Isaiah xxxv. 8. We have been made to rejoice greatly, personally, when we had reason to believe that God by the workings of his Holy Spirit was pleased to open the book and to loose the seals thereof, in letting us in on the secret and making us to know that there is absolutely no other way than that of revelation by which "these things" can be comprehended. Jesus said to his disciples, "Flesh and blood hath not revealed it unto thee, but my

Father which is in heaven." He followed this up by saying, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

The opening of the first six seals appears to have disclosed something of the warfare and sufferings of the church and the destruction of the Jerusalem that then was. In the meantime, four angels stood on the four corners of the earth, holding the four winds of the earth, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." Thus showing God's power and his sovereignty over all principalities and powers, and his ability to do his will in sealing not only the one hundred forty and four thousand, or twelve thousand of each of the twelve tribes of Israel, the Jews, but also "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," all of whom stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, crying with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb." When the seventh seal was opened we are told "there was silence in heaven about the space of half an hour." This shows the solemnity and reverence of Zion when she truly worships her King. How often are we made to feel with the poet when he wrote,

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

Life, death, and hell, and worlds unknown
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.

Chained to his throne a volume lies,
With all the fates of men,
With every angel's form and side,
Drawn by the eternal pen.

His providence unfolds the book,
And makes his counsels shine;
Each opening leaf, and every stroke,
Fulfills some deep design."

John then saw seven angels standing before God, to whom were given seven trumpets. These signified the gospel ministry, which were blown in the setting up and establishing of the church in her ordinances and doctrine and which continue to ring out all down through future ages, so long as the world shall stand. When the apostles preached the word of God it was as the axe laid at the root of the tree, cutting down that which had stood formerly. The temple that then was had to be overthrown so completely that not one stone should remain upon another. Consequently, the next to appear was a "mighty angel," come down from heaven, who set his right foot upon the sea, and his left foot on the earth, "and sware by him that liveth for ever and ever, who created the heavens, the earth, and the things which are therein, that there should be time no longer."—Rev. x. 6. That Jewish, or legal dispensation, was to be forever at an end, and the like shall never be known again. When the gospel is preached to-day, the precious is separated from the vile, and everything that savors of the flesh or of creature works is cut off and cast into the fire.

According to the eleventh chapter,

the Gentiles are to be given the temple which is without, "and the holy city shall they tread under foot forty and two months," but they shall not be utterly cast off, for are not the Gentiles and the Jews the two witnesses to whom will be given power to prophecy "a thousand two hundred and threescore days, clothed in sackcloth"? "These are the two olive trees, and the two candlesticks standing before the God of the earth."—Rev. xi. 4. In the eleventh chapter of Romans we are told how some of the natural branches, the Jews, were cut off and the Gentiles grafted in contrary to nature into a good olive tree, but they were warned not to be highminded, but to fear, "for if God spared not the natural branches [the Jews], take heed lest he spare not thee [the Gentiles]." We have never felt that the Scriptures warranted the conclusion that the Jews will eventually return literally to Palestine, nor that the Lord Jesus Christ will ever return to this earth in a bodily form and gather the Jews together to reign over them as their literal king. We do feel, however, that the Scriptures, Old and New, clearly indicate that the Jews will be brought into a manifested knowledge of the truth as it is in Jesus and that some day they will gladly own him as their true Messiah. The Lord will undoubtedly graft them in again and establish them in the gospel. Then shall they know Jesus Christ and him crucified as the way, the truth and the life. This seems to be set forth in the twelfth chapter of Revelation, where it is said, "There appeared a great wonder in

heaven [the gospel church]; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." That this refers to the twelve tribes of Israel is further borne out, we think, by the reference in the tenth verse: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Who knows but what this epoch is rapidly approaching? This woman may even now be travailing in birth, and pained to be delivered." Perhaps, never before in the history of the world have the Jews been more widely persecuted by the various nations of the earth than they are to-day. There may be a cause. The true church has ever brought forth her children in sorrow, and there will always be at hand a great red dragon ready and waiting to devour her offspring. What a mercy that she has been given two wings as of a great eagle, faith and hope, that she might fly into the wilderness, into her place, where she is nourished for a time, from the face of the serpent.

Next, John saw a beast rise up out of the sea (people) with the name of blasphemy upon his heads, for there were many, representative of false doctrines, but while the true church will always be opposed by the powers of antichrist, nevertheless God will not suffer his faithfulness to fail, and therefore will never leave nor forsake his

people. In this world God's children must suffer persecution, and they will always have their trials and tribulations. These are undoubtedly necessary and will work for their good. Israel of old had to go down into Egypt, to be in bondage and serve the Egyptians, but God's power was so wonderfully in evidence in preserving and delivering them from under the hand of Pharaoh that to this day his name is being proclaimed throughout the whole world. According to John, God will never cease sending his angels to pour out the vials of his wrath upon the powers of wickedness.

In our text John says he "saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." John had previously testified of the wonders of our triune, or three-in-one God, and here he is speaking of the trinity of iniquity. Paul said, Without controversy, great is the mystery of godliness, and with truth it may also be said, Without controversy, great is the mystery of iniquity. The dragon, the beast and the false prophet all possessed unclean spirits. Not only were they unclean, but they had the likeness of frogs. Such creatures are very abhorrent and repulsive because of their filthy nature, living in dirt and subsisting upon all manner of insects and creeping things,

and the most that can be said about their croaking noise is that it is meaningless—if anything, annoying and disturbing to the peace of Zion. Well do they typify the enemies of God, who feed upon a great variety of doctrines, with little if anything of a certain sound or comforting nature in all they say, though they speak with great swelling words. These spirits are also said to be "of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." In the days of Israel of old the Egyptian magicians were able to perform miracles, but they had their limitations and could not equal the works of God. They turned their rods into serpents, but they could not make them bud as Aaron's did. We would have to be totally oblivious to what is going on in the world to-day not to see the workings of these "spirits of devils," including their miraculous powers. Certainly there are three great giants, or super-men, in the persons of Stalin of Russia, Mussolini of Italy and Hitler of Germany, going forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty, when he will arise and magnify his power in smiting them as a cumber of the ground. For the time being, however, it would certainly seem that the devil has been let loose and given a free hand; particularly is this true concerning the Jews, but the time will come when he will be bound for a thousand years, or for a season, and the Jews will

then be gathered into the fold, with believers enrolled, with believers to live and to die. During the thousand years respite they will worship God under their own vine and fig tree, and none will molest or make them afraid. Following this Satan will be loosed again for a little season, and then will be fought the battle of Gog and Magog, but the Lamb of God will be seen to prevail, for he will come to their defense and will cast out Satan, the devil, into the lake of fire; and all whose names shall not be found to be written in the Lamb's book of life will likewise be cast into the lake of fire, which is the second death. Thus shall the battle of the great day of God Almighty end in complete victory over his enemies and in glorious and everlasting triumph for his people. Then shall appear a new heaven, the whole elect family of God, the holy city, the new Jerusalem, prepared as a bride adorned for her husband. And God will wipe away 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. This great city of our blessed God is wonderfully described by John. Among other things, he says there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever.

We hope that we have neither added to nor taken from that which is written, but that in some small way, by the grace of God, we have been given to

testify to these things in a manner that has been God-honoring and man-edifying.

R. L. D.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, in session with the Baltimore Church, Baltimore, Maryland, Saturday and Sunday, May 28th and 29th, 1938, to the churches, associations and meetings with which we correspond, greetings in the Lord.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

The above Scripture will be found in Hebrews fourth chapter, first verse, and is there for an express purpose, for we are told that all Scripture is given by inspiration of God, and is profitable for doctrine, and for reproof, and correction, so that the man of God may be thoroughly furnished unto all good works. We Old School Baptists believe in good works as the result of God working in us, for he tells us in Philipians ii. 12, 13, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." How can the children of God seem to come short of entering into that rest that he has promised us? It seems to me there are many ways, if we take heed to the admonitions that are the

major part of the Bible. We profess to love the religion of the Lord, and to love our brethren, but find that worldly matters keep many away from the meetings. Also we are told to shun the appearance of evil, and to present our bodies a living sacrifice, holy, acceptable unto the Lord. We read in James ii. 26, "For as the body without the spirit is dead, so faith without works is dead also." So we see that by faith we are led to follow after good works and to live in this life so as to hold the love and respect of our brethren. We also know and realize that we are carnal beings and prone to sin and come short of the glory of God, and can say with Paul, When I would do good evil is present with me. And he found two laws in his members, the one warring against the other, the law of God in the inner man, in which he had great delight, and the other the law of sin, which caused him to do the things he would rather not do. So we find in all of us the same warfare going on, which causes us to fight daily to follow in the Lord's footsteps. I remember Elder Rowe saying just before he passed away that he felt he had fought a good fight, and that is what we as professed followers of the Lord are commanded to do, being ready at all times to attend the meetings, and to help one another, not only in worldly matters, but spiritually as well, by meeting with them and sharing their joys and sorrows, and giving comfort one to another. We know that we are not saved by works, but when we have some who show so little interest in the meetings does it not

seem to you as though they come short of that rest that is promised us? And have we not all experienced that unrest that comes from neglecting our duty and walking unworthily? Be not deceived, God is not mocked, whatsoever a man sowest, that shall he reap. But thanks be to God, we have a Savior who loves us and suffered and died for us, and is now set down at the right hand of God, where he ever maketh intercession for us, and we have not an high priest which cannot be touched with the feeling of our infirmities, but was tempted in all points as we are, yet being verily God he was able to withstand all temptation, and therefore was without sin. We are given a portion of this same power to withstand temptation, for God said he would make a way of escape for us, and if we withstand the devil he will flee from us. So let us strive to have this rest that the Lord has promised us, and to let our light so shine that others seeing our good works may glorify our Father which is in heaven, and we will be able at all times to come boldly to the throne of grace and obtain mercy, and find grace to help in time of need.

D. L. TOPPING, Moderator.

QUINCY A. GLADDING, 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 36 means it expired December, 1936; June 37 that it expired June, 1937; Dec 38 that it will expire December, 1938, etc.

CORRESPONDING LETTERS.

The Western Primitive Baptist Association, in session with the Ramah Church, Cottonwood, Alabama, October 16th, 17th and 18th, 1937, to her sister associations with whom she corresponds, sends greetings, love, salutations.

DEAR BRETHREN:—Through the kind providence of our all-wise God we have been blessed to meet and hold another session of our body in peace and love, for which we feel thankful to Almighty God. Our correspondence has been reasonably full. Your ministers have come proclaiming salvation by grace, and grace alone, for both time and eternity, which is comforting to our poor souls.

Our next session is to be held at Wright's Creek Church, seven miles south of Slocomb, Alabama, on Saturday before the third Sunday in October, 1938, where we hope to meet you again.

J. J. COLLINS, Mod.

J. D. MERRITT, Clerk.

The Baltimore Old School Baptist Association, convening with the church at Baltimore, Maryland, May 28th and 29th, 1938, sendeth greetings to the associations and meetings with which we correspond.

DEAR BRETHREN:—We have received your Minutes and messengers, and had great pleasure in their company and communion. We have had some wonderful preaching by our visiting ministers proclaiming the wonder-

ful works of God among the children of men. We have seen the wonderful fruits of righteousness which have been imparted to them through the wonder-working power of our Lord Jesus, and we hope we are thankful for the wonderful salvation which we have heard preached and experienced in our hearts. We hope, if it be the Lord's will, that we will meet again on this earth, but if not, that we will meet again around the great white throne of God, where our joy and praise will be perfect.

The time and place of our next Association will be announced in the SIGNS OF THE TIMES.

Submitted in love.

D. L. TOPPING, Moderator.

QUINCY A. GLADDING, Clerk.

OBITUARY NOTICES.

JOHN W. LAWS, son of Adna and Elizabeth Laws, was born in Jasper County, Illinois, February 9th, 1859, and passed away April 14th, 1938, making his stay here 79 years, 2 months and 5 days. He married Emeline Harker December, 1878, and to their union were born seven children, three of whom died in infancy. A son, Kennison, preceded him in death, May 5th, 1937. His wife passed to her reward in February, 1893, and thus the task of serving as both father and mother to his four children began. The oldest child then being thirteen years of age and the youngest five. It has been said that few men could have performed the duties better than he did. John Laws, with his two daughters and their families, left Illinois in the year 1908, and located near Nashua, Montana. Five years later he moved to Entwistle, Alberta, Canada, where he remained until his death. He had been in

poor health for several years, five of which were spent in the home of his daughter, Mrs. W. Catt. For four years he seldom left his room, as he could only move about with the aid of his crutches, yet he did everything he could to help himself. To the very last he was unwilling for us to sit up with him at night. He would say, "Go take your rest. I'm not alone. If God wills that I have to have you I will call." He was never heard to complain, and he always tried to comfort others in any affliction, saying they were for our good, for without them we could not be sons. He was bedfast for only one month. Until then he seemed to have a hope that he might be well enough to sit up, but all hope died when he had to rest in bed. Father always had a pleasant greeting for all who entered his room, and especially enjoyed having his great-grandchildren visit him. He had been a member of the Old Baptist Church since 1895, and remained a firm believer in salvation by grace until death. He took the SIGNS for years. Most of the last few numbers had to be read to him, with explanations of some deep thoughts so plain to him he would say, "That, my daughter, is Bible doctrine, it is not of the world." He left a written request that simplicity in every respect mark his funeral: no flowers or preaching. There being no one we knew who believed as he did, we did the best we could. His wish was carried out. He desired the people to know that the unusual arrangements were his own requests. The last rites were read by his grandson, and the Lord's prayer repeated by all. Also this little poem, written by him, was read:

Poor and afflicted, Lord, art thine,
 With the great unfit to shine;
 Although the world may think it strange,
 They would not with the world exchange.

Thus ended the last rites for a father who was poor in worldly goods, but, I think, rich in grace. On Easter Sunday we laid his body beside those of his son and brother to await the resurrection morn, when I feel they will be raised up. He leaves two daughters, Mrs. Minnie Catt, of Ft. Peck, Mont., and Mrs. Myrtie Catt, of Entwistle, Alberta, Canada, one son, Charlie Laws, of Longview, Wash., thirteen grandchildren, fifteen great-grandchildren, one half-sister, Mrs. Frances Kibler, of Newton, Ill., and many other relatives and friends. Dear father, we miss you. No more do we hear your dear voice singing, only in memory, but we would not call you back to suffer.

HIS DAUGHTERS.

WILLIAM F. DEEL was born in Dickenson County, Virginia, September 14th, 1863, and departed this life February 6th, 1934, making his stay on earth 70 years, 4 months and 22 days. He was married to Bitha Ann Owens, daughter of Elihu and Sallie Owens, January 22nd, 1885, and to their union were born two children. One died in infancy unnamed, and the other is now Mrs. Didama Edwards. His first wife died May 15th, 1889. He then married Tilda Edwards, daughter of B. H. and Sindusty Edwards. To them were born three children, Basil, Arthur and Bruce Deel. He leaves a wife and four children to mourn their loss. We have the evidence to believe that our loss is his eternal gain. He joined the Primitive Baptist Church of Sand Lick about the year 1898, and remained a member until his death. He was a hard working man and a good provider for his wife and children, always deeply interested in their welfare and always giving them good advice. He bore his sickness with great patience even unto

the end, ever looking unto God, the author and finisher of his faith. His spirit is now singing around the eternal throne of God, while his body is sleeping in the grave awaiting the second coming of Christ, then he will go home with all the redeemed family of God, to sing his praise for evermore.

ALSO,

J. T. EDWARDS was born March 14th, 1850, and died May 25th, 1930, making his stay on earth 80 years, 2 months and 11 days. He was married to Hetty Ann Cochrum March 30th, 1871, by Elder Lewis Edwards. To this union were born thirteen children, three of whom died in infancy, leaving six boys and four girls, together with his widow, to mourn their loss. We feel that our loss is his eternal gain. He joined the Primitive Baptist Church in the year 1897, and was baptized by Elder W. B. Sutherland. He lived and died a strong believer in salvation by grace, and grace alone, and was always ready to give a reason of that hope God had given him in days past. He was a hard working man and a good provider for his family. He enjoyed going to meeting, and did go as long as he was able. He bore his sickness with great patience. Very often while on his death bed he would sing. The last song he helped to sing was, "Sweet rivers of redeeming love lie just beyond my eyes." The Spirit of God made its appearance to him in his dying hours. He told those who stood by his bedside that he knew death was upon him, but that he suffered no pain. He had a beautiful smile on his face as he viewed that happy home beyond this veil of tears, where sickness, sorrow, pain and death are felt and feared no more.

Written by his son,

S. P. EDWARDS.

HANNAH WATKINS SMITH, our beloved sister in Christ, departed this life at the home of his son, in Barlow, Oregon, Sunday morning, May 22nd, 1938, after an illness of several weeks. She was the daughter of Nathan and Agnes Watkins, and was born in the State of Georgia January 12th, 1848, being 90 years, 4 months and 10 days of age at the time of her death, and the last member of a family of nine children. When a small child she, with her parents and family, moved to Iowa, where they settled near Knoxville, in Marion County. It was there she grew to womanhood, and on April 30th, 1876, was united in marriage to Charles E. Smith, with whom she lived a long and happy life, and whose death in March, 1928, was a great blow to her, yet she bore her grief with patience, and continued to live in her own home, alone much of the time, until three years ago, when no longer able to care for a home, she went to live with her son, the only child to the union. In the year 1920 she and her husband removed from Iowa to Oregon, and the next year located in Lebanon. A member of the Primitive Baptist Church for many years, and a reader of the SIGNS OF THE TIMES for more than half a century, she was a firm believer in the truth advocated by them, and often had the church services held in her home. Her membership at the time of her passing was with Little Bethel Church, at Tallman, some four miles from Lebanon. Her great delight and enjoyment was to entertain church people and friends and minister unto them of her substance. We who knew her best feel that life is better for her having lived. The long life of uprightness and usefulness is her enduring monument.

Funeral services were held in the Howe Funeral Home at Lebanon, Wed-

nesday, May 28th, conducted by Mr. George Simons, a minister of another denomination, as there was no Old Baptist Elder living near. The remains were then laid to rest beside her husband in the Lebanon Cemetery, to await the resurrection morn. Surviving her are the son, Ray W. Smith, of Barlow, Oregon, three granddaughters, Mrs. Maxie Culbertson, Cascadia, Mrs. Velta Pryer, Portland, and Mrs. Fern Young, Portland, one grandson, Charles Smith, of Barlow, seven great-grandchildren, besides a number of nieces and nephews, all of whom feel that their loss is her eternal gain.

Written by request, by her niece,
MINNIE W. BANKS.

JAMES T. MELTON was born July 10th, 1857, and died July 6th, 1938, making his stay on earth 80 years, 11 months and 26 days. He leaves to mourn his departure five daughters, Mrs. Ada Martin, Mrs. Myra Beane, Mrs. Lenna Bailey, Mrs. Vella Halbert, Mrs. Lela Crotty; three sons, Shelby, Harold and Addison A. Melton; one brother, Everett Melton; one sister, Dillie McClanahan; twenty-five grandchildren, eighteen great-grandchildren and a host of friends. He was a firm believer in the sovereign grace of God, but never united with the church, always expressing his unworthiness, but he had a good experience of grace. The writer of this sketch was called to conduct the funeral services, after which his body was laid to rest in the family cemetery beside his wife, who preceded him in death a little more than two years, there to wait until our dear Savior shall descend from heaven with a shout, with the voice of the archangel, to gather his redeemed home, where parting will be no more.

J. C. HAMMOND.

MEETINGS.

The Lexington-Roxbury Old School Baptist Association will be held, the Lord willing, with the Olive and Hurley Church, at Shokan, N. Y., Wednesday, Thursday and Friday, September 14th, 15th and 16th, 1938, beginning at 10:30 a. m., Daylight Saving Time. Those who come by auto Tuesday afternoon, unless they have made other arrangements, will stop at Ashokan Rest, conducted by Mrs. Hazel Byrnes, a short distance below the Ashokan post office in Ashokan, N. Y. Those who come by train Tuesday afternoon will be met at the Ashokan station, and those who come by bus will stop at the Ashokan post office, where they will be met and places of entertainment assigned. Those who come Wednesday morning will go to the meetinghouse, opposite the Shokan post office. For the benefit of strangers, it might be noted that the villages of Shokan and Ashokan join each other, but have separate post offices. Ministers and brethren of our faith and order, and all who love the truth as it is in the Lord Jesus, are cordially invited to meet with us and will be welcomed in our homes.

NEVA BROOKS, Church Clerk.

The South Arkansas Association will (the Lord willing) meet with Bethel Church, two miles north of Bearden, Arkansas, on the Missouri Pacific R. R., and on Highway No. 79, on Friday (at 10 o'clock a. m.) before the third Sunday in September, 1938, and continue three days.

J. T. EVERETT, Moderator.

J. L. WATSON, Clerk.

J. M. PROFFIT, Ass't Clerk.

The Original Mount Zion Association of Regular Predestinarian Baptists will convene, the Lord willing, with Oak Grove Church, in Jackson County, Missouri, September 30th, October 1st and 2nd, 1938. Oak Grove is situated on U. S. Highway No. 40, and on the C. & A. Railroad, the church being one mile south on State Highway 24 E. We invite all lovers of the truth to meet with us.

DANIEL A. J. ADAMS, Moderator.

(Mrs.) J. W. TAYLOR, Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the residence of Elder L. L. Schenck, two miles north and one-half mile east of Williamstown, Kansas, to begin on Friday before the second Saturday in September, and continue three days (9th, 10th and 11th, 1938). There is train service by way of the U. P. R. R. to Williamstown; also bus service. All lovers of the truth welcome. Those wishing to be met should notify Elder L. L. Schenck, or can call by phone from the train or bus depot. For any other information address Elder L. L. Schenck, Williamstown, Kansas, or Mary Ellison, Clerk, Grantville, Kansas.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor

W. H. CAVE, Ass't Pastor.

(Mrs.) H. B. CURLIE, Church Clerk

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

R. LESTER DODSON, Pastor.

The 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.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

J. R. HARDY.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

SIGNS OF THE TIMES.

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 106. MIDDLETOWN, N. Y., OCTOBER, 1938. NO. 10.

CORRESPONDENCE.

PREDESTINATION OF ALL THINGS.

I BELIEVE it, because I believe that God is wholly unlimited in his sovereignty over all worlds, principalities and powers. That being the case, he is entirely independent of any principalities or powers outside of his own Godhead; and that being so, he is contingent on no other than himself. Both the London and Philadelphia Confessions of Faith affirm that God decreed within himself according to his own eternal purpose and will all things whatsoever come to pass. Both Confessions of Faith also go on to affirm that this does not make God the author of sin. That is what I believe, and have contended for these many years. Yet some say that holding to predestination of all things makes God the author of sin. This I do not believe. Although we are accused of believing it, it does not make it so. For God to be the author of sin he would have to be the doer of sin, which he is not, and cannot

be. Man is the doer of sin. Sin is the transgression of the law, which God does not do, neither can he, because he is under no law, and is accountable to no other than himself, for there is no authority or power higher than himself. Therefore he does not transgress law, let him do what he will. But God placed man under law, and man broke the law. By the breaking of the law came sin, and man was the doer of the transgression. Therefore man is the author of sin. God, the Father, decreed from before the foundation of the world that salvation should come to the church by his Son, Jesus Christ, and in Hebrews it says, “And being made perfect, he became the author of eternal salvation unto all them that obey him.” Now if God predestinated the salvation to come by Jesus Christ, and yet Christ, not God, is the author of salvation, why could not God decree sin to come into world by man yet man be the author of sin? Those who put Christ to death did only what God’s hand determined beforehand to be done, yet that did not

make God the author of the death of Christ, nor did it make those who did it any the less accountable to God for their having done so. Predestination does not make void man's accountability for his wicked acts. Some are fond of saying that if God predestinated all the wicked acts of men he has no right to hold them accountable for what they do. This is looking at things in the light of human reason, and these matters cannot be judged in that way. The Scripture plainly teaches that God is unlimited in his sovereignty over all things and in his predestination of all things, and the Scriptures just as plainly teach that man is accountable for his transgressions. Some try to make a distinction between God's foreknowledge and predestination, and to say that his foreknowledge embraces all things, but his predestination does not. This would make God unequal in his attributes, and that cannot be, because the Bible says he is equal in all his ways. God's foreknowing all things is nothing more nor less than that all things are sure to come to pass just as he foreknew they would. Any thing or event that may or may not come to pass cannot be known beforehand with certainty. The fact that the Almighty knew beforehand all things is proof positive that those things were sure to occur. Those things being sure to occur, what made them sure? Could any other power than God have made them sure to come to pass? The truth is that foreknowledge and predestination must stand or

fall together. There can be no knowing all things without the predestination of all things. God created all things. The heavens and the earth were created by him. This was for a purpose, and this purpose cannot be thwarted, and he saw that every thing he had made was very good. Every thing after its kind would bear fruit. He made man and gave him dominion over these things, and gave him a law to which the penalty was death. Man transgressing the law received the sentence of death, and we, being Adam multiplied, are under the same sentence, dead in trespasses and sin. This did not come by chance, but it was decreed in the mind of God and it came by man. The creature was subject to vanity, not willingly, but by reason of of him who has subjected the same in hope. God knew that Adam would partake of the forbidden fruit, and it seems clear to my mind that it could not have been any other way. If it could have been so that he would not have partaken of it, God's arrangements and plans that were made before the foundation of the world would have been of no use. Hence all of his plans would have been thwarted. All things exist by the wisdom of God. His wisdom is eternal. There is nothing of any nature that is strange to him. He not only knew them as he declared them, but to him they were sure to come to pass, and he knew it as well as if they had already passed. If one thing, however tiny, could be new or strange to God it would be the eternal destruction of the great

Godhead. There is nothing so little or so weak which, if it could be unknown to God, and it were to get tangled up in the wheels of his great salvation but what would fully and completely destroy the whole of the great work of salvation. Therefore I believe that God has all power and eternal wisdom. Knowledge itself is jointly coupled with this, for it would be folly itself to know a thing and then not know it. And not only to know, but to know just how and just where to have it for the accomplishment of his divine purpose, and to have no confusion pertaining to his works and ways. This knowledge is coupled with wisdom, and both are eternal, and are complete in God, and in no other. Then it is sweet to know that God is perfectly stable and as completely unchangeable as is his eternal existence. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Therefore the assurance of our salvation is altogether on the unchangeableness of our God. Through all of his attributes his love is so interwoven that they are joined one to another. They are solidly built, to stand forever. You will recollect that Joseph through all of his trials of being sinned against by his brethren, came forth more than conqueror, and those trials brought lean years. When there was no corn all of Joseph's brethren were forced to go down into Egypt on account of the famine, and Joseph forgave them all, supplied them with corn and put their money back in the sacks. He still had fellowship for them and he

restored order, for he forgave them all without the asking. But said he, Ye meant it for evil, but God meant it for good. There was reproof, but he gave God all the glory. While we deplore the evils which bring about these famines and this leanness, it is all in the eternal purpose of God, and though it may be meant for evil, God means it for good, for all things work together for good to them that love God, to them who are the called according to his purpose. We at times eat our bread in sorrow and may feel as though we are cast away, but with the still, small voice comes renewed courage, and a hope that God in his mercy has removed the fig leaf garments and has given us one of his own workmanship.

Let us glory only in the wonderful work of God. In the ninth chapter of Romans it seems that some of the brethren were not established in believing God's all-powerful power. Be that as it may, it was needful for them, as it is for all of God's people in all ages. The children not being yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. Then all events are under his control and work out to the fulfillment of his all-wise decree, whether they be the rising or falling of nations or the falling of the drops of dew that revive the tender plants. The Son of God as was testified as Christ the Lord throughout the law and the prophets was none other than the Son of God in the Trinity that was to come and have

the power of the Father manifested to him, and with him and his angels should minister unto him and be called our Lord Jesus Christ, who should fulfill his Father's will, which not only embraced the works of the Father as to the coming into the world, but the purpose of God from all eternity, by which Jesus stood as it were a Lamb slain from the foundation of the world. Accordingly wisdom viewed him as red in his apparel.

When David's mind goes back to his faithful servant Uriah, whom he had killed so as to get Bath-sheba no doubt he sinks down and covers his face with shame, and we hear him cry out, My sore ran in the night. Ah, yes, that sore never healed. Time, the great healer, never caused that sore to cease to run. Only when God in great mercy raised him up together with Jesus Christ did he ever forget that awful crime he committed, and yet it must be done to carry out the purpose of God. This purpose did not lessen the heinousness of the dastardly deed. He must suffer all this for an example to those who should come after. Solonion must be born. Whatsoever is under the heaven is mine. This is the language of God. The One who said to Moses, I am that I am hath sent thee. This great incomprehensible, eternal, wondrous One is almighty in power, unlimited in wisdom, of whom it is said, There is no power but of God. The powers that be are ordained of God, omnipotent, omnipresent, everywhere at the same time, glorious in holiness,

fearful in praises, doing wonders, into whose hands it is a fearful thing to fall, yet as a father pitieth his children, so the Lord pitieth whom he will. The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein; for he has founded it upon the seas, and established it upon the floods. The Bible plainly states that God is the creator and owner of all things. Not one inch can the wicked advance further than God permits. He overturns the wickedness of men and devils to the good of his people and his own glory. Not a dog was allowed to bark at the children of Israel as they came out of Egypt. Not a fly, frog, louse or hail-stone was allowed to cross the line between the Egyptians and Goshen, where the children of Israel lived. The sea moved back and stood up like a wall at the command of God, so the Israelites crossed dry shod, and when the hosts of Pharaoh in their presumption and foolishness followed into the midst of the sea, at the command of God down came the waters and Pharaoh's hosts were swallowed up and drowned. You are not your own, therefore glorify God in your body and in your spirit, which are his.

I cannot see how any one can deny the predestination of all things in Peter's case, for the Lord knew as well what Peter would say before he said it as he did after it was said, for he told him beforehand that he would deny him. You will not deny that God brought up Pharaoh to do as he did, and that God hardeneth whom he will.

I love the doctrine of predestination of all things, for it ascribes all power, glory and honor to my Master, and it is in that that I find my rest (sabbath). This is real rest, and it matters not what my temporal troubles are I continue to enjoy this sabbath. When we understand the true meaning of the Scripture, Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, we are willing to confess that all obedience of whatever kind we render unto God is of the Lord, and not by our own creature efforts. I do believe that God is a sovereign, and works his will not only in the army of heaven, but among the inhabitants of the earth, and none dare say, What doest thou? I firmly believe that all those who were chosen in Christ shall receive the fullness of all spiritual blessings treasured up in him. In Ephesians Paul declares that it is in Jesus we have obtained an eternal inheritance, and this being by the predestinated purpose of God, who works all things after the counsel of his own will. There are some among the Old School or Primitive Baptists who say that God predestinated all the good things, and who declare that all the bad things are against and contrary to the will of God, and they tell us what is good and what is bad. They seem not to realize that all God does is good and right, while much of his work with his creatures seems evil to us. None dare say that Job's afflictions were not sent upon him for his disobedience, for God

said to Satan, who was to tempt or afflict him, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Now this forever seals the fact that Job was no greater sinner than the rest of mankind, but if we by faith follow the trials of Job to the end we shall see God's purpose in every event which was working to this end. After Job's possessions were taken and he was afflicted in person, so wretched was his condition that all earthly friends, even his wife, abhorred him, and she asked him to curse God and die. This is just what Satan said he would do. But listen to the tried saint. He said to his wife that she spoke as one of the foolish women. He said, If we have received good at the Lord's hand, shall we not receive evil? Job's earthly blessings were good to him, but his afflictions were evil. No chastening at the time it is administered seems good to us, but is grievous (evil).

In the ninth chapter of John is recorded one of the greatest miracles Jesus performed while here. It was to open the eyes of a man that was born blind. The question was asked, "Who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents." Now this being so we must look for some other cause, for there is to be a cause for every effect. Listen to him whose words are spirit and life. He says that the cause is that the works of God should be made manifest. If

we could look for God's works to be made manifest in all our deep heart exercises, instead of marking out the way God should do, we, too, like Job, could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Let us notice that all of our heavenly blessings were stored up in Christ, before the world was, and we were chosen heirs of these blessings there. It is according to the will and purpose of him who works all things after the counsel of his own will, and I firmly believe that the great purpose of our God in all things is the salvation of his elect people, whom he chose before the foundation of the world, and every link of that golden chain from the beginning of time is only manifesting to that people God's fixed purpose, or decree. To the end that his blessed name shall be glorified in all things.

(To be concluded next number.)

GRETNA, Va., Nov. 17, 1937.

ELDER J. F. STEGALL—DEAR BROTHER:—It has been on my mind for some time to try to write something of what I hope have been the dealings of the Lord with me. I have never felt satisfied about not talking more to the church the day I joined. I felt that I wanted to say more, but felt so choked I could not, and for some reason I feel it will be a relief to me to get this off my mind, and I do not think I could tell it to any one with a better understanding of the Lord's work than yourself, if indeed this is his work with me, which I truly hope it is, for if I have not been

changed I do not have any hope of being. I became troubled about myself when quite young. When about eleven years of age I studied much about dying, and what would become of me. I wanted to die before I grew up, for I thought that if I could die in my childhood I would go to heaven. I would go to bed at night and cry for a long time. It seemed there was a weight on me that I could not understand, and I felt it would kill me if I did not get rid of it. I would steal away and read, especially all experiences, for I thought I knew something about the feelings of the writers when they spoke of feeling lost, but I never wanted any one to know that I read things of this kind. As I grew older and was enjoying the pleasures of the world, sometimes while on the ball room floor I would be possessed with a guilty conscience and a very sad feeling. I would try to throw it off, and think the other young people did not feel that way, why should I? I began to think about joining some church. I thought it was every one's duty to do that. I would go to revival meetings, and, as I thought, try to get religion, and would be almost in the act of going up when they would sing the invitation hymn. It seemed so easy to get religion, but after I would get home and study over the matter I could not think that was the right way, and would feel thankful I did not join them. But I thought something must be done, but did not know what. I just did not know what I did believe.

Whenever any Old Baptist would come to our home I would secretly listen to them talking, and would enjoy it. There was a difference in them from any other people that I liked. When about eighteen years of age, I dreamed I saw an arc, like a rainbow, in the east. I stood and watched it appear, and thought, This is to be the coming of the Lord. He did appear, and I heard his voice in my dream, saying, Time shall be no more. It seemed that mother and I were walking on air to meet him. She reached him, but I did not, still I did not think that I was lost. It troubled me afterward that I was not able to reach the Savior, but I was glad that I had seen him in my dream. After I had been married about two years my husband was called to war. I of course worried about it, until I thought I could not bear it. It came to me that he was taken from me for my disobedience to God, and I wondered what I had ever done to be punished like that. I had begun to think that every grievous thing that happened to me was sent upon me as a punishment for my sins. One night I had a desire to try to pray, and I am made to believe I did pray and my prayer was answered, for that night I dreamed of walking all alone. It was the most beautiful moonlight night I ever saw. Looking up, I saw around the moon these letters formed with stars: Trust in God. I will never be able to tell how I felt in my dream, and on awakening next morning I had a

much more comfortable feeling than I had before. Mother noticed a difference in me, and asked what had happened. I seemed more cheerful than usual. I told her all about my dream. After that I did not worry about my husband as I had done. I feel I was shown here in whom I should trust. I began to enjoy more than ever the Old Baptist doctrine, and wished that I was worthy to be one of them. I was now fully satisfied that if I was saved at all it would be by the mercy of God, and that nothing I had ever done, or could do, would save poor me. Sometimes I would stay away from preaching for a long time. While I enjoyed it, they seemed to preach to me all the time, and I would worry much about it afterward. One day I was trying in my weak way to ask the Lord for mercy, and to save me, a poor sinner, from destruction, when something seemed to say, The Lord always takes care of his people. On the eighteenth day of June, 1936, a great storm arose. My sins rose up before me like mountains. It seemed that I was the vilest sinner on earth, with not a friend in the world. It seemed that every flash of lightning and every roar of thunder was to show me, and me alone, God's power to save or destroy. How little and helpless I felt to be. It was then I feel I was called on to pray and to beg for mercy, and unless God would himself say to my soul, I am thy salvation, I must eternally perish, for I knew I had no part to perform in the

matter. In a short time I felt that I loved every one, and from that time on I had a greater desire than ever before to join the Primitive Baptist Church. I did not feel worthy to be with them, but felt I could not stay away. When I would go to Springfield, sometimes I thought I could not go home without telling you all how I felt, but these thoughts would arise, What do you know of the lowly Jesus, and what could you tell these good people? so I would come away feeling it was true, I did not have anything to offer you as an experience of grace, and I had read so many times, By grace ye are saved, and that not of yourselves, etc. I would hear the tears drop on my pillow, and would wonder why I was ever born. I did not want any one to know I was interested in or loved the Primitive Baptist doctrine and would try to act as unconcerned as possible, lest some one should speak to me about it. But a mystery to me is this, why I went out of the house the day I joined, after hearing the wonderful sermon you preached from Psalms xl. 2: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." I was completely stirred up and turned about, for I had been in this horrible pit, and no way of escape. I felt I would have to talk to some one. I went out, as I thought, to go home, but when I came to the front door I walked back in the house, not knowing for what

reason, nor did I know any one was talking to the church, but as I stepped inside I saw the prettiest sight my eyes ever beheld: all you people together and, as I could behold it, with the image of Jesus on your faces. Something seemed to say to me, Do not go home again to-day without saying something. I had made these promises to the Lord, as I felt sometimes it was my duty, but I did not think I was worthy, or that any one was expecting me to offer myself for membership. After I was received I felt that a burden had been lifted from my heart, and I was happy for a day or two, then began to worry again. Everything would come to my mind, such as, Why did you do this? and, You have no right to be with these people, they are too good for you. Things like these worried me, until I thought it was wrong for me to be baptized, for I felt I would just be trash and trouble to these people I loved. I thought that maybe after I was baptized all would be well with me, but I find it not that way. Sometimes I am rejoicing, then again I am in the valley. Another thing that troubles me is, If I am what I should be, why cannot I love all alike? I feel I want to, but find it impossible.

Brother Stegall, if you see this as a trifle and trashy, please forgive me for undertaking such a sacred problem and failing. I humbly ask to be remembered in your prayers.

Your little sister in hope,

(MRS.) WILLIE TOSH,

ANABEL, Missouri.

DEAR BROTHER DODSON:—If I may address you as such. I feel (if I know myself at all) that we are brothers and sisters in the spiritual kingdom. I received your letter of explanation about the "Home." Thank you very much. I surely do enjoy reading the SIGNS. I take three Primitive Baptist papers, and like them all, and at times get much comfort from all of them, but the SIGNS is my favorite paper of the three for its soundness of doctrine, and I think I see eye to eye with the writers of the SIGNS. It has been in our family longer than any other paper. My grandfather Rush took it before I was born. My mother also took it before I was born, and continued to take it as long as she lived, and I have taken it since her death. She resided with me the last ten years of her life, so I feel that I know most of the writers, especially in a spiritual way.

There is a passage of Scripture I would very much like to have your views on through the SIGNS. It is found in the Song of Solomon, eighth chapter, eighth verse: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" I understand this sister to be the church. Am I right? And I wonder if the breasts mean the candlestick or preacher? that is what puzzles me. I have thought of this for a long time, hoping some one might write on it. A sister called for views on it a few years back, and I watched the SIGNS very closely for it, but it never came out in the paper

to my knowledge. It may have been answered privately. If you have the mind to write on it I will be very glad. I fully realize our understanding of spiritual things comes from the Father above, and unless he opens up or reveals to us the things of his kingdom we cannot talk or write upon them.

Pray for a poor, unworthy one, who sometimes has a little glimpse of heavenly things.

(MRS.) J. R. MCAFEE.

ANABEL, Missouri.

DEAR BROTHER DODSON:—I wonder sometimes if I should address any of God's little children as brother or sister, yet at times I feel my little hope so strongly I am made to rejoice in the knowledge there is a people that have been brought nigh by the blood of Christ, and that I am embraced in that number.

When I received my SIGNS a few days ago, as usual, I began to turn the pages to see who the writes were, and to my surprise I saw the Scripture I had asked you to write upon so long ago, and oh the joy I received in reading it. I felt I knew it was the church Solomon was speaking about, but to go back to the beginning, and on down to the New Testament writers, my mind was not capable of that. Unless God opens the eyes of our understanding how can we know the beauties of his kingdom? One thing I cannot understand about the love of God is, for instance, in the cleansing of the ten lepers only one returned to glorify God, and oh how many of God's little children to-

day have a good hope through Jesus Christ, yet never come into the visible church. All I can say is, that the "purpose of God might stand," for we know he has power to make the chords of his love so strong they cannot resist, yet men will bring sorrow and disappointment upon themselves by not obeying the statutes and commands of our Lord. One can never know the sweetness of God's kingdom until a member of it. I feel altogether unworthy of the love and fellowship of God's people, but if they will just let me live with them I will give God all the praise.

I want to thank you for complying with my request. I know we have to have the spirit to write or talk on spiritual things or all is vain.

Brother Dodson, if I have written anything that is dishonoring to God or his cause, please know it is of the flesh. I do not want to do or say anything that would take from God's power or glory. Pray for me, for I need the prayers of God's people.

In christian love,

(MRS.) J. R. McAFEE.

HOLLY SPRINGS, Arkansas.

DEAR PUBLISHER:—I do much appreciate your kindness in sending my paper on while I have fallen behind with my finances, so that it has been impossible to send the money sooner. Do hope this will not soon be the case again. If not asking too much, continue sending the SIGNS to me, and as often as I can I will pay promptly. I have given away many old papers, as well as new

ones, and always ask that they be not destroyed. I have many filed away. Some way they seem sacred to me.. I wish I could say words of comfort and encouragement to you, for I am sure you have gone through many trials and afflictions. I have sincerely tried to pray that your eye trouble would be over soon.

I am sending four dollars, which will pay my subscription to January, 1939.

In christian love, and best wishes, a sister, I hope,

A. S. PATTERSON.

[IN the foregoing letter the writer did indeed "say words of comfort and encouragement" to us, which we much appreciate, and truly thank her for her good wishes and prayers in our behalf,—PUBLISHER.]

BURDEN, Kansas.

DEAR EDITORS:—I see it is time to renew my subscription to the dear old SIGNS OF THE TIMES. One year ago I thought to stop the paper because of failing eyesight, but it seemed as though I could not give it up, so, by the help of a higher power, I have been blessed to read every number, and oh such wonderful articles! The one in the August number signed "R. L. D.," in answer to "A. S. M.," was worth the price of a whole year's subscription. It has been said of old that one can chase a thousand, and two can put ten thousand to flight when the Spirit of Almighty God is at the helm.

Yours unworthily, in hope,

(MRS.) V. A. EDWARDS.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1938.

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JOHN XVIII. 10.

"I AM glorified in them."

There is much that passes for religion in the present times that has nothing in it but the glorification of man; it finds its beginning in man and ends with man. It is not the work of God and therefore does not glorify him. Man may be sincere in what he does, but that does not make what he does right. Saul thought he should do many things against this name, which things he did, but it was when a work of grace was begun in his heart that he found that the things he thought were unto life were unto death. The words leading up to our text in the tenth verse declare that "All mine are thine."

That is, all that belong to Christ, for whom at the time he uttered the prayer recorded in John xvii., when he was about to be crucified, were the Father's, they belonged to him and were given to the Son by the Father. God the Father and God the Son were united in purpose and choice, so they were chosen by God the Father and preserved in Christ Jesus. All that the Father gave to the Son, the Son redeems, and he is glorified in them. Not one of them but was lost and ruined, without hope and without God in the world. Nor did any of them by nature have the ability to come to him. He came to them. He concluded them all in unbelief, for there was none good, no, not one. This is Bible truth, but God's children are made to know it in a living way by the operation in them of God's Spirit, who convinces of the truth of those things that are written in the word. The Spirit does this, not because they have prayed for it, but because they belong to God and Christ, and they are not their own, nor can they do the things that they would. They are a number that no man can number, belonging unto God and Christ, to be called out from the race of mankind for God's own purpose, and for each of them there is an appointed time. One wrote, in hymn number 240,

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

We believe that all creatures and worlds were created for the glory of God. David saith, "The heavens declare the glory of God," etc.—Psalms

xix. Prophets and seers declare his glory, but to see it we find that even Moses must be placed in the clift of the rock by God himself (Exodus xxxiii. 22), and God told him, "I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." Saul was a persecutor, but it was God who called him by his grace and revealed his Son in him, and so great was the change, that when men who loved the truth, saw and heard, "THEY GLORIFIED GOD IN HIM." "Consider the lilies, how they grow," said Jesus, yet "Solomon in all his glory was not arrayed like one of these." There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory, so we find the moon, or law, had a reflected glory. It set forth Christ, the Sun, and the prophets, or stars, varied in quantity of light or glory, but it was Christ, the Sun, when he arose with healing in his wings, who eclipsed the stars and moon by a glory that excelleth. He is ever in the midst of his people. The tabernacle was an evidence of his glory, and as the glory of the Lord appeared in the cloud, so we find the innumerable cloud of witnesses all spake of him, of his suffering and the glory that should follow. Take Jesus away, and the glory is departed, just as when the ark of God was taken by the Philistines, the mother called her son Ichabod, saying, The glory of God is departed from Israel. (1 Sam. iv. 21.) No wonder then that Paul said, "We preach not ourselves [as though we were anybody],

but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." When Martha had said unto him, "Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" It is his glory to raise the dead, for as the first Adam was a living soul, so is the second Adam a quickening spirit, and just as the natural man reflects Adam's shame and dishonor, so the new creature in Christ Jesus reflects Jesus Christ, for Jesus Christ is glorified in him. When the saints were to appear before princes and governors they were not to take thought what they should say. He would give them a tougue, the tougue of the learned. What a glory there is in the tougue giving utterance to the things of God. How unfit one is of himself to utter such glorious truth, as unfit by nature as Balaam's ass was to speak with the voice of a man. (Num. xxii. 28). To the glory of Christ and the power of his truth, the truth of God, his saints face an ungodly frowning world. How boldly these humble men faced their enemies, those who had crucified their Lord, and preached the love and power of a Christ that saves unto the uttermost. The power of love and its constraining and restraining influence is clearly manifest in the union and fellowship of the saints of God, who, led by the Spirit, and walking in the Spirit, do not fulfill the desires of the flesh, but rather esteem others better than themselves, and bear one another's burdens, and by a humble

submission to the will of God encourage each other to bear their own burdens. In such who walk in love we see the image of Jesus, and we love them for Christ's sake and glorify God for the grace given to them. The presence of Jesus in such has an humbling effect upon the soul, and sin becomes exceeding sinful, so that there is a self-loathing, and often there will be a laying of one's mouth in the dust, if so be there may be hope, and we know that it is of the Lord's mercy that we are not consumed because his compassions fail not. "They are new every morning, great is thy faithfulness." The faithfulness of Christ is such that he never leaves nor forsakes us. The presence of the glory of God in the cloud, his glory as set forth in the tabernacle, the priest, and the offerings, and above all in the ark itself, was to Israel an evidence not manifest to any other people, of God's goodness and mercy unto them, and when those evidences were taken from them, and the house left unto them desolate, the glory of God departed from them. But there is a house of God, a building not made with hands, in which the people of God are living as lively stones, and are built together a spiritual house, and it is in this house that Jesus is glorified. He of God is made unto us wisdom, righteousness, sanctification and redemption, that if any man glory, let him glory in the Lord. Paul tells us that the head of every man is Christ, and that every man praying or prophesying, having his head covered, dishonoreth his head. Every man, or servant of God, praying

or prophesying in the spirit, is ever zealous not to cover up the head, Christ Jesus, but is ever forward to declare his work with rejoicing, while the church, as a woman, is ever covering herself, never telling what she has done for the Lord, but confessing in herself as having nothing to glory in but the cross of Christ, so that she, like Paul, glories in her infirmities, that the power of God might rest upon her. Thus as the woman covered is a sign that she is under the power of her husband, so the church, walking conscious of her own infirmities, and glorying therein, realizes the power of God resting upon her, enabling her to glory in her Lord. The first man Adam is the figure of him that was to come, but through disobedience and death that likeness was debased, and Adam had children debased, conceived in sin, but these children could not possibly know how debased they were except through the second Adam, who is a quickening Spirit. All that belonged to God and Christ groaned and travailed in pain until now, and Paul also says, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus gracious men and women have received the spirit of adoption, whereby they cry, Abba, Father, but they, like Paul, are still waiting for the adoption, to wit, the redemption of the body. Here they bear in their body the marks of the dying of the Lord Jesus. They have the Spirit of Christ, but they groan in the likeness of Adam, yet

faith, the result of God's word shining in their heart, gives them the light of the knowledge of the glory of God in the face of Jesus Christ. It is in these earthen vessels that he is glorified here, for being common clay of the same lump, and being insufficient to even think a good thought, they show forth his power and his glory. They, as a people, are the house of his glory, and he has declared that he will glorify the house of his glory. What more can he do for his people than he has already done? Will he not change our vile body and fashion it according to his glorious body? Christ's body was more marred than any man's through sin. He died and rose again and ascended into heaven, the same body, now glorified, "decked with resplendent wounds." Once subjected to death, now the first begotten from the dead, possessing immortality, which immortality he has brought to light through the gospel. Thus we have a hope of eternal life, and we would remember here that hope that is seen is not hope, but under the humiliation of this body which is dead because of sin, we patiently wait for our Lord, who shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and when we see him as he is, we shall be like him, GLORIFIED. In this body of flesh they are declared to be children that will not lie; that is, they show forth the praise of Christ, who has called them out of darkness into his most marvelous light. How much more so when he, who is a quick-

ening Spirit, shall quicken our mortal bodies, and all we have to possess and enjoy to all eternity will redound to the praise and glory of him who loved us and gave himself for us. If the mind of a man was put in a dog he would not be satisfied to live with dogs, he would want to rise to the level of the mind he possessed. When at that level he would be humbled because he had the likeness of a dog. The mind of Christ is put into a subject of grace, which causes him to no more be content with those things that please his fellow-men, but to rise above them, for he is an object of God's mercy, but he carries about a body of this death, a body that is dead because of sin, just like his neighbors, but having the mind of Christ, he loathes that which is of the flesh and wants the likeness of his Lord. It was this experience that made David say, "I shall be satisfied, when I awake, with thy likeness," and it is the like experience that makes us long for the day when we shall behold his face in righteousness, and awake with his likeness.

G. R.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

WE will furnish extra copies of the SIGNS OF THE TIMES at the following prices: 1 copy, 20 cents; 3 copies, 50 cents; 6 copies, \$1.00; 12 copies, \$2.00. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

CIRCULAR LETTERS.

(Written by Elder Jeff Staton.)

DEAR BRETHREN AND KINDRED IN CHRIST—CHILDREN OF THE MOST HIGH GOD:— It now becomes my duty to address you in the form of a Circular Letter. I realize my weakness and inability to write in a way that will be of comfort to God's humble poor, yet I hope it will be God's will to so direct my thoughts that I may write some of the truths of God. After thinking the matter over seriously, and, I hope, prayerfully, my mind more centers on the words of Isaiah the prophet, which he spake by the Holy Ghost and left on record, in the fifty-third chapter, first and second verses. The first verse reads as follows: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Dear brethren, it seems to me that the prophet has asked this question and answered it. I do not believe any one can believe our doctrine without the arm (his power) of the Lord being revealed. I also think, brethren, that when the prophet said "our" he meant men and women who had an experience of grace; who had been killed to the enjoyment of things of this life and made alive to the things of Christ, and made new creatures in Christ, made to hate the things they once loved and love the things they once hated, and that these men and women are mortals, not spirits. Brethren, I believe, and think it is believed by the Mates Creek Association, that instead of something in the man being saved, it is something in the man that saves the

man. So the man is in the arrangement from start to finish. It was man that transgressed God's law; it is man that is born of God's Spirit; it is man that will be resurrected from the grave; it is man that will be changed from mortal to immortal and taken to heaven to ever be with the Lord. Brethren, I believe this is some of the report the prophet was talking about, and he goes on in the second verse, and says, "For he [to my mind he was talking about Christ] shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." It seems to me that the doctrine of salvation by grace is fully set forth in this text, for Christ shall grow up before God as a tender plant which is precious in the sight of God. But, calling you back to your experience, was he precious to you in your sight when your sins were crushing you down like mountains? I say not as the beautiful text says, He had no form nor comeliness; that when we see him we should desire him. Brethren, is it not plain to see that an experience of grace is contrary to nature? If it was left to man to make the choice the change would never come, no more than this plant that springs out of a dry ground, that had no form nor comeliness. It is no wonder the apostle could say in his day, "By grace are ye saved," and no wonder that Old Primitive Baptists can say truthfully and by heavenly authority in this day that it is by grace ye are saved. Brethren, the apostle declared and said this grace was given us

in Christ Jesus (this tender plant) before the world began. Which time, brethren, I think was before this old natural world began, before God spake this globe into existence, even before he had made man of the dust of this literal earth, that God saw all of his children and gave them to his Son in that covenant of grace, and gave to them this favor, which was unmerited on their part, and is called grace. This, to my mind, shows the foreknowledge of God, declaring the end from the beginning, and from ancient times things not yet done, saying, My counsel shall stand, and I will do all my pleasure. It was the Father's pleasure to give the redeemed family to his Son in that covenant, and to send him into this natural world to bleed and die in their low room and stead. Now, brethren, Christ stood as a Lamb slain from the foundation of the world, and was amply able to, and did, redeem his people from under the curse of the broken law, and saved them with an everlasting salvation.

The apostle said, Who hath predestinated us unto the adoption of children. Now I would love to make plain what we, the old Mates Creek Association, believe concerning the question of absolute predestination of God in all things. The word "absolute" means to us, a fixed certainty, unconditionally. They who do not believe in absolute predestination must surely believe in conditionalism. I cannot say salvation, for there cannot be salvation in conditions. This is plainly set forth in the

man that fell among the thieves and was stripped of his raiment and left half dead. A certain Samaritan came along and took him to an inn and paid the fare. This again shows, to my mind, the tender plant, shows also Christ standing surety for his people.

The prophet says, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Enough to say that if any one does not believe the report of these witnesses, it is because the arm of the Lord has not been revealed to him. The apostle says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" So we would conclude that whatsoever comes to pass in time God causes it to work "for good to them that love God," for he is all-powerful, and the only wise God.

Now, brethren, as I do not desire to be lengthy, I will bring my remarks to a close by saying I feel I have only hinted at the subject, and want you, brethren, to closely examine these few broken remarks, and if you think best just cast them aside, for the apostle

says, If they do not bring this doctrine, do not receive them into your house, neither bid them Godspeed.

H. W. MAY, Mod.

G. B. BIRD, Clerk.

The Original Southeast Texas Predestinarian Primitive Baptist Association, now in session with Antioch Church, Buna, Jasper County, Texas, to all who love and know the truth, and fear God and tremble at his word.

DEAR BRETHREN:—By the mercy and lovingkindness of the one true and living God, we were abundantly blessed above measure in this meeting, it being the ninetieth annual session of our Association. The churches were well represented, both by their members, messengers and friends. As it pleased Almighty God to sift the Association last year, there are only three churches now composing the Original Southeast Texas Predestinarian Primitive Baptist Association. Nevertheless, it was the most pleasant session we have had for a number of years. Not a dissenting voice was heard, but love and fellowship freely flowed from heart to heart; all of the same mind, walking agreeably together, seeing eye to eye and speaking the selfsame thing. The preaching was all of one accord, in demonstration of the Spirit and of power, declaring all the counsel of God, ascribing all power, glory and honor to him that loved us and gave himself for us, which filled the hearts of his humble poor with joy unspeakable and full of glory. We hope and believe we were given to taste of

the good word of God and the power of the world to come, and to witness with the psalmist when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Where there is unity there is peace, love and fellowship, and ye need not that any man teach you of this love, because ye are taught of God to love one another, and perfect love casteth out fear, for where there is fear there is torment. We hope and believe we love our brethren who turned back and went out from us. But how can two walk together except they be agreed? We cannot fellowship what Jesus and his inspired apostles say is dishonor, which are the works of the flesh, being idolatry, fornication, adultery, hatred, envyings, murders and drunkenness, of the 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, says the apostle Paul. He says again, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

The next session of this Association is appointed to be held, the Lord willing, with Pilgrims Rest Church, Security, Texas, where we hope by the mercy

and providential care of Israel's God to meet again. A cordial invitation is extended to all who love the truth. Until then farewell, and may the God of peace that brought again from the dead the Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Submitted in love.

J. A. COLLINS, Mod.

LEONARD RICHARDSON, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Maine, September 10th, 11th and 12th, 1937, sends greeting to the churches and associations with which we correspond.

DEAR BRETHREN:—Another year has passed and we are thankful to our heavenly Father that he has made it possible for us to meet again in an association. Your correspondence gladdens and strengthens us, and we desire a continuance of the same. Your ministering brethren, Elders Ruston and Dodson, have come to us preaching a gospel of peace and love in Jesus Christ and we were blessed to feel that He who has promised never to leave nor forsake us was in our midst. As we realize our ever decreasing membership, we feel this is as God purposed it

to be, and that our strength, like the strength of Gideon's army of old, is not in numbers, but in God alone. Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

The next meeting of the Association will be, the Lord willing, the Friday, Saturday and Sunday before the second Monday in September, 1938.

GEORGE RUSTON, Mod.

S. S. BARTLETT, Clerk.

OBITUARY NOTICES.

ELDER J. F. HATFIELD was born in Pike County, Kentucky, on the head of Blackberry Creek, October 13th, 1870, and departed this life October 25th, 1937, making his sojourn on earth 67 years and 12 days. Elder Hatfield was the son of Francis M. and Josephine Hatfield, and was married to Betty Ball May 3rd, 1889, by Elder W. J. May, and to this union were born eleven children, six boys and five girls, all living. He had fifty-two grandchildren, of whom forty-three are living and nine are dead, great-grandchildren five, all living. Elder Hatfield united with the Samaria Church, of Mates Creek Association of Primitive Baptists, May 18th, 1913, and was baptized the same day by Elder A. Hatfield. Elder J. F. Hatfield was ordained to the full function of the gospel ministry July 17th, 1917, by a presbytery consisting of Elders J. D. Riffe, C. Hatfield, A. Hatfield, W. S. Weddington, H. W. May and G. H. Coleman. Elder Hatfield was sound in doctrine and was prompt to fill his appointments. When any one went for him to attend a funeral or to go and visit any one who was sick, he never said, "No, I can't go." He went, regardless of the circumstances at home. He was the most faith-

ful man the Baptists had. We can truly say he was a man of God. Elder Hatfield is sadly missed by us all, but our loss is his eternal gain. He was Moderator of the Samaria Church at his death. He was afflicted some over twelve months, but was blessed of the Lord to bear his afflictions with christian fortitude. Elder Hatfield was firm and sound in the doctrine of the resurrection of the bodies of the Lord's people, when Christ shall appear the second time, that all of the Lord's people will be taken home to heaven, without the loss of one. He was sound in the doctrine of God's absolute predestination of all things, and the punishment of the wicked. Elder Hatfield was blessed of the Lord to fight a good fight. Henceforth there is laid up for him a crown of righteousness. Elder Hatfield always stood firm and never was carried around by winds of doctrine of men and devils. Elder Hatfield's home was always a home for his brethren and sisters and friends, and he did everything he could to make them enjoy themselves. He could not be satisfied unless they went home with him and stayed all night. I often think, Will we ever be blessed of the Lord to have another man of God as faithful in every way as the Lord blessed Elder Hatfield to be?

He leaves a heart-broken widow, ten children and a host of brethren, sisters and friends to mourn their great loss of a man of God. Elder Hatfield had only one brother left in the world to sorrow over him, and that one is Elder Cordell Hatfield. The last sermon preached by Elder J. F. Hatfield was on October 17th, 1937, at his home church, text Luke viii. 35. Portion used, Sitting at the feet of Jesus clothed and in his right mind. The last song used, Goble selection 159, "I would, but cannot sing."

His funeral was held at his home on

October 27th, 1937, in the presence of a large gathering of brethren, sisters and friends. Services were conducted by Elders Ben Chapman, Jeff Staton, Cordell Hatfield and the unworthy writer. Then the Elder was laid in the family cemetery to await the second coming of Jesus. Then the very body they buried in the grave will be immortalized and taken home to heaven to ever be with the Lord. I will say to all, Weep not as those who have no hope. Elder Hatfield is gone from us in this world, but not forgotten. He will live in the memory of his brethren, sisters and friends, and may we be blessed of the Lord to take his God's blessed counsel.

Written by a poor sinner by request of his family and friends.

H. W. MAY.

HENRY CHICK CAINES, our dear brother in Christ, departed this life June 13th, 1938, at the home of his devoted daughter, Mrs. Alice Caines Gladding, 5 Hilltop Road, Catonsville, Md. Brother Caines was the son of James and Julia Chick Caines, and was born August 9th, 1853, in Chesilbouse, Dorsetshire, England. He came to America in April, 1872, making his home near Catonsville, not far from where he passed away. January 1st, 1885, brother Caines was united in marriage to Mary Virginia Turner, by the late Elder F. A. Chick. To this union were born five children: Mary, James, Lillian, Alice and Florence. Lillian and Florence preceded their father in death several years. Florence, a talented young woman, often visited in the home of the writer. It is with fond remembrance the writer and his family recall her last visit, when she played beautifully several request numbers, at the close of which we joined in what proved later to be our farewell song on earth with her,

The blessedness of the days of long ago we love to retain in memory. Florence was baptized into the fellowship of the Baltimore Church several years before her death, by the late Elder Rowe, and lived a faithful member until illness prevented her attending the meetings, which until her health broke had been the greatest joy of her short but useful life. July 8th, 1883, brother Caines was baptized into the fellowship of the Ebenezer Church, of Baltimore, by the late Elder F. A. Chick, and proved to be a most worthy member until death. He was given a good hope in Christ, and he loved to talk of the conflicts and trials he was called to pass through before he was given needed grace to confess his Lord and Savior before the church. At the time of his deep exercise of mind he was employed by the late Judge Scott, of Baltimore, who was a highly esteemed member of the Baltimore Church. Brother Scott was not only qualified to judge at the trials of men in the earthly courts of men, but the Lord had instructed him in the affairs of His kingdom. Upon seeing brother Caines was in much distress of mind he gave him a copy of the SIGNS OF THE TIMES, and in it brother Caines found an article that seemed so much like his own case he felt that surely some one must have told the writer in some mysterious way about his soul trouble. Later brother Scott invited brother Caines to attend with him the services of the Baltimore Church. Again brother Caines thought that brother Scott had talked with Elder Chick about his depressed state of mind. In much bitterness of soul he continued for quite some time. The way of salvation was made plain to him for others, but for himself he could not see how God could be just and still save a sinner like him. "He that hath begun a good work," etc., was not for

him, for the work had only wrought death and destruction, seemingly. Oh the joy of that hour when the burden seems to have been buried under the water never to arise again. Brother, not unlike many of God's dear children, was so happy in his baptism he felt surely the victory had been won and it could not be otherwise, that the conflict was over. Often he said to the writer, How sadly mistaken was I in this. Until the death of his dear, faithful wife his home was an open one for Old School Baptists and his friends. We love to think of the times when most of the entire congregation of the Baltimore Church would be entertained in his home by himself and his lovely family. Ever since the death of sister Caines he had made his home with his devoted daughter, wife of our faithful Deacon of the Baltimore Church, brother Quincy A. Gladding. No mortal could have been more faithful than was sister Gladding in her attention to her father. Brother Caines had been confined to his home for about two years. Much of that time had been spent in bed, and the care was such as is required in the care of a helpless child. Husband being busy during the day, and children at school, most of the burden fell upon his dear broken daughter. Though not of a robust nature, sister Gladding never faltered in her attention to her father, and was blessed to realize the fulfillment of the promise, As thy day so shall thy strength be. Since God's children are always interested in reading of his watchful care over his children, I cannot refrain from recording some of the most unusual events of recent illnesses of sister Gladding and her remarkable recovery. During the latter part of the year 1933 she was stricken with tumor in the head, near the base of the brain. After consulting with Doctor Bagley, one of

the world's outstanding surgeons, the doctor told brother Gladding his wife could live but a short time if not operated upon, and he had but very little encouragement to offer if she was. If I remember rightly, he said about one chance in a hundred. Brother Gladding bore up bravely, and said her case is in the hands of the Lord. Sister Gladding was also most wonderfully kept by the almighty power of God. Among many other useful duties, the Lord had one special service for her to perform. The Lord had so ordained that her father must be stricken in his old age. He had also ordained that only she must keep the daily watch over his sinking form, ministering to his earthly needs as no other could. Oh that the Lord would enable us to render continual praise unto him for his wonderful mercies to us. If I remember correctly, sister Gladding was on the operating table all told nearly eight hours. The second time, about two weeks later, they removed the entire tumor. Her recovery was as unusual as the operation had proven to be. Not only did the Lord bless her father in restoring her to health again, but her devoted husband, children, the Baltimore Church and many friends as well. Surviving are two daughters, Mrs. Mary Romer and Mrs. Alice Caines Gladding, one son, James, ten grandchildren and five great-grandchildren. The writer was blessed to see brother Caines quite often during his last illness, and his interest never slackened concerning the services of his church and his desire to attend, until past the stage of natural strength.

Funeral services were conducted by the writer from the above mentioned home, June 16th, using as a text, "Blessed are the dead that die in the Lord." His funeral was largely attended, thus showing the high esteem in which our

dear brother was held by those who knew him best. Burial was in beautiful Mt. Olivet Cemetery, Baltimore Md. May the Lord grant unto our dear sister all needed grace, and be her strong set tower when all earthly helps fail, is the desire of his pastor.

ALSO,

MRS. NETTIE STONER, our dear sister in Christ, passed from this troubled world June 15th, 1938, at her home, near Russellville, Pennsylvania. Sister Stoner was born February 25th, 1872. February 11th, 1896, she was united in marriage to Samuel Stoner, and to this union were born four sons, two preceding her in death. The eldest, Joseph, died in the year 1925, in the twenty-ninth year of his age. Sister Nettie was never able to live down this dreadful sorrow. A lovely young man, with what seemed to be a bright future, so quickly cut off from all that was mortal, was such a shock that his heart-broken mother could not shake off the dreadful sting that death had wrought. Over twelve years ago sister Stoner was stricken with paralysis. While there was some slight improvement in her condition to what it was when she was first stricken, yet she was always thereafter dependent upon others for almost constant help. During all these many years she could neither walk nor stand without assistance. Sister Stoner was one of the most patient sufferers I ever knew. I never called to see her when she did not portray the same charming smile, and never did I hear a word of complaint about her condition. She never tired of hearing of the goodness and mercy of the Lord. After she had partly recovered from the first attack her faithful husband and an attendant would from time to time bring her to meeting at Rock Springs. They would bring her from the automobile into the

meetinghouse in a chair, and at such times there would be but few eyes in the house that were not wet with tears. I recall years ago when Elder Lefferts had filled an appointment at Rock Springs, I said to her, I am so glad you have had the opportunity of hearing brother Lefferts. Her answer was, I am always glad to hear my pastor, too. I speak of this to show her thoughtfulness of the feelings of others. Many years ago she was baptized into the fellowship of the Rock Springs Church, by whom I do not know; more important is the fact that she was able by the grace of God to make her "calling and election sure." To visit her was to have one's spirit refreshed. One could but feel that she had been anointed with the oil of gladness, the fragments of which seemed to be lingering near. Her dear devoted husband is indeed very lonely without her. For some time past he had given up active business in order that he might devote his time to his afflicted companion. One had but to visit the home to see how wonderfully he was able to do that which few others could do. Sister Nettie Bell Stoner was one of the shining stars of the Rock Springs Church, whose passing from us we feel deeply, but we know that for her it is far better to depart and be with Him whom she loved to adore for His lovingkindness to her.

Her funeral was at the Rock Springs meetinghouse, which was filled almost to overflowing. The many years of being deprived of meeting with her former associates were not sufficient to cause her dear friends to forget the beautiful personality that meant so much to them even in death. Sister Stoner is survived by her sorrowing husband, two sons, Janse Scott and John Samuel, and two grandchildren, Wil-

liam T. and John Samuel Stoner, Jr., children of Mr. and Mrs. John Stoner. May the Lord comfort all who feel their loss.

Her pastor,

D. L. TOPPING.

MRS. ROSABELLE (TAMSETT) LEONARD died at 5:30 a. m. May 17th, 1938, from cerebral hemorrhage. She had suffered several previous shocks, the last of which was only about nine hours before her death. She was born September 3rd, 1869, in Kent County, England, and came to this country with her parents, the late James W. and Ann (Baker) Tamsett, in 1870. She had resided in Otego, N. Y., since the age of eleven years, and married Abner B. Leonard, also of Otego, November 2nd, 1918, who preceded her in death four years. Surviving are one sister, Mrs. Emily Solloway, of Oneonta, N. Y., three brothers, Walter F. and Clifford B. Tamsett, of Oneonta, and James E. Tamsett, of Leroy, Alabama, several nieces, nephews and cousins; also Miss Bertha Guernsey and Mr. Willard Guernsey, of Otego, whom she had cared for since their childhood. Sister Rose, as she was known, was a beloved and faithful member of the Otego Primitive Baptist Church for forty-one years. She had served as Clerk for twenty-four years, and was also Secretary and Treasurer of the Bundy Cemetery Association for many years. She had a very wide correspondence and her letters were always joyously received, because of the Christ-like spirit expressed in them. She prepared and showed the writer a list of thirty-six different names of Elders whom she had seen and heard preach. Her greatest pleasure in life was to entertain and be with the brethren, and her home was always open to any and all Baptists who came to

Otego. Perhaps she enjoyed the acquaintance and fellowship of as many, if not more, of our Baptist people than any other now living in these parts. The church at Otego has suffered a great loss in her passing, and her presence at the meetings is sadly missed, but we humbly pray to be submissive to God in his will to call her home, where she will ever be in his presence.

The funeral services were held Friday afternoon in her home on Follett Street, Otego, conducted by the writer. "Asleep in Jesus" was sung by Mrs. Walter Tamsett and Mrs. F. L. Shulley, as requested by the deceased. The host of friends, neighbors and church folks from far and near who came to pay their last respects spoke of the high esteem in which she was held. The writer tried to speak words of comfort to the relatives and friends there gathered. May God grant sustaining grace to comfort those left to mourn their sad loss, and help us all to emulate the life she lived, to the honor and glory of him who loved us and gave himself for us.

C. E. BENSON.

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

Mrs. L. F. Bishop, Va., \$1; Mrs. J. E. Chadwick, Texas, \$3; William H. Morris, Mo., \$1.

M E E T I N G S .

The usual all-day meeting will be held with the New Vernon Church, New Vernon, N. Y., on Wednesday, October 12th, 1938, to which all lovers of the truth are invited.

R. LESTER DODSON.

The Virginia Corresponding Meeting is appointed to be held with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 12th, 13th and 14th, 1938. Ministering brethren and lovers of the truth in Jesus

Christ our Lord are invited to meet with us. The meetinghouse is located on hard surface road between Chantilly and Herndon. Those coming by auto will follow Lee Highway out of Washington to Route 50, and thence on Route 50 to Chantilly, and then east three miles to meetinghouse. Those coming by electric train from Rosslyn and wishing to be met at Herndon either Tuesday evening or Wednesday morning, will please notify in advance Deacon Isaac T. Long, Herndon, Virginia. No trains will be met except by request.

G. C. SPINDLE, Clerk.

The Salisbury Association will be held, the Lord willing, with the Indiantown Church, Powellville, Maryland, on Wednesday and Thursday, October 19th and 20th, 1938, beginning at 10:00 a. m. Standard Time. Ministers and brethren of our faith and order are cordially invited to meet with us. Those coming by train will be met at the station at Salisbury, Maryland. Those driving their own cars will please stop at the Primitive Baptist Home, where they will be met. Those coming by bus will be met at the Wicomico Hotel on Tuesday afternoon, October 18th.

GEORGE F. ADKINS, Clerk.

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

E. M. FORD.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor

W. H. CAVE, Ass't Pastor.

(Mrs.) H. B. CURLIE, Church Clerk

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

R. LESTER DODSON, Pastor.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

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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,

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

J. R. HARDY.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

"FEAST OF FAT THINGS."

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

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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SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 106. MIDDLETOWN, N. Y., NOVEMBER, 1938. NO. 11.

CORRESPONDENCE.

PREDESTINATION OF ALL THINGS.

(Concluded from last number.)

In Jesus I hope I see the purpose or predestination of God in all things, and to him be glory, honor and power, now and eternally. Yea, all that would live godly in Christ Jesus shall suffer persecution. The wrath of man shall praise God, and the remainder shall he restrain. All things work together for good to them that love God, to them who are the called according to his purpose. When Balaam would have cursed Israel for Balak “the Lord put a word in Balaam’s mouth, and said, Return unto Balak, and thus thou shalt speak.” “How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?” Sarah, the wife of Abraham, spoken of as the father of the faithful, to whom the Lord had said, As the stars of heaven for number, so shall thy seed be, was barren. She was old and it had ceased to be with her after the manner of women,

before even the promise was made. According to nature, all hope had expired, so much so that she laughed at the absurdity of the thought. Nevertheless, at the set time of which God had spoken she bear Isaac (there is a set time for God to favor Zion), and when he was weaned, or separated from the consolations of the breasts of his mother (humanity) Abraham, the man of faith, made a great feast. The word that had gone out of the mouth of the Lord, which he declared should not return unto him void, had accomplished his pleasure in the thing whereunto he sent it, and the barren was made to bring unto him who works and none can hinder. Abraham, who by faith staggered not at the promise of God, saw his day, the Lord’s day, the day of his power, and was glad, worshiping as he did at the altar when God staid his hand and provided himself an offering in a ram caught in the thicket. What a time of rejoicing and singing and crying aloud there must have been at the great feast which he made. When Abraham

sent his servant to seek a wife for his son Isaac, he commanded him, saying, Thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell, but thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac. He further told him, "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee; and thou shalt take a wife unto my son from thence." The success of the journey proved conclusively the selection to be of the Lord. The Lord loved you, is the reason he brought you out and redeemed you out of the house of bondmen, from the hand of Pharaoh, the king of Egypt. The flock of God to-day is a little flock, and it is little in a two-fold sense: the members composing it are so few in number that they are not reckoned among the nations of the earth, and so little and helpless and dependent that they of themselves can do nothing. The Father does the work, and so by their experience they are barren and can bring forth no good thing, except the Lord be entreated of them and bless them in fruit and store, and then they do bring forth fruit, but it is with great travail, the flesh lusting against the Spirit and the Spirit against the flesh, the warring of two opposing members. The flesh serving the law of sin, and the mind serving and delighting in the law of God after the inward man. Out of this strife we are made to cry, Oh wretched

man that I am! who shall deliver me from the body of this death? We are made to exclaim, The good I would I do not, but the evil I would not that I do. Dear child of God, do you not realize that to be fruitful unto the Lord you must be killed all the day long? Oh may we trust him for all things, both for time and eternity. It is in him we stand clothed upon with that righteousness from above. Shall it be said of the servant that he is better than his Master? We have been stripped and shorn of our righteousness under the law which was proven to be nothing but filthy rags under the law, our only hope is grace, the unmerited favor of God. I do not know of any professing the name of Old School or Primitive Baptists who will deny that our God did most assuredly know every event of time before time was, but many will not admit that all these events were predestinated by our God. How did and how does our God surely know that this and that event will positively occur if he has not predestinated it? Is our God dependent upon some other power than himself to bring about the things which he foreknew? He most assuredly purposed to cut off the wickedness of Babylon from the land of Israel. Read Isaiah xiv. 24, 25. Did he not send the Babylonians there to destroy them? If not, who did move them to go where the Lord would show his wonderful power to save? For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? (Isaiah xiv. 27.) If any are wise and can solve this

mystery, let them tell the judgments of God which he purposed against Egypt. (Isaiah xix. 12.) Many tell us that God's purpose or predestination does not pertain to anything but those directly connected with the salvation of the church, but the voice of inspiration tells it differently. It says, "The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth."—Isaiah xxiii. 9. Upon whom does our God rely to see that his works are done? Let us hear him: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a 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."—Isaiah xlix. 9-11. As we usually term it, all things to which we are referring are evil things, and yet they are things that God purposed as predestinated. Then we declare with our afflicted and bereaved brother Job, "Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?"—Job ix. 12. And saith brother Solomon, "Where the word of a king is, there is power; and who may say unto him, What doest thou?"—Ecc. viii. 4. Or with Nebuchadnezzar, and all the inhabitants of the earth, they are reputed as nothing; and 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? This I consider an array of evidence for predestination. Predestination is sure to carry to the complete purpose of God in the things predestinated, and we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Rom. viii. 27.) Some want to divide the "all things" into classes, but no table is furnished to show what class of things are embraced in the "all things," and what class of things are not in that declaration. I admit that I cannot see what class of things is not in that declaration. I admit that I cannot see while some things are being transacted how they can be for my good. I think Jacob was puzzled as to how the separation from his children was ever to be for his good, but when he was given to see his family's salvation in it he could say, It is enough.

God had told Abraham in a covenant when Abraham was in a deep sleep, but he did not know the meaning of it all. God had as much purpose in raising up a Pharaoh to show his power in him, by destroying him and his host, as he did in raising up Israel to serve him. He had as much purpose in destroying the wicked world by the flood of waters as he did in saving Noah and his family, the beasts and all the things that were with him in the ark, by the ark being borne upon the bosom of the waters. It was just as much the purpose of God to draw Pharaoh and his host into the sea by the receding darkness as it was to

have Israel go forward. God only used his will and purpose in leaving out of the eternal covenant of salvation all the nonelect, just as much as he did making sure the salvation of the elect.

When our Lord died on the Roman cross, and said, "It is finished," the door of redemption had forever shut in all the elect of God, never to be opened again, and the nonelect host were forever shut out. Thus the seal of God's eternal knowledge fixed on all the chosen of the Lord and they were perfectly and permanently drawn.

"Salvation, through our dying Head,
Is finished and complete;
He paid whate'er his people owed,
And canceled all their debt."

God in infinite wisdom and sovereign rulership has, does now and will make all things work for good to them that love him. Joseph's abduction to Egypt and the lying of the woman who had him cast into prison were for the purpose of his interpretation of King Pharaoh's dreams, so that sufficient storage for natural sustenance of the people would be to the saving of posterity and the saving of Israel of which Jesus was born, coming out through Judah, from whom the scepter should not depart, and the lawgiver from between his feet until Shiloh come. Then shall the gathering of the people be. Here it was all to come through, and all of the falsehoods of Joseph's brethren and the other wicked acts connected with this. Joseph said God intended it for good, to the end to save many people alive, and to preserve this posterity, and these were called decreed things, and God in the decreed things made

them all work out together for good to them that love him, to them who are the called according to his purpose. The taking of the young child Jesus and fleeing into Egypt with him was prophesied of, and had to be fulfilled, and all things had to come to pass as they did, or the Bible would have been a book of falsehoods. We see in this case the fulfillment of the Scriptures, yet it was wickedness and men did it through a vile and corrupt spirit, and were doing their own sinful, wicked desires, and God made it fulfill his prophecy. They that slew Jesus did identically the same thing in time of wickedness; it had its origin from the same source, yet it was God's determination, and that the Scripture must be fulfilled, that there shall be a son born, his name shall be called Jesus, for he shall save his people from their sins. God promised us eternal life before the world began, and that life was in his Son, and the only way the promise could reach its completion was for the law to be fulfilled and taken out of the way by the sacrifice of the Son of God, who was without spot or blemish, and none could do this but Jesus, who was the only mediator for men, for he was the only one free from sin, and it required him to be made of a woman, made under the law, to redeem them (all the Father gave him) that were under the law in order for the completeness, and to fulfill the promise God had made it was necessary for wicked men to rise up and to do what God's hand and counsel had before determined to be done, and God spared not his own Son, but delivered

him up, and they unknowingly crucified and slew the Lord of glory. This was all by the divine arrangement that he had decreed within himself, and it was the most wicked and heinous crime in the annals of history, and is the truth as taught in the Bible.

As this has been selected from many writers, and they used the word "absolute" often, I thought I would have to use it more than necessary, but I have not used it, yet I believe it from first to last. The foregoing is only a small part original, and I am indebted to the editors and other writers of the SIGNS OF THE TIMES. It is a collection and summary of what I have read of their writings, and I have used the part that was best suited to the subject of predestination, and the part I did not use I believe to be the truth, and in accordance with the teachings of the Bible. Let us continue to give God all the praise.

To this I will add a few verses that are original:

Blest are the ones who have their trust
In higher power than man;
Power that, to the uttermost,
Can carry out the plan.

The God of power, the God all-wise,
Will guide us safely through
This world, and upward to the skies;
To him all praise is due.

Oh! that our trust may be in him,
Feeling that he doth care
For us, though we are all hedged in,
The way will open fair.

He has the wisdom, and the power,
And he can do for us,
In any place, or any hour,
Which he in love thinks best.

He cares for us; his love so great,
From harm can safely keep,
If 'tis his will he'll keep us safe,
E'en while we rest in sleep.

Now may the God of Abraham, Isaac
and Jacob keep us as he did them,

never letting us depart from giving him all glory, honor, power and sovereignty over all things, times and places, is my prayer.

In hope of life beyond this world of sin,

W. T. JUDY.

THE GOOD SAMARITAN.

I HAVE had some thoughts on the parable set forth by Jesus, which you will find recorded in the tenth chapter of St. Luke. I cannot promise to interest you, or to write anything of importance, for it seems that every time I write on the Bible when I look over what I have written it appears to me that I just left out all the sweetness, or things important, but still I have had some tell me to write on and on. Even sister P. D. Gold said she always indorsed my articles, which cheered me some, for I knew she had well established convictions in the doctrine of our Lord and Savior.

The apostle said to the lame man, Such as I have give I unto thee. So what he did was good for him in the name of the Lord. I have often heard ministers speak of a portion of this parable when they were trying to put down the choice system as to salvation, which I think is good and sound, but I see other things set up here just as important that none of them speak of: the love and fellowship one toward another. The twenty-fifth verse of the tenth chapter of St. Luke reads, "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" A

very important question. Then Jesus asked him, "What is written in the law? how readest thou?" And so on until we come to the parable. I want to notice here the words "a certain lawyer," and "*a certain man* went down from Jerusalem to Jericho." I believe Jesus had a meaning and a purpose in all he did and said. It seems this lawyer had read the Scripture, for Jesus said he quoted it correctly, but his knowledge as a lawyer did not acquaint him with Jesus in a saving sense. Let us go back to the twenty-first verse of this chapter, for instance. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemd good in thy sight." So we see the wise of this world cannot learn a way to heaven by their natural skill and wisdom.

Now let us turn to a certain man who "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." A bad picture now before us, and I believe a good lesson is taught here, if I may be able to show it to my readers. This certain man that journeyed might represent a traveling minister who had good raiment, the righteousness of Jesus, which is one of the cords that bind the children of God together. Now if thieves come upon us and strip us of our good name and standing, and wound us, and leave us half dead, shall we leave them thus, without helping

them? No. The good samaritan did not do so. Now, my readers, be patient with me. Have we not in our divisions here seen good brethren and sisters wounded in this way and left half dead to us? That is, they are not in full fellowship with us. What is the trouble? Some thief has struck them a blow, and left them half dead to us, shall we pass by them on the other side? Even naturally we should help those who are struck with blows that leave them half dead. Then why should not the church, those who claim to follow Jesus, be careful of each other when one who loves Jesus is thus wounded and half dead? Should we not help to bring him to the inn? I know of some who are thus half dead to many of us. My brethren and sisters, are we acting the part of the good samaritan? Oh let us reason together and see if we be found in the faith. I know, according to nature, I shall not be with the church here much longer, but how sad it is to see our loved ones thus scattered. The thieves will creep in among us, and a wolf in sheep's clothing can get closer to the sheep than without such clothing, so let us watch and pray to God for wisdom and knowledge from above that we err not in this matter.

I feel I have just hinted at what I desire to tell, but hope the Lord will cause some one to think of these things and write something to edify and comfort the saints. I often feel that if I can write so as to draw from some one something that God has shown him, then I feel well paid for my effort. Amen.

R. L. DODSON.

CAMPBELLTON, Texas, Dec. 1, 1936.

DEAR EDITORS:—In my loneliness, being away from my companions in tribulation, I wish to mention some of the things which seem to be of love to me while traveling down the long road of time and tribulation. One of the things I wish to speak of is a text used away back in the latter seventies by old Elder W. A. Bowden, of Kentucky. It would seem strange that a boy of such tender age would remember such, but in a dreamy way I do remember it, and since growing to manhood, after, as I hope, the Lord led me into the knowledge of these things, it is beautiful in memory. The text is found in Ephesians i. 3-5. This coupled with the language of Paul as recorded in Acts xx. 27. I will quote the three verses in Ephesians and give my understanding as to their meaning. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." And that "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—6th verse. I will not try to write much in this letter, as I am so broken-minded; that is my memory is so poor that I cannot remember just how the Scriptures read, and as I lost my large concordance and large print Bible I have

to look a long time before I find what I wish.

When we look at the many deep points recorded in Paul's writings as afore recorded, it causes us sometimes to wonder why sane people will use a different meaning to the plain Scriptures. "Blessed be the God and Father of our Lord Jesus Christ, who hath [in the past tense] blessed us," shows conclusively that all our spiritual blessings are and were deposited in Jesus before the world was manifested, and in time are given to his little ones by revelation, and made known to each of his little ones, who are born of God, made new creatures in Christ. The great blessings received here in time are awarded to them because of the choice of God in Jesus before the world began, "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." This is an everlasting love, never to be forgotten, never to be consumed, that they shall stand absolutely uncondemned at the last day, for before the curtain of time was lowered from the stars, before even the foundation of the earth was laid, God in his divine mind and eternal purpose did from all eternity, without limits or bounds, predestinate them (us) unto the adoption of children by and through Jesus Christ to himself, and that according to his own good pleasure and will. Now is it not shameful in men who claim to understand language to get up before large congregations and tell people that the whole plan of redemption lies in their own power of

will, and that it is by their own works and the power of their own righteousness that they are saved and become one in Christ, when it is stated in such language, "For by grace are ye saved [both in time and eternity] through faith; and that not of yourselves; it [faith] is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus [not in Adam] unto good works, which God hath before ordained that we should walk in them"? Then, to go on further, we hear Paul say, "To the praise of the glory of his grace [not our works], wherein he hath made us [not invited us] accepted in the beloved [Jesus]: in whom we have redemption through his blood [not through or by our works], the forgiveness of sins, according to the riches of his grace [not through our works]." Paul again says, "Not by works of righteousness which we have done, but according to his mercy [not our works] he saved us, by the washing of regeneration [not of water], and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior."—Titus iii. 5, 6. There is no power but of God, the powers that be are ordained of God, therefore we have no earthly right to trust in an arm of flesh, for Jeremiah says, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. xvii. 5. There is one thing certain, and that is that man's eternal redemption depends absolutely on the arm of flesh (law), or it depends

on the sovereign mercy, love, purpose and predetermined counsel of God as his deep design entered into the counsel of eternity. As I have often said in my weak attempts to speak, there are only two doctrines on earth, one false and the other true; and two distinct powers, one of God, the other antichrist manifested in the satanic kingdom. One doctrine plainly seen is a conditional doctrine, depending upon an arm of flesh, or law controlled by that arm of flesh; the other is the doctrine of the sovereign grace and mercy of God, depending upon the pure love, providence, the outstanding power of God's eternal foreknowledge and predestination, enshrouded by the omnipotent, omnipresent, eternal design as invested in his beloved Son as the everlasting Savior of his chosen people embraced in the covenant of election of grace. Those of the fallen race of Adam's posterity who through the power of the Spirit are led into the light of the covenant of grace receive a sweet hope of their final deliverance into that wonderful kingdom of glory prepared by his Son, who said before his departure, "In my Father's house are many mansions," and their hope is sustained by the flowing of divine grace in the heart, which gives them comfort in the thought that at the time appointed they will arise from the dead, leave in the grave (as did Jesus the napkins) our old depraved nature, and come forth bearing immortality, in the likeness of the risen Lord, to gather around the throne and sing the song of Moses and the Lamb, and to enter into that sab-

bath which hath no end, into the congregation which shall never break up, but last as the never-ending eternity.

I have written somewhat scatteringly and hope to be forgiven for any mistakes. My beloved, I realize my time is short here in this world of sin and all kinds of crime. My mind has been exercised for several years on the coming end of all nature, and often I have noticed that in most parts of the world crime has doubled during the last thirty years. The church seems to be closing in the Gentile world. All commercial powers will, I feel, soon come to an end, therefore the gathering of the church from the kings of the world is clearly seen. For in the last time, or last days, perilous times shall come. (2 Tim. iii. 1.)

Farewell.

J. B. BOWDEN.

P. S.—I wish you would mention in the SIGNS that I would love to get Minutes of all the associations, if not asking too much of you brethren.

J. B. B.

DEAR ELDER VAUGHN:—No doubt you will be surprised to get a letter from me, but I have a great desire to write to you, because you seem so near to me as a dear brother. If one such as I can be a sister to you. How I did enjoy your preaching Sunday. It was worth your coming through the rain to feed the church here. I believe you were sent by the Lord, for every word you spoke testified of his love and forgiveness to his redeemed ones, they who were chosen before the foundation of the

world, who are called, and they surely come when they hear his voice, it matters not in what way. Your talk was food and drink to me, if I know anything about it. It is a great comfort to believe there is One who cares for us, and that he will never leave nor forsake us, and is an ever present help in time of need. And I want to tell you that is the way I felt when I went into and came out of the water, that I could by his strength and grace (for I am weak) forsake all for him who has done so much for a sinner like me. I did not feel happy, as I have heard of some, but a calm peace that passes all understanding. I do not feel any better (I am sure you will know what I mean), but I had such a desire to follow in his footsteps, to be buried with him to rise with newness of life. I do hope I may never bring shame or trouble to these people, for I love the Old School Baptists above any other people. My husband is a Methodist (not that I blame him) and I do not know whether it pleases him or not, but did not our Savior suffer and die for us? and shall I, who am so unworthy (if I am one of his), fear to own his cause, or be ashamed? I felt like that, that I could forsake all (my children included) for him who had done so much for me, who had forgotten him all my life and thought of the things of this world. My dear youngest daughter, when I told her the day before of my intention, if it was the Lord's will that you or another minister should come, said, No, I will not let you. You must not, because it is cold and the water will be so

cold it might give you pneumonia, wait until warmer weather. But I felt nothing could stop me if it were the Lord's will for me to get there. I did and do want to be with a people who give him all the glory and praise, and are dressed in the beautiful robe of his righteousness. There is nothing they can do to save themselves, all must come from him who is their righteousness, sanctification (I understand that means setting apart) and redemption. Like the sun which gives light and strength to things of this world, which I believe is a type of the Son of God, who gives light to the spiritual world. When I look at self all is dark, like looking at my shadow, but when I am made to look to him all is light, and there is such a peace that I feel like singing much of the time, to believe he will care for me, and never will turn a deaf ear to those who call upon his name. I believe they are surrounded by his eternal shalls and wills and all the Father gave to him shall come to him, and none can pluck them out of his hand. He has said that before they call he will answer. And I think, How can the dead hear? Like I for forty-seven years had a desire to be a christian, and before that, when I was a small child, but not so forcibly as then. I remember I bowed beside my baby's bed and tried to pray. These words came into my mind: Commit thy soul unto the Lord, as unto a faithful Creator. How can one, unless made alive, trust in him? I realized my helplessness then, but as the years passed my time was taken up with the things of this world. I tried going with my

husband to the Methodist meetings, but did not feel satisfied, because I could not do anything to save myself. I did not know what to do. It seemed that I was groping in darkness for many years. About ten years ago I became so nervous I could eat and sleep but little, and thought I was losing my mind. No one will ever know how that troubled me for my family's sake. They took me to the hospital here, but they could not do anything for me, as my trouble was mental. I wanted to see Elder Coulbourn. He came and talked the same doctrine you and others believe in to-day. I wanted to understand, but could not. I was just looking to and thinking about myself all the time. It seemed I was in torment so many years, until the Association near here, at Nassaongo. Elders Ker, Bellows and Walker were the only ministers present, but they did not lack for words to declare the word of God. I attended each day. In the evening, at the Baptist Home here, Elder Bellows spoke from the twentieth chapter of Joshua, of how the sinner could flee for refuge to a place of safety. He made it very plain. I can never tell any one just how that sermon seemed to me. I believe faith came then and I was enabled to drink of that river of water you spoke of Sunday, and give all praise and glory to him who has called us out of darkness into the marvelous light of his Son and made us free from our sins. He said in Isaiah, And ye shall be led forth in peace, and go out with joy. What if persecutions come? We have One who will deliver in every

time of need. His grace is sufficient to deliver from all these trials and to keep us by his mighty hand.

You, I believe, will excuse my mistakes in this long letter, and the pronoun "I" so many times in it. You can understand the weakness and ignorance of one like me. What I desire is to be led and taught of the Lord, and to trust that I have a place in that kingdom which he has prepared for his children.

I had a dear letter from Elder Coulbourn. He said he might be able to come the fifth Sunday. I do hope he can. I heard you speak of your wife, and hope she is better. I am feeling well, and want to thank you for what you did for me. But not you; it was all of the Lord. All praise to him.

Yours in hope of eternal life,
MARY H. DAVIS.

HARDY, Virginia.

DEAR BROTHER DODSON:—I thank you for the sample copy of the SIGNS OF THE TIMES you sent me. You will find inclosed a check for two dollars, for which send me the paper for one year, as it sets forth the doctrine I have believed for more than thirty years, and have been trying to preach for fifteen years. I thought when I was a boy that I would go on and have my pleasure here, and when I got ready I would turn over and be a better boy. But I hope it did not come that way. Many times I fell down on my knees and tried to ask the good Lord to forgive me, and I would try to do better. Then I would find myself doing just as badly or worse

again. On the twenty-eighth day of August, 1907, I was in the field at work when I felt that I would never get to the house again. I thought I was going to die and be forever lost. Then I found myself down on my knees trying to pray, and begging the good Lord to have mercy on me, as I felt to be a condemned sinner. Then I raised up, singing, "Amazing grace, how sweet the sound." I went to the house, thinking I would tell my father, but when I got there my uncle and aunt were there, and I could not tell it. That night when lying on my bed and trying to beg the good Lord to have mercy on me, a poor sinner, I saw three little angels hovering over me. They were dressed in white and were singing the sweetest song I ever heard. Then I was very happy, and thought my troubles were all over. The next morning when I went outdoors it seemed as though the leaves and everything were praising the Lord for me. I went on for a day or two, when at the breakfast table my father told me to go to the mill. He said he would measure the wheat while I got the team ready. He went on to measure the wheat, but instead of me going to the barn I went to the granary where he was. He said, Son, go on and get the horses. I threw my arms around his neck, and said, Papa, I want you to pray for me. I could not go until I told him. Why? Because the appointed time had come. I could not tell it until the appointed time. The third Saturday in September I went to Lynville to church meeting, and when papa published an open door for the recep-

tion of members I found myself up there offering myself to the church. I was received, and my father baptized me the next day. The good Lord said, My people shall be a willing people in the day of my power. Yes, he works in us both to will and to do. There is no power but of him. I believe that the church of God was saved in the mind and purpose of God before the foundation of the world, and the Lord manifests it to his children at the appointed time and place. He says, All that the Father giveth me shall come unto me, and he that cometh to me I will in no wise cast out. We have nothing to do with saving ourselves, that is all from a higher power than poor puny man. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish. Yes, he gives the life, and they shall never perish. Yes, the Lord makes the sheep and calls his servants out to feed them. He told Peter, Feed my sheep, and feed my lambs. We cannot feed the sheep and lambs unless the good Lord endues us with that power from on high. It takes the same power to prepare one to hear the gospel as it does to prepare one to preach it. So we are not our own keepers. The Lord says, I am the way, and the truth, and the life. He says, I am the door, by me if any man enter in he shall be saved. That is the only way one can get in. It is by grace, through faith, and that not of ourselves, it is the gift of God. His all-seeing eye is over all the world, and can even dwell in one little soul. O, child of God, are you not glad of a

Savior like that one, who can comfort you at the hour of midnight? He says, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord.

Dear brother, if this is not worth space in your paper, just cast it in the waste-basket, and all will be well with me.

Your unworthy brother in hope of gospel bonds,

P. L. PLYBON.

COLBERT, Ga., March 17, 1936.

DEAR EDITORS:—For some reason, I have been impressed to write a little of my experience, which I hope will be a true statement, but I feel unworthy in every way. Back in the year 1895 I was in great trouble, so much so that in June I felt I could not live. I could not tell my troubles to any one, and I could not sleep. Oh the many tears I shed! I wet my pillow many, many nights. I felt that it was hard to be sick and poor and have those who once loved me love me no more. I would get down on my knees by the side of my bed at night and try in my unworthy way to pray. One night I opened my eyes and it seemed that Christ was standing over me. I felt that meant something, and all through the month of July I was troubled. I thought I would go and offer my poor self to the church, then I thought, No, I cannot offer such a poor sinful one as I felt to be to live with the Lord's dear children. I worried much over my condition, and

one day as I was walking in the back yard, feeling very heavy, when suddenly it seemed that heaven opened up. I do not know just how long I stood there. The whole world seemed to be changed. Everything was beautiful. It seemed that the trees were dripping in gold and I was standing on holy ground. Right then and there something took place within me which I cannot explain, and since then my troubles have not been so heavy and I have experienced much happiness along the way. The fourth Saturday in August, 1895, was our meeting day, so I resolved that if I went to meeting I would offer myself to the church, but if no one said anything about going I would say nothing about it. Some one did say, We will go to meeting to-day, so I went along and offered myself to the church, was received and the following Sunday was baptized by our much loved pastor, Elder J. J. Manley. I am still here, for some purpose unknown to me, just wondering what I am. I know that the blessed Lord has been good to me all my life here on earth. In the year 1908 I had a very serious spell of sickness. I was very low, too weak to talk, and felt that I could not live. I turned my face to the wall, feeling that I would never turn it back again, but for some purpose I am still here. I feel to know that if I am saved it is by the grace of God, for the very best we can do is as filthy rags in the sight of God. I know that if God is for us no man can be against us, and this thought is very sweet to me.

I was born in Banks County,

Georgia, January 24th, 1866, but have lived in Madison County about all of my life.

As ever,

(MRS.) W. W. BARNETT.

BRUNSWICK, Maine, Sept. 19, 1937.

DEAR BROTHER DODSON:—I must try to write of the enjoyment I had in hearing the gospel preached by you and Elder Ruston, and with the loved brethren and sisters manifesting love and fellowship for me. It is true I feel unworthy of it, but when I am made to look unto Jesus, the author and finisher of my faith, and see him the chiefest among ten thousand, and the One altogether lovely. I rejoice with joy unspeakable and full of glory. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here are election, predestination and foreordination all safely in his power, beyond the reach of man to change them the least particle. His word shall not return unto him void, it shall accomplish that which he please, and prosper in the thing whereunto he sent it.

The gospel's joyful tidings that you and brother Ruston declared so clearly and boldly, yet with the meekness of Christ, have given all of us much joy and comfort, and we are sure you fed and comforted us with the broken bread He gave you. Now it has come into my mind that Jesus said, I am the bread of life. My flesh is meat indeed, and my blood is drink indeed. I would like to write plainly all that has passed

through my mind, but I cannot. There is a difference in the miracle of Jesus feeding the multitude with the loaves and fishes, and in his calling you and Elder Ruston to preach the unsearchable riches of Christ and "feed my sheep." I do feel to rejoice greatly that you were given the sincere milk of the word, and it was the will of God that I could have the evidence that I had been made to believe in Jesus.

"Our Jesus is the christian's hope,
Wrought in us by God's power."

We all enjoyed Elder and sister Ruston and family, and hope to meet them again. I think I shall have to write to them of the good things of the kingdom of our God. They came right in with us and had the same love and fellowship manifest. We are so few in numbers, it is good to have you and Elder Ruston sent to us and find us in order. The words of the apostle will express what I want to: "Let all things be done decently and in order" in our midst in the church. We realize we are kept by the power of God, and all praise is his, not any for us.

I have not seen any of the loved ones since the meeting, but I hope they are as well as usual. I have had the hymns come into my mind while sitting here alone, and the truth they express has made me sing of the joy of His salvation. It was good to have the brethren from North Berwick come to our Association, and be with us all at sister Annie Raymond's that evening. Those little meetings, like that evening, bring us closer together, and I have had many

of them in the sixty-five years in the church.

But I must not write too long a letter for you to read, even if I have not said half I wish I could. All the loved ones would tell me to send their love and fellowship when I was writing to you. Do not feel you must reply to this, but if you have a time your mind has me in view, and you are not too busy or too tired, I should be glad to hear from you.

Love and fellowship, your sister,

ATTIE CURTIS.

[SINCE writing the foregoing good letter, this dear sister has been called to her eternal home. Her obituary was published in the June, 1938, issue of the SIGNS OF THE TIMES.—ED.]

SWEET SPRINGS, Mo., Jan. 22, 1938.

DEAR EDITORS:—In reading the seventeenth chapter of Matthew a beautiful thought is presented, I think, at the transfiguration. Peter, James and John had the great privilege of being with Jesus on the mount; Moses and Elias were also there. Peter, impulsive and overjoyed, suggested that they build three tabernacles: one for Jesus, one for Elias and one for Moses. Jesus did not forbid the request in words, but "behold, a bright cloud overshadowed them," and they fell on their faces and were sore afraid. Then come the words in the eighth verse: "They saw no man, save Jesus only." How good for the poor tempted soul, when failing in all the works of the flesh, to see Jesus only. Moses and Elias (the prophet) had vanished; Jesus was alone. Moses' law was at an end. Elias' time of prophecy

was fulfilled. The gospel dispensation was here; the things of the kingdom were beginning to be brought to light through the gospel. Old things have passed away; behold, all things have become new. Jesus was the Son, Peter, James and John were the servants. No redemption but by the shed blood of our adorable Redeemer. Jesus stands alone in the preservation of his people. He is alone in the resurrection of their mortal bodies. Jesus, only, made the atonement, and every heir of heaven is complete in him. Jesus set up and perpetuates his church, and now, dear ones, we talk of it, we sing of this glorious redemption, we see him made higher than the heavens, and unto those who look for him shall he return the second time, without sin, unto salvation, wherefore comfort ye one another with these words.

Dear editors, you may publish these comments if you think them worthy; otherwise, cast them aside, and I will know better how frail I am.

Yours in joys and hope,

J. L. KILLION.

TAMPA, Florida, March 4, 1938.

DEAR EDITORS:—May I say, Brethren in the Lord? I am not worthy the great honor, yet I hope to be thankful for the privilege. Some dear brother has been so good to me as to send me your good paper, the SIGNS OF THE TIMES. I wish I could thank him personally, but I do not know to whom to write, nevertheless, let me thank the

Lord (if I can in the right way), the brother and you editors, for I much enjoy the dear paper, and may it continue to be as a shining light to the pathway of many of the saints of God, who are enabled by his divine Spirit to read it and understand. I feel it has been printed lo these many years by men who have been taught of God and inspired by his holy Spirit to write and contend for the faith once delivered unto the saints, as those men of old were to write the Scriptures. They were moved by his holy and divine Spirit, just as you dear brethren of to-day are moved by the same, and thereby you comfort his people, and especially the "shut-ins," who are not able to attend their meetings. May God bless you.

Unworthily,

J. E. WHITNEY.

KINGMAN, Kansas, Dec. 21, 1937.

DEAR EDITORS:—I have been a reader of the dear old SIGNS for about forty years, and can heartily say that I do love the doctrine it sets forth: predestination, election and salvation by grace, and grace alone. I can look back and see the hand of the Lord has led me all my life. I love all the editors, writers and the dear old publisher. He has certainly been faithful.

Now unto Him who is able to keep us from falling, may he present us faultless before his Father's throne.

Yours in hope,

W. F. WINFREY.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1938.

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THIS article for publication is attempted with a felt sense of unworthiness, and to such an extent that we do not feel to attempt to write, or try to expound any special Scripture, but rather experimental, and in doing so we will tell you some of the exercises that we claim as a reason to hope in the mercy of God. When we were but a child a seriousness of feeling would come over us, and we would feel afraid of the dark, and the horrors of death bore heavily upon us. Our parents were devoted Old School Baptist believers, and united with the Old School Baptist Church at Little Flock, Floyd County, Virginia, and were baptized by

Elder P. G. Lester, a cousin to our mother. At the time of their baptism mother's health was very poor, and she was not able to walk to the water, and our father and mother's father carried her to the water, and after baptism carried her back to the house. To us the expressions on their faces were very sincere and sacred, and bore to us that they were enjoying virtues that were not seen, which gave us great respect for our parents, and the sincerity of their religion. Taking us with them to the meetings, the scenes of the devotion and the manifested sincerity caused us to have great respect for public worship, and we often wondered if we would ever feel as they appeared to feel, and wherever we attended public service we had respect enough to give strict attention to what was said, and weigh the words in the scales of Holy Writ, and if found untrue we would not hold them up. That was before we hope the Lord forgave our sins. About the age of sixteen this seriousness of feeling seemed to grow strong and expressive, and we felt our time on earth was not very long and that we were such a sinner that our soul would be sent to an eternal hell, separated from God to forever writhe in suffering and death, and when darkness would cover the earth we would fear that we would never see another day, which would bring tears from our eyes and groanings from our heart, in which state we would ask God to be merciful to us, a sinner, and when time forced us to retire we would fear to go to sleep. It seemed like mountains of darkness

were rolling over us and grinding us to powder. Mother would often ask what was the matter, and we would answer her nothing. The truth was that we could not tell her how we felt. One night after retiring we dropped to sleep and felt that some one touched us and we awoke and the room was full of light and we could see our brother lying beside us. All the darkness and horrors were swept away and we were filled with praise to God for delivering us from such suffering. When we awoke next morning all things were praising God and our soul was singing praises we have never uttered. All seemed to go well with us for a few days, then we began to doubt, or, rather, feel that we wanted to know that what had taken place was the work of God, and the deliverance from sin, but at the same time we were hoping that it was a hope, and when we attended meeting it seemed we could understand and see as we never had before, and the love for the *doctrine of salvation by grace* was such that the stronger it was preached the more we enjoyed the meeting, and to stay away from a meeting at Little Flock Church was a great hardship to us. The love for the church of God grew stronger and stronger, and we wanted to unite with them, but the horror of deception, and deceiving the church of God, was of great concern to us. This condition continued until one night we had a dream, in which we were told to get the Bible, and the first sentence we read would be a command to us. We awoke and got the Bible, and these were the words we read: "Wherefore come out

from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 17. This caused us to feel we would be disobedient to God if we did not tell how great things God had done for our soul. So we decided to tell our mother, and after telling her we forgot to ask her not to tell any one about it, so she confided in father and the news was handed out about our statement to mother. This also added to our burden, and we felt that we would give anything if we had not told mother. We feared that our exercises would drive all our young friends from us, and that only the aged, and perhaps a few others, would be all we could associate with, which would increase our loneliness, and we would be alone in the world. These conditions bore heavily upon us, but the quotation, that Jesus gave his disciples, was repeated in our mind: "Follow me," also the hymn

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?"

And we knew we were not a follower of the Lord Jesus Christ, and the only service we could possibly render was to tell the church how we felt, and of our love and fellowship for the truth. As is common, the flesh would say, In winter time the water is too cold, and during the most favored seasons we would often find excuses for staying home from Saturday meetings. Saturday before the first Sunday in November, 1895, we encouraged father to go to the meeting, saying we would take his place in the woolen mill which he

and one of our uncles owned and operated at that time, which offer he accepted. When they returned they were almost shouting, for the church had a good meeting, and three united by experience, and were to be baptized the next morning. Mother said to us, Would not you like to be baptized with them? We answered, We are too late, if we were worthy. She said, The brethren will judge for you, and I will speak to the pastor (the late Elder Amos Dickerson). He postponed baptism until after preaching, when an opportunity was given for any who desired to unite with the church to come before the church before the church had baptism. At that time we united with the Old School Baptist Church at Little Flock, Floyd County, Virginia, and was baptized that p. m. (The first Sunday in November, 1895.) For some time after our baptism we enjoyed the meetings, and all seemed to be well with our soul, but there came a feeling to talk of the mercies of God given in Christ Jesus for poor sinners, and it could reach to the lowest of all creatures, for we hoped he had forgiven us, and surely there could not be any lower or further away than we were. On Saturday before the first Sunday in December, 1896, while the church was in conference we related our exercises, and the church passed the order to invite us to speak before her the next day, to read a passage of Scripture we felt to talk about, and to say what we felt to be the truth of the gospel related to it, and on Sunday morning the pastor selected a hymn and spoke in prayer,

then he spoke of the order of the church the day before, and invited us to speak, which was the beginning of the forty-three years of public life. After this, we were called on to take part in public worship at our home church, and after some time we were given a license to speak wherever God in his providence cast our lot. We were invited to attend churches and speak in their meetings, and give some service to older ministers on special occasions. We had some fruitful seasons, and many dark ones. After attending meetings and speaking we have felt to be the greatest hypocrite in the world, that we had deceived the church of God, and that the brethren could see that we were a failure, and while we were in this feeling we fully avowed that we never would try to speak again, and when we reached home we told our dear wife that we never would go again, but were going to stay home with her. This resolution seemed firmly fixed in us, but Wednesday night following we had a dream, in which we felt to be sick unto death and our wife and mother were in attendance, but nothing could be done, and the sting of death passed over me, and all this world passed from the scene, and our body seemed to float in the air (as we often see thistle down), and passed down and into a valley with a glow of light all about us. There Jesus came to us as a man and took us by the left arm and raised us to our feet, and we stood by him clothed with a white robe, just like he was clothed, and he led us up an exceeding high mountain, and as we advanced the earth crumbled away up

to our feet, and when we reached the summit it seemed we were turned to the right and we were standing before the throne of God and the Lamb, with the view before us of God on his throne and Jesus at his right hand, with Abraham, Isaac, Jacob, James and John at his right hand, and we said, Jesus, where is Peter? and he arose, came to us, shook hands with us and kissed us. Then we awoke from sleep and out of the dream into meditation as to the meaning of the dream. This dream gave to us the realities of a death, that caused us to have no trust in man, and our trust is in the everlasting Arm to guide and direct our way and give us strength unto the end. Peter's experience has given us evidence that the apostle doubted, cursed and swore in denial of the Savior of sinners.

In our early life we felt to ask the Lord to grant us a wife who would be a companion in the life he had purposed we should live, which was given in the person of Miss Annie Elizabeth Pendleton, and we were married February 13th, 1898. We would not be satisfied to not say why we feel she was a gift from the Lord. She was a good singer, and loved sacred hymns, salvation by grace and always encouraged us in every way possible to go to the meetings and serve churches, and was in every way a good and faithful wife and mother, and after many years of life together she came to the Hopewell Church and asked a home, and we had the pleasure of baptizing her into the fellowship of the cause she had so long been an ardent supporter of. She is a

good disciplinarian, with good judgment in rendering decisions. We shall not speak of our work in the ministry, but our experience has made us to be just what we are and to believe as we do. "All things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. We know that without him we can do nothing, and when we are shut up in feeling we realize our helplessness and depravity, but when our hearts are made glad, and the deep things of God are brought to our soul, then we can rejoice and feel bold and strong in the Lord. Dear brethren, it is by the grace of God we are what we are, and we have nothing to boast of, or any honors to take to ourselves, but we are given to see that we are not our own keeper and we cannot direct our steps.

Perhaps this writing should not appear in the editorial columns, but it is submitted to our publisher to do with as he thinks proper.

C. W. V.

TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec 36 means your subscription expired December 1936; June 37 means your subscription expired June, 1937; Dec. 38 that it will expire December, 1938, etc.

SUBSCRIPTION BLANKS.

IN each copy of this issue of the SIGNS OF THE TIMES we are inclosing a subscription blank for the convenience of our subscribers in renewing their own subscriptions and in sending the names of new subscribers, and we appeal to each of our friends to do what they can toward helping us build up our subscription list.

The date on the little pink slip bearing your address, which you will find either on your paper or the wrapper in which it comes to you, signifies to what time your subscription is paid. If your subscription has expired, or is about to expire, please send on your renewal if you can spare it, but if you are not at the present time in a position to renew your subscription, but hope to be later on, do not order your paper stopped, for we would much rather continue sending the paper to you until such time as you are able to pay for it than to take your name from our list.

When sending in renewals be sure and give us the EXACT name and address of the person to whom the paper is now coming, so we will not give the credit to the wrong person.

We sincerely thank all who in the past have in any way aided us in continuing the publication of the SIGNS OF THE TIMES, and hope they will continue such aid in the future, and do what they can in the way of sending us new subscriptions and renewing their own.

J. E. B. & CO.

CIRCULAR LETTERS.

(Written by sister Luella Stevens.)

The Lexington-Roxbury Association, now in session with the Olive and Hurley Church, at Ashokan, New York, September 14th, 15th and 16th, 1938, to the several churches and associations in fellowship with us with which we correspond, sends love and fellowship.

DEAR BRETHREN:—At the last session of our Association it fell to our lot, much against our mind and judgment, to write the Circular Letter. We attempt this with a feeling of weakness and inability, realizing that unless God directs the pen our effort will prove a failure. We shall in no wise be able to write anything of comfort to God's little ones, only by the guidance of his hand, as there is nothing in us to merit esteem or give the Creator delight. It is our desire to ascribe all greatness unto God and to praise the name of Jesus above all other names. Of the church, or family of God, it is written, "This people have I formed for myself, they shall shew forth my praise." Since God must be, and is, all-wise, all-powerful and all-holy, he must have known, and did know, his people before the foundation of the world, otherwise he would not have been an all-wise God, thus in his wisdom he can make no mistakes. We rejoice to know that he made Jesus unto the church wisdom, righteousness, sanctification and redemption. Jesus is not only the salvation of his people, but he, as wisdom, is the revelation of God unto his people

through the Spirit. This wisdom is contrary to the wisdom of men, hence cannot be acquired by human effort on any natural works. To comprehend this divine wisdom the poor sinner who possesses it must be taught that the wisdom of man is vanity and foolishness with God. We can see that wisdom would be of little avail without the power to execute its decrees. So would a thing however wise or holy have little value if the object of such will could not be attained. So God must needs be, and is, all-powerful, and infinite in ability to perform. Men, devils, angels, worlds and principalities are under his complete control. This power covers sin, death, the grave and all eternity. Therefore through Jesus, who is the wisdom of God, in a mystery, to whom is given all power in heaven and in earth, the church is kept by this power of God through faith unto salvation. Thus saved sinners cannot keep themselves. Through the incarnation of Christ, his righteousness, obedience, death, resurrection, ascension and eternal priesthood, the power of God is manifest to save them for time and eternity, a holy nation and a royal priesthood, presented faultless before the Father in love. God is also all-holy and never has or ever can sin, nor be the author of sin or confusion. Therefore there is no confusion in the operation of his wisdom, power or holiness. "What his soul desireth, even that he doeth." His will is accomplished in the army of heaven and among the inhabitants of the earth. Thus all things work together for good to them that believe on

his name, who are foreknown, called, predestinated, justified and glorified by God. Adam, the natural head of the human race, was not created holy, but sinless, liable to sin, in order that through sin grace might abound. Jesus Christ, the head of the church of God, was not made subject to sin, but as the eternal word was made flesh so Christ might bear the sins of all believers, suffer the penalty due them for all their transgressions and sins, and as they were chosen in him before the beginning of time, his death was their death, his burial and resurrection their burial and their rising from the dead in a mystical sense. Born in the flesh of Adam as helpless, ruined, condemned sinners, without any knowledge whatsoever of God, in order for the life of Christ to be manifested in them, they must be born again of the Spirit an incorruptible seed by the operation of the Holy Ghost. In this birth they are given faith, which is counted unto them for righteousness, so God's people are justified by faith through the finished work of Christ.

As Christ is all-holy, the new creation that is born of the Spirit must be holy. As God is all-holy, what he does must always be perfect. Thus by the offering of Jesus Christ he has perfected his people forever, or made them holy. In order to show forth the praise of God the sinner must be made to feel his sinfulness and need of Christ, his utter inability to help or save himself, and the justice of his condemnation. He must fellowship the suffering of Jesus to experimentally praise God for

his great salvation. The more we see of God's glory and power the more we are made to detest self. We, if left to ourselves, are destitute of all strength, and cannot go forward either in delivering ourselves or others. We find the more we try, the more we fail, and we mourn our own sinfulness. We are led to beg for mercy and wait on the Lord in his due time for all. In this experience we are sometimes made to wonder if we have a hope at all, and yet are not able to give up our hope, even though it seems small at times. Though cast down we are not destroyed, and, bearing about in our body the dying of the Lord Jesus, we live unto him. When trials and afflictions come upon us, and clouds surround us in the valley of darkness, and we fear God has forsaken us, we then hear the voice of our Savior saying, "I am the way, and the truth, and the life." He did not say. I am a way, or one way, as if there were many ways, but he is the one and only way, the strait and narrow way, and the new song in our mouth never becomes old. In praising God we find the Scriptures a storehouse of things both old and new confirming our faith and experience. "Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies."—Psalms xl. 4.

May we be blessed with the love of God, mercy and peace, and when time on this earth for us shall be no more may we be raised to see him as he is, and be like him, and be satisfied, and we of this Association, and all of like precious faith, hope that we are included in the

term "this people," who are formed to praise God. The word "this" points out a people separate from all other peoples on earth, and designates sovereign choice and electing love in the foreknowledge of God. Jesus was born, died and arose from the grave to save his people from their sins, and will manifest his finished work to all the called of God. Let us then desire and pray for faith to be shown the hidden things of the Scriptures, and to praise him in our testimony as witnesses for the wonders of salvation made known to us.

At this session of our meeting we have appreciated the coming among us of your ministers and messengers, bringing us your correspondence and messages of love and fellowship. We truthfully can say, It has been good to be here. Our next session is appointed to be held with the First and Second Roxbury Churches, at Roxbury, New York, between the second and third Sundays in September, 1939, at the usual time, when we hope to meet and welcome all of you again. Until then, dear brethren, farewell.

ARNOLD H. BELLOWS, Mod.
ORVILLE WINCHELL, Clerk.

CORRESPONDING LETTERS.

The original Mt. Zion Association of Regular Predestinarian Baptists, now in session with Oak Grove Church, sendeth christian greetings to the First Kansas Association, with whom we correspond, and to the faithful in Christ Jesus.

DEAR BRETHREN:—May grace, mercy and peace be multiplied unto you

in manifesting to you strong consolation in the blessed promises of God to his beloved people, chosen unto salvation by and through the shed blood of the only begotten Son of God, who came into the world to do his Father's will and to redeem them from the curse of a broken law.

We have rejoiced in the coming of your messengers, bringing the evidence of a living faith, manifested by the spirit of love and fellowship, reporting peace abounding in all of your churches and reminding us of the saying of the psalmist David, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" for there is only one Lord, one faith and one baptism, one God, the Father of our Lord Jesus Christ, in whom all fullness dwells. The preaching brethren have come to us in humbleness of spirit, preaching salvation by grace, much to our comfort and spiritual uplifting, confirming us in the things that have been made precious to us in our hope of immortality. We desire a continuance of your correspondence, and may the God of all grace keep us humble and meek, and enable us to live and walk in that way that is well-pleasing in his sight.

DANIEL A. J. ADAMS, Mod.

WILLIAM H. MORRIS, Clerk.

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

Mrs. May Derby Hoyt, N. Y., \$2; Mrs. Laura R. Elgin, D. C., \$2; Fannie Muir, N. Y., \$5.

MARRIAGES.

By Elder Arnold H. Bellows, at West Hurley, New York, September 24th, 1938, Marcel C. Maier, of Glenford, N. Y., and Hazel Thompson, of West Shokan, N. Y.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, &c. REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for October 1st, 1938.

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: Elder R. Lester Dodson, Rutherford, N. J.
2. The owner is, Gilbert Beebe, Middletown, N. Y.
3. That the known bondholders, mortgagers and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.
4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE, Owner.

Sworn to and subscribed before me this 19th day of October, 1938.

(Seal)

E. E. CONKLING.

(My commission expires March, 1940.)

M E E T I N G S .

SALEM OLD SCHOOL BAPTIST
CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A .

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

IN

NEW YORK CITY

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

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

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

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor
W. H. CAVE, Ass't Pastor.

(Mrs.) H. B. CURLIE, Church Clerk

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

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

R. LESTER DODSON, Pastor.

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

J. R. HARDY.

The 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 of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 106. MIDDLETOWN, N. Y., DECEMBER, 1938. NO. 12.

CORRESPONDENCE.

THE SIN AGAINST THE HOLY GHOST.

By request, I am writing on the sin against the Holy Ghost. With diffidence I offer it for publication, not with a desire to set myself up as a teacher, but simply as my views, and if it might be as much as a cup of cold water to the followers of the Lamb, then I will have shared with them that which I humbly hope has been given me by the Father of light. Many times I have tried by searching to find out God, but my own efforts alone always fail. When, now and then, I sometimes feel to have been given something, and receive it with joy, yet am reluctant to speak of it, for fear of being a deceiver, myself deceived and deceiving others. But to true, tried and faithful soldiers of the cross, whose Leader is the Captain of our salvation, I need have no such fear, for with such a Guide they are able to rightly divide the word of truth, and separate the precious truth from the

worthless corruptions of the flesh, and will not be deceived by a poor sinner like me. I am sure that some things dear to me will not be received by those who cannot see the distinction between that which is born of the flesh, and is nothing but flesh, and that which is born of the Spirit, and the utter contrariness of the one to the other. As it is now, so it was in olden times, common to call a spirit a ghost, the two words being synonyms, meaning the same thing, but as with other synonymous words, sometimes more appropriate to use one than the other. When the holy spirit of life was departing from the sinless body of Christ he cried, “My God, my God, why hast thou forsaken me?” Then it is said he gave up the ghost. Of other characters it is also said that they gave up the ghost, gave up the spirit which was to return to God who gave it. God is a Spirit, and he has said he will walk in his chosen, elect vessels of mercy, and dwell in them, and when these earthen vessels of mercy must lie down in death they yield up the ghost. Surely He is

a Holy Spirit a Holy Ghost. He, the Father, and Christ, the Son, are one, and the Son is the "Christ in you the hope of glory." Surely the Spirit of God, walking and dwelling in you, and the Spirit of Christ in you, are one and the same Spirit, and is rightly called the Holy Ghost. Oh, it is an awful, solemn thing, that poor fallen creatures are given a hope that it is the Christ walking and dwelling in us. This indwelling spirit is that which is born of the Spirit, and when we pray we are told to say, "Our Father," because these spiritually born new creatures are the true born sons of God, and for this cause he is not ashamed to call them brethren. Our old sinful bodies are dead to spiritual things, but the spirit, the Christ in us, is life because of righteousness. He is not the God, or Father, of the dead, but of the living Spirit of Christ in us, our hope of glory, and the living child must not be divided. Both he that sanctifieth and they who are sanctified are all of One, for which cause he claims us as his brethren. Oh, with what fervency we may sing,

"And oh, may this my glory be,
That Christ is not ashamed of me."

Now, dear people of God, I ask, Is not the Spirit of him that raised up Jesus from the dead dwelling in you and walking in you? Is not the Christ in you the Holy Ghost walking and dwelling in you? As he hath said, That they may be one, as thou, Father, art in me, and I in them, that they also may be one in us. Oh hear his transcendently sweet and sacred prayer, O Father, keep through thine own name those

whom thou hast given me, that they may be one as we are one; I in them and thou in me, that they may be made perfect in one. And these three are One. Oh who can deny this glorious eternal vital unity and oneness of Christ the Head and his body, the church, a spiritual life that was hid with him in God before the world was. Thus the Father, Son and Holy Ghost, the Spirit of Christ in you, in every vessel of mercy, are all One, a lovely, eternal oneness.

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

So I do believe that the Holy Ghost is the new, inward, spiritual man which is Christ in you the hope of glory. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" A Holy Spirit, which is the Holy Ghost, the Spirit of Christ, in you.

Now what is the sin against the Holy Ghost, against the Christ in you, which man has called the unpardonable sin? I heard an able minister say that whatever it is, not one of the Lord's people will ever be let commit it. At this my heart trembleth, because I am shown that none but his people ever had the Holy Ghost dwelling in them, and they are the ones who can and do continually sin against it, and they are the ones to whom Christ addressed the words that all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto them, neither in this world nor in the world to come. Let us carefully analyze every word of

this, and ask ourselves if this declaration has ever been rightly understood, or if the general understanding of it is correct, and in harmony with the teaching of the Bible. In the first place, it is incompatible with our every conception of the blessed, merciful, forgiving, all-powerful Lord of heaven, the very Father of mercies, that there is or could be a sin which he could not or would not forgive, for it is declared that he is able to save to the uttermost all that come to him by the blood of Christ which cleanses us from all sin, not one special sin excepted, and he is now forever set down at the right hand of God, where he ever lives to make intercession for us, and the Father heareth him alway. Do we not love to sing that "While the lamp (the light of his love) holds out to burn, the vilest sinner may return"? And he will abundantly pardon, and we must not make the words of Christ, our advocate with the Father, to be in any sense in contradiction to the declarative, boundless mercy of the Father, who heareth him alway and will be merciful to our unrighteousness. Yet, as generally understood, it shows Christ to have made an exception, in contrariness to the characteristics of the Father of mercies, who declared himself well pleased with the finished work of his Son. So must it not be that this authoritative declaration of Christ is not rightly understood? for he and the Father are one, in perfect agreement, so that Paul, after he had enumerated everything which a christian has to combat, clinches it all by saying, Nor any other creature, shall be able to separate

us from the love of God. When Christ said "this world, nor the world to come," he was not speaking of this transient globe on which we dwell, nor of the ultimate paradise of God. "This world" to which he had reference, was the old Jewish world, or law dispensation, in which they were then living, which was then about to come to an end, and the world to come was the gospel dispensation then about to be ushered in. The eternal heaven above is not yet to come, for it always has been, and shall ever be as it is now, eternal. "This world" of the old law dispensation was then to be done away and the world to come was and is the gospel kingdom, which the God of heaven would establish, and should stand forever, through all time. It shall never be destroyed. It is the kingdom, or world, in which we now live, and shall not be left to other people.

Are we not shown that the Holy Ghost is the Spirit of him that raised up Jesus from the dead, dwelling in all his saints and raising them to walk in newness of life with him, and seals them heirs of heaven? It is the holy Spirit of him dwelling in us which we are told not to grieve. We are told in our infallible rule of faith and practice of many things which, if we do them, do grieve that tender indwelling spirit, and who of all the people of God have not done things that cause inward groanings that cannot be uttered? Have we not found in our every-day walk that all fleshly, sinful lusting, which wars against the soul, is grievous to the Christ in us? Yes, O brethren dear, it

is thus we do, by our fleshly lusting against the Spirit, constantly sin against the Holy Ghost, causing our daily cry of wretchedness, because we know that in our flesh dwells no good thing, but a constant lusting against the Spirit of Christ in us the hope of glory. Do we not feel self-condemnation for evil thoughts? Oh how I hate them, yet like "fiery flying serpents" they intrude and sting us in our most solemn sanctuaries, and though we may not give them utterance, we know they are enough every day to bring us into everlasting condemnation. Dear tried saints, do we not feel every evil word, deed or thought is a lusting against our hope of glory? Whether outspoken or not, we know that in the dark recesses of our hearts we are guilty, for we are by nature the children of wrath even as others, and not for our sakes, but for the sake of his dear Son, God, who is rich in mercy, lays not our sins to our charge. I ask in solemn sincerity, Was there ever a word of blasphemy uttered, or a single sin committed that was or is not against the Holy Ghost? O, dear children of God, it is not our rich Father, the very Father of mercy, who will not forgive to the uttermost all manner of sin and blasphemy, but our own selves, who have never forgiveness for our own sinful selves. There was never one in the old Jewish world, nor in this gospel dispensation, whose heart was right with God, who would ever try to condone his wrong doing, or ever try to excuse or forgive himself by hiding behind predestination. He knows there is no excuse but his own sinful nature, never

feels to blame the One who made him thus, but ever blames himself, and never, never forgives himself for the grief he causes his inward, spiritual self by sinning against the God of grace, but seventy times seven he turns with tears of repentance to the Father of mercies, begging him who is able to forgive all manner of sin and blasphemy to "be merciful to me, a sinner." He feels the danger of eternal damnation, for when he has done despite to the Spirit of grace he knows he is worthy of sorer punishment. He is in danger of hell fire, which is no more nor less than the certain fearful looking for of judgment and fiery indignation to be meted out to us if we deliberately sin wilfully and knowingly after having received a knowledge of the truth, for there remaineth no more sacrifice for sin. David suffered this fiery indignation, and said, The sorrows of hell gat hold of me. I found trouble and sorrow. The sorrows of hell compassed me, and in my distress I called upon the Lord, and cried unto my God. His ears are ever open to the cry of the destitute, as we are all destitute of any worthiness or merit, save in the righteousness of Christ imputed, or accredited to us, and "no sinner shall ever be empty sent back, who comes seeking mercy for Jesus' sake," for the blood of Jesus Christ cleanses us from all sin. Not one single, special sin excepted. O, fearful saints, fresh courage take, for though you do daily groan, being burdened with the load of sinful flesh, which lusts against the inward spiritual desire for a clean heart, causing you to

do things you do hate, which do grieve the holy Spirit of Christ in you, making you feel your constant need of mercy every hour, "a beggar poor at mercy's door," still, while we were yet enemies to all righteousness, Christ died for us, and left on record his soul-cheering words, I have prayed for thee. He is our advocate with the Father, and his is the effectual, fervent prayer of the righteous that availeth with the Father, so that "our Father" will be merciful to our unrighteousness, and our sins he will remember against us no more. His eyes shall be open, and his ears attent to the prayer that is made in this place. He will pity and forgive our sins, for the Scapegoat has borne them away to the land of forgetfulness, never to be recalled or laid again to our charge. For, O Lord, if thou shouldst mark our iniquities against us who then could stand? for all our best performances are but as filthy rags, and there are none that doeth good, no, not one. Our good works by which we are to be judged are the good works which Christ hath done for us and imputed them to us and so they are ours, our good works, though poor, weak, sinful creatures we are. The grieved holy Spirit within us does lament and mourn "with a perpetual war within twixt reigning grace and raging sin." Is it not a grievous sin, the sin that doth so easily beset every child of God, to entertain unkind doubts and fears of the genuineness of the work of grace in our hearts, whether it be of God or of the flesh, which we know that neither men nor devils ever could have accom-

plished, yet fearing it may be only a deception of Satan, who can transform himself into an angel of light, and would deceive, if it were possible, the very elect? But we are saved by hope, though we often transgress against it, by esteeming it so little we almost lay it by, but "a glimpse of bright glory so surprises our souls," hope is revived sufficiently that if we were called to die we could fervently say, I know that my Redeemer lives. O, dear saints, I have often heard the still small voice say, Lo, I am with you. With me through the day, and when darkness overtakes me again I hear him sweetly say, I never will forsake thee. Surely I am a monument of his grace and mercy, but even in moments of rapture the ever recurring expression of sinful doubt creeps in as I am constrained to say, If I am not deceived. God knew, as well as he knew Peter would, that I would often by my works deny him and sin against his work of grace, against his Holy Spirit. But O, dear fellow-travelers, wayworn and weary, let us praise our God. We devise our way, but he directs our steps, and will never let us "rove beyond the limits of his love." His boundless, unlimited love to his people. O, Israel, trust in the Lord, for he is our strength and our shield, a covet from the storms and a hiding place in a desert land. Give thanks unto him, for his mercy endures forever. Let them that fear him say that his mercy endures forever. Never wavers, but endures, for we need it every moment we live.

In conclusion, let me again ask of any who may read these lines, Is there ever one single blasphemous word, or a single sin committed, be it great or shall, that is not against the Holy Ghost? For Father, Son and Holy Ghost are one. It does seem to me that when we sin wilfully, doing violence to our own inner conscience, doing things we do hate and for which our own conscience condemns us, we do sin against the Holy Ghost, especially sin against the leadings of the little Child, the Son given to each and every one of God's people, which is Christ in you the hope of glory. And as the sinning against the Holy Ghost for which, not the Father of mercies, but we ourselves have never forgiveness for ourselves, must come under the heading of "any other creature," and shall never be able to separate us from the love of God, because he assures us that the blood of his own dear Son does cleanse us from all sin. But let us never, never dare to sin wilfully because of predestination, lest he in his wrath shall declare that we shall not enter his rest, and be as wandering stars, to whom is reserved the blackness of darkness forever, as long as time lasts, for it is a fearful thing to fall into the hands of God. Let us therefore fear, lest a promise being left us any of us should seem to come short of it.

This feeble, imperfect effort is humbly submitted to the discretion of the editor, by an unworthy little sister who dares to cherish a hope of eternal life beyond,

MARY ELLISON.

PLENTY.

CHARLES WESLEY wrote, "Plenteous grace with thee is found; grace to pardon all my sins," and I am made to wonder if he was entirely destitute of that grace, even though he wrote and preached in defense of Arminianism for years.

Sometimes in looking back over past trials and tribulations we think we just were delivered—that if it had come any later we would have been gone completely, but, dear child of God, it cannot be too late. Neither can it be lacking in power, grace and love to effectually deliver out of whatever may be our trouble. To talk about deliverance being too late, or insufficient, is to talk about God failing in some particular to fulfill his promises. Banish the thought! How can he fail? Not because of a lack of power, because all that is in heaven and in earth was given into the hands of our glorious, conquering Immanuel, that he might give eternal life to as many as were given him. Will he give unto them that life? Ah yes, little doubting one, he will, because he is faithful that promised. So faithful is he that all the glory, power, honor, majesty, love, mercy and grace are behind the promise. If the promises of God were based on the ability of man to the least degree then there certainly would be room to fear a famine, or to look for an insufficiency in the grace of God. But, dear brethren, sisters, strangers in the land, wayfarers and sojourners, it is not of man. It is wholly and without instrumentality the work of God. The Strength of Israel

will not lie nor repent. (1 Sam. xv. 29). So you can see that there is plenteous grace for all of our needs. Moreover, every good gift comes from him, and what a Giver of gifts he is!

"My soul, repeat his praise
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate."

"High as the heavens are raised
Above the ground we tread,
So far the riches of his grace
Our highest thoughts exceed.

His power subdues our sins;
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove."

Nothing lacking. Plenteous supplies for everything, and they come from a Giver who is without variation, and who is so much in one mind that there is not a shadow of turning. Here is a safe and secure place, dear saints, to find refuge. Here is a resting-place for the weary and wayworn. Here is strength, plenteous strength, for the weak-handed and feeble-kneed. Here is grace sufficient for those who are fearfully asking, When saw we thee sick and in prison and came unto thee? One of the beloved disciples leaned on the bosom of Jesus, and how longingly do we look toward such a haven, and how we would like to reach there.

What a sweet story of Rebekah! It would seem that she is a figure of the church. Behold the servant of Abraham as he comes to her and tells her of the richness of his master. He is greatly blessed (Gen. xxiv. 1, 35) of the Lord, and all of it belongs to his son. My dear children of God, when the Holy Spirit arrested you it made Jesus as the chiefest of ten thousand

unto you. You were enabled to see him as having all power in heaven and earth, and you were compelled to say that you would go with the man. (Gen. xxiv. 58.) What was it that was done for you? It was plenty, and as far as you could see, beyond measure, because you had to sing with the poet,

"Amazing grace, how sweet the sound,
That saved a wretch like me."

Unto her was given earrings, and the writer of old has declared, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psalms lxxxix. 15. And none can ever hear unless the deaf ears are unstopped by the Spirit. Then on her hands are put bracelets, representing, to my mind, that unto the church are given the holy Scriptures as having everything necessary for all of her rules and regulations. Furthermore, that a bracelet is a complete circle, without beginning or ending. So is the love of God to his people. It is complete to them, and is from everlasting to everlasting.

It is written that this Word was made flesh and dwelt among us, and that he was full of grace and truth. (John i. 14.) If he was full of it nothing could be taken from him nor added to him. Is not this plenty? Is not this everything that a poor sinner needs? But listen what is said in verse sixteen: "And of his fullness have all we received, and grace for grace." As he was full of it, so his children receive his fullness and lack nothing. Paul's letter to Rome tells us what a wonderful source of plenty and completeness the

children of God have in him. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 16, 17. Everything that Jesus possesses in heaven is ours, because we are joint-heirs with him. Oh what a land of plenty! Ofttimes we feel weak and heavy laden here and are almost ready to faint by the way, but ere long our Husband will come for us, and then we shall be carried home. Going home! What does it mean? Like a little child that has been long in the dark and thorny wilderness and is brought safe home. To a land of plenty; to a land of joy and peace; to our long sought home, where the sun never shall go down.

Submitted in love.

W. D. GRIFFIN.

FAYETTE, Alabama.

DEAR ELDER DODSON:—I received the telegram to-day that you attempted to have delivered to me on Saturday evening, and again I wish to say, Many thanks for your thoughtfulness and consideration in sending it to me. I was very much disappointed that I could not spend the entire day with you all on Sunday, especially when I learned it was the time of your communion service. I do not feel worthy to partake of this sacred, solemn ordinance, yet I feel it my duty to try in my humble way to be a true follower of the meek and lowly Jesus, being led

(I hope) by the grace of the all-wise God, who has power to speak and it is done, whose power is far reaching, to all corners of the world, saying unto his little ones, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. When he speaks it is done; when he commands it stands fast, saying, My counsel shall stand, and I will do all my pleasure. Thanks be to his holy name, that when he begins the work of grace in the heart of a poor sinner he has power and will complete the work, without the help of poor puny man, who can only fall at his feet and the story repeat of how he brought him out of the horrible pit and miry clay, and put a new song in his mouth, even praise unto our God, and will ever lead and guide him in the strait and narrow path that leads to joys everlasting in that world without end, where sorrow and sighing shall be no more, where God shall wipe all tears from their eyes.

I think you have a lovely little band of true followers of the meek and lowly Jesus at your church in New York City, and I never could find words to express the joy and comfort that is derived from meeting with you. Words fail me when I attempt to tell you how much I enjoy hearing you explain the profound and deep mysteries of the Scriptures, so I take this opportunity of telling you that my heart is filled to overflowing as I sit under the sound of your voice and gather the crumbs as they fall from the Master's table. Thanks be to God for giving us such wonderful spiritual gifts as you, Elder

Lefferts and other dear ministers of the gospel. Without the wisdom from on high it would be impossible to portray the beauty contained in the blessed word of God. Sometimes I am made to marvel at how wonderfully it is done by you and others. May God give us grace, power and strength to continue contending earnestly for the faith once delivered unto the saints, for without faith it is impossible to please God, and without the ever sustaining grace of our all-wise God we would be lost sinners, and without hope in a world of sin and sorrow.

Nothing could be sweeter in this life than the blessed privilege of being numbered with the people of Primitive Baptist faith, as I have always felt that our mingling together here is only a foretaste of the joy that awaits us in the world to come. God give us strength to forsake not the assembling of ourselves together as the manner of some is. It seems so wonderful and marvelous to find a group here in New York City so much like the little band in West Virginia, at dear old Mt. Olive Church.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Though we be miles apart, the same true love and fellowship is manifest in a spirit of humbleness in all they do and say, which is only more assurance that God is working in them the will and do of his own good pleasure. Without him we can do nothing, but with him all things are possible. He has all power in heaven and on earth, and none can

stay his hand, or say unto him, What doest thou? If God be for us, who can be against us? We are made to cry, Lord, save, or we perish. "A crumb of mercy, Lord, I crave." "'Tis grace has brought me safe thus far, and grace will lead me home." Oh how sweet to have the blessed assurance and to know there is food for the hungry soul and drink for the thirsty, for we are told, Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Sometimes when listening to you I feel that my cup has been filled to overflowing, and I can only say, "Praise God, from whom all blessings flow." God give us grace to grow in knowledge and truth of our Lord and Savior Jesus Christ, who shed his own precious blood to redeem poor helpless sinners from death, hell and the grave. He came into the world to seek and to save that which was lost. When he hung on the cross, and cried, "It is finished," he forever put away the sins of his people to be remembered against them no more. Praise God for such an eternal salvation that embraces every little one who will ever bask on the sunny banks of sweet deliverance. I feel this is all too great for one such as I am, but by the grace of God I am what I am. I hope and pray I have not been deceived and am not deceiving the dearest people on earth to me.

Again I wish to tell you how much I enjoy meeting with you all, who have been so kind, considerate and loving to me. Please excuse me for taking your time with these rambling thoughts of mine, and forgive anything that has

been said amiss. I even hesitate to send this to one so deeply and profoundly educated in the Scriptures as you are. I know you could tell the story much better, but sometimes I feel I must give vent to my thoughts, and there is no one here who could understand or appreciate how I feel, so please bear with one who is willing to gather only the crumbs, yet, like Ruth, I must say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried."

A sinner saved by grace, I hope,
ELSIE LOEFFEL.

WARREN, Ark., Dec. 24, 1937.

DEAR SIRs:—I am inclosing one dollar, for which please send the SIGNS to my mother, Mrs. J. H. Blythe, R. 1, Warren, Arkansas. Many hours of happiness and comfort she has derived from reading this book, especially since the passing of my father, Elder J. H. Blythe, in February, 1928. He, too, knew that the bounds of all truth was from cover to cover. Last month God called in death another of our family. It was my brother, a twenty-nine year old soldier, who was located in your State when his final hour came. There is the sweet hope that he is at rest, as I believe my dear old dad to be. My only consolation is that God's will be done. He is a just and living God, and he knows best. Yet why do I mourn because of what he has chosen to do? I ask God's blessings for my mother, who is old, and trust that he will give to her

in her remaining days the contentment of his love.

Very truly yours,
MARY E. BLYTHE.

WEINERT, Texas.

DEAR PUBLISHER:—Inclosed find postal order for two dollars, for which please send me the SIGNS OF THE TIMES for the year 1939. I hope to be able to take it as long as I live, and hope it may be God's will to restore your health and sight, that you may be able to continue to publish it as long as you live, and then when we older ones have passed on that he may raise up others to carry on the work as long as it is his will and pleasure. I receive much comfort from the many writers, and consider it the best paper published.

Yours in hope,
JOHN KILPATRICK.

ROCHESTER, New York.

DEAR EDITORS:—I am sending check of three dollars for my subscription to the dear old SIGNS OF THE TIMES and one dollar to help send the good paper to "the poor of the flock." I could not do without the splendid paper, as it is about all the preaching I have in this city. My best wishes to all who have anything to do with the publishing of this paper.

Most sincerely,
(MRS.) DAVID FARNIE.

BOOK WANTED.

ANY one having a copy of the large type Hymn Book (Beebe's collection), or one that can be bound, who is willing to dispose of the same, will please communicate with J. J. Bailey, R. D., Prattsville, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1938.

SIGNS OF THE TIMES
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All letters for this paper should be addressed, and money orders made payable to,

J. E. BEEBE & CO.,

Middletown, N. Y.

WHAT SAITH THE SCRIPTURE?

THIS is not a letter of criticism. Our purpose in writing is that all our minds may be stirred up to search the word of God in our reasoning, instead of the reasoning of the human mind. Our personal opinions regarding any point of doctrine are worthless unless they are in accord with God's written word. It is good for us to reason together, but let the Scripture be the foundation of our reasoning. What saith the Scripture? In attacking doctrine, would it not be better to examine the Scriptures that appear to teach this doctrine, and seek the interpretation of them, than to do as the Arminians: seek a few pet texts to attack it with? If we do this we are

not seeking the truth, the whole truth and nothing but the truth. We purpose here to quote some Scriptures from the word of God on gospel obedience, and some that point to the purpose of God in wicked men, and their acts. So if any of us feel to attack either of these doctrines, let us explain these Scriptures in doing so. Let us examine a few Scriptures pertaining to exhortation, etc. Romans xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."—Rom. xiii. 14. Paul's charge to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 14-16. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. vi. 17, 18. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children,

not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation."—1 Peter i. 13-15. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—2 Peter i. 5-10. There are many, many more Scriptures we could mention, but space forbids. The Scriptures say we ought to do these things, and before any of us charge a brother with preaching conditionalism let us read these things and note how much is said in the New Testament about such. Surely the whole thing is summed up in the expression, I can do all things through Christ that strengtheneth me. Without him we can do nothing.

Now let us look at the Scriptures pertaining to God's purpose, predestination, etc. What saith the Scriptures? The crucifixion of Christ by wicked men, Acts ii. 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and

by wicked hands have crucified and slain." Acts iv. 26-28: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

The selling of Joseph, Genesis l. 20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." 2 Samuel xvi. 10, Shimei had cursed David, "And the king said, What have I to do with you, ye sons of Zeruah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hath thou done so?" 2 Kings xxii. 23: "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." 2 Thessalonians ii. 11, 12: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." If any feel to dispute the doctrine of the predestination of all things, or that God has no purpose in any wickedness, let them read these Scriptures, and many others, and explain them first. Let us read Psalms lxxvi. 10: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Having reference to God.

Dear brethren, we have not written these things to confuse any one, nor to agitate a question that would cause strife among us. The doctrine of predestination of all things should not disturb the church. Personally, we feel as opposed to those who believe in the predestination of all things making a test of fellowship over it as we do to those who do not see it to that extent. Yet it should not be denied. All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, etc., that the man of God may be perfect, thoroughly furnished unto all good works. Sometimes it becomes as necessary to defend exhortation, reproof, rebuking, etc., as it is to defend the predestination of all things. We think when the apostle said, "I am set for the defence of the gospel," there was the determination to know nothing among you save Jesus Christ, and him crucified, for the gospel is that good news that is brought by faith, that says to each believer, Christ is made of God unto us wisdom, righteousness, sanctification and redemption. So the command is, Preach the word. We, as ministers, are expressly forbidden in the Scriptures to be striving over words to no profit, but to hold fast the form of sound words.

For some time we have felt to write just as we have. Brethren, cast the mantle of charity over it. We feel we need one another. The church has persecution on every side. May we all be blessed to preach, talk, and, above all, manifest in our walk the glorious grace of God. We are pilgrims here, and that

pilgrimage will soon end with us all. May we be found in our journey with our face toward the heavenly Jerusalem. May God give us grace to labor more in the present year for a unity of doctrine, faith and practice, in accord with his will.

"My soul shall pray for Zion still,
While life or breath remains,
Here my best friends, my kindred, dwell,
Here God my Savior reigns."

We realize that in the foregoing we have quoted a number of Scriptures, with little said about them. Our object was to call attention to the variety of matter in the Bible. If we believe the Bible at all we must believe every word of it. To deny one word is to deny it all. The leadings of faith do not desire to change one word of it. The carnal mind will reject every word which it cannot reason out according to human reasoning. No individual understands all the Bible. Some is yet unfilled. But the believer believes it, and looks to God for wisdom, realizing that the wisdom of the world is foolishness with God. The Bible is the only complete rule of faith and practice for the church of Jesus Christ. Every principle of the doctrine of grace is wholesome to the church. If one principle is preached continuously, to the exclusion of other things, the church will no doubt be well established in that doctrine, but without a clear understanding of some other points. For instance, if there is continually an expounding of a doctrine, without bringing it home to our personal experience, there will be a church well established in doctrine, yet in a cold condition. If there should be a

continual preaching on personal experience, without clearly setting forth doctrinal points, you will find a church lively, yet not established. May we all be given grace to see the beauty in everything in the word of God, to the end that Jesus is exalted, God glorified and the sinner saved and humbled under the mighty hand of God.

D. V. S.

SINGING.

A good voice is a gift from the Lord, and it should be used to the praise of his glorious grace. To study the rudiments of music and properly train it should not detract from, but rather add to its beauty. We think good singing adds a great deal and forms an important part of our services. We know of a particular section of the country where there is a group of excellent singers, and it is next to inspiring to listen to the various parts of music as their voices are harmonized and blended together. On the other hand, we know of other sections where the lack of good singing is simply deplorable. We honestly feel that many of our people have sadly neglected to make proper use of their talents in this respect. We remember most vividly an occasion, early in our experience as a public speaker, when we had gone a long way from home in most inclement weather, and had made what we felt to be a miserable attempt to speak, we thought to try to save the day, so to speak, by asking that "How firm a foundation" be sung as a closing hymn. If we have ever heard anything "murdered" that

hymn was that day, and had the ground opened and swallowed us up we felt it would have been a great relief. There have been similar occasions since, and while we have practically no knowledge at all of music, and little, if any, talent in that direction, nevertheless we have felt compelled to try until we are able to raise tunes and sing after a fashion. Some of our ministers with good voices have undoubtedly spoiled their congregations. We are well aware of the fact that it requires more than a good voice and a knowledge of music to make melody in the soul. We have known of instances where more or less wicked characters were paid substantial sums to sing in church choirs, simply because they possessed good voices and understood music, and this has seemed to us as almost the height of hypocrisy. We know a man in New York City who began singing in an Episcopal choir as a boy, and for upwards of forty years since he grew up has been singing for Catholics, Jews and Protestants alike. He has used his voice largely as a means of his livelihood, and we do not blame him for it, but there is certainly no place for this kind of thing in the true church of God. Some recent articles in the SIGNS have indicated that some Old School Baptists in the South and West, perhaps, are being taken up with and led astray by some modern singing schools or societies. Important as the cultivation of the voice may be, in our estimation, we most certainly would not approve of making use of such occasions for ab-senting one's self from their regular

church meetings. We would also warn against being led into false doctrine through this medium. Real Old School Baptists should be careful of the words they sing. They should both sing and preach sound doctrine. We regard it as timely to publish herewith one of the best things we have ever seen on this subject. We refer to the Preface to be found in the Beebe collection of hymns. It follows: "The most important subject that ever engaged the attention of men or angels is the worship of the true and the living God; it is that in which the saints are not only engaged while here in the house of their pilgrimage, but it is that in which they hope to be employed in the unclouded regions of glory. When God delivered us from the horrible pit and miry clay, and established our goings, he also put a new song in our mouths: even praise unto his name. And when John saw the Lamb standing upon Mount Zion, he saw also with him an innumerable company employed in singing the new song before the throne of the Redeemer, which song no man could learn but those only which were redeemed from the earth. And none but the redeemed, regenerated, called and spiritually taught can worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh. The Scriptures teach us that two requisites are indispensable to the acceptable worship of God; the one is that we should worship him in spirit, because he is a Spirit, and will have none other to worship him; and the other is that we worship him in truth, for he is the God of truth. If

the vocal sounds of music, embellished by all the accomplishments of science or of art, could qualify us for spiritual devotion, then others might be found, besides the redeemed from the earth, to join in the songs of Zion; but none besides that company who are born of the Spirit are qualified to sing with the spirit; and in the absence of that spirit, God cannot be worshipped. Nor is it less essential or indispensable to the worship of God, that he be worshipped in *truth*. Not only with a true heart, with pure and honest intentions, but that which should be the theme of our song should be the truth as it is in Jesus. The accomplished vocalist, without a particle of grace, may command the admiration and charm the animal feelings of all lovers of music, and the natural passions of even christians may be stirred and warmed by the animated singing of words which are far from being in accord with the truth. But no such performances will be acceptable as worship by that God who searches the heart and tries the reins of the children of men.

With these convictions, it has been the aim of the publisher of this book to select only such songs, hymns and spiritual songs as are in harmony with the spirit and truth of spiritual devotion. Such subjects have been selected, and such only, as, in the judgment of the compiler, expressed the truth of God, and in a manner to show forth the praises of him who has called us out of darkness into his marvelous light. Such subjects generally as are addressed to God, in humble but grateful acknowl-

edgment of his being, his goodness and his great salvation, avoiding such addresses as are too frequently made to the unregenerated sinner, as being altogether out of place when used under the profession of worshipping God. The words of the song which John heard the redeemed sing were, 'Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.' And such in substance should be the theme of all the children of God. God's people are not justifiable in using inappropriate words, and especially such words as are untrue, in their devotional exercises, for they are admonished to sing with the *understanding*, as well as with the spirit, and so to make melody in their hearts unto the Lord. Poems have been introduced into books which are used in many congregations that are not only destitute of the essential sentiment which the spirit of true devotion inspires, but actually express doctrines entirely antagonistic to the doctrine of the Bible. Christians should never sing what they do not believe to be true."

R. L. D.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

WE will furnish extra copies of the SIGNS OF THE TIMES at the following prices: 1 copy, 20 cents; 3 copies, 50 cents; 6 copies, \$1.00; 12 copies, \$2.00. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

CLOSE OF VOLUME 106.

ONE hundred and six years is a long, long time for a publication to continue, but with this issue the SIGNS OF THE TIMES is closing its one hundred and sixth volume. All those years it has been published by three generations of one family, and for more than fifty of those years your present publisher has been a member of the SIGNS' staff of workers. When we, in September, 1888, came into the office to work for our father, the late Benton L. Beebe, we had no thought of making it our life work, but thought we would continue only until we found some other line of employment. A number of times we about completed arrangements to give it up, but our way was not the Lord's way, and each time our plans were thwarted, until now at the present time we are still engaged in the same work we started at as a boy, but we have never felt qualified not fit for the task.

A great many changes have taken place during those years. All who were then employed in publishing the paper have gone to their eternal home, and of all who wrote for its columns at that time we know of few who are still living. Of all those who during those years were employed in the mechanical part of the work, but two or three are still living.

When our father was called home, in January, 1904, and our dear mother and ourself were left to go on with the publication of the SIGNS it seemed we could not do it, but a greater Head than ours had marked out our path for us, and we continued to walk in it as best

we could, until our mother was called to lay her burden down and enter that land where sorrow and sighing flee away and the weary are at rest. Since her passing we have had to go on as publisher alone, and though totally unfit for the position, yet God has allowed the paper to continue, and has directed the pens of the editors and correspondents to write, we hope, to the comfort and edification of the readers. If it is his will the SIGNS OF THE TIMES will continue to be published; but if not his will, no power in heaven or earth can continue it one day longer than he has use for it.

The financial condition of the SIGNS is nearly the same as it has been for the past few years, with about the same number of subscribers, etc, so we feel to hope it is the Lord's will for it to continue to be published.

Before closing, we wish to thank our editors for all they have done toward keeping the paper sound in doctrine, and for the interest they have otherwise manifested in its welfare. We also thank our correspondents for the many good letters they have contributed to our columns, and hope they will continue to write to the comfort and edification of the readers. To those who have contributed financially, or aided in any way, we extend our sincere gratitude. Your help has been much appreciated.

We fear we have failed miserably in the foregoing to express our thoughts as we would like to, but our calling is

publishing, not writing, so we beg the indulgence of our readers, and hope they will pardon all that is amiss.

Farewell for the year 1938.

PUBLISHER.

CORRESPONDING LETTERS.

The Elders and messengers composing the First Kansas Association of Regular Old School Predestinarian Baptists, to those with whom we correspond, and unto the saints scattered abroad, greeting.

DEAR KINDRED IN CHRIST:—We have been blest to meet once more in an associate capacity, and to feel that it has been a banqueting-house with the banner of love spread over us, and as we meet and greet each other under that banner we feel indeed that our cup of blessing overflows. We are few in number, for "the archers have sorely grieved us, and shot at us, and hated us," but we have not been left comfortless, for He who has himself been hit by the archers has verified his promise to be with his "fewest of all people," and of his fullness have we all received, and with oftentimes weary hearts we look forward to the time when we hope to taste the fullness of his grace and be forever blest; where all tears shall be wiped away, and neither shall we learn war any more.

To the visiting Elders and messengers we feel to say, If you deem us worthy for you to come under our roof, come again. Our next session is to be held with Little Flock Church, of

Oklahoma, in or near Booker, just over the State Line in Texas, when, if the Lord wills, we hope to meet again.

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

LAWN, Texas, Sept. 26, 1938.

DEAR EDITORS:—I am sending the inclosed Minute for publication in the SIGNS OF THE TIMES, if it meets with your approval. This Conference was held in Coleman County, Texas. There were two members of Macedonia Church, and five members of Pilgrims Rest Church, of Lawn, Texas, present and witnessed the proceedings of the church. We think the work was done in order. There were two members of the church who had been baptized while the church was in disorder. After the church had set itself in order Elder C. D. Varnell preached, then gave an opportunity for the reception of members. The two who had been baptized into disorder came forward, and were received by experience, and were baptized that evening by Elder Varnell. We who witnessed the work of the church are satisfied the church is now in order.

A sister in hope,

(MRS.) M. N. GRIFFIN.

HANDS CREEK CHURCH of Old Predestinarian Primitive faith, met on the fourth Sunday in September. After electing brother Dick McMann Moderator and brother T. W. Calk Clerk went into conference.

First, Called for the peace of the church. Answered, Not in peace, because of past disorder.

Second, Asked visiting members of our faith to counsel with us.

Third, Motion was made and seconded, that the church denounce all disorder that has been in the past, namely, the G. W. Green trouble, and the peace move.

Now we declare ourselves in order with all Baptists of our faith and order, and we invite brethren and sisters of our faith and order to come and visit us. We especially invite all ministers of our faith and order.

We request that a copy of these Minutes be sent to the SIGNS OF THE TIMES.

This done in Conference, the fourth Sunday in September, 1938.

DICK McMANN, Mod.

T. W. CALK, Clerk.

[WE have what we believe excellent authority for believing that the foregoing was perfectly proper and in good order, and we are reliably informed that it will be good news and gladly received by many of our readers in the State of Texas. Apparently a grievous mistake has been rectified in the correct manner and we are glad to lend our columns to the aid and encouragement of those who are striving to maintain both good order and sound doctrine.—R. L. D.]

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

Mrs. John T. Cockrell, Va., \$1; Middletown and Wallkill Church, N. Y., \$50; Martha E. Holloway, Md., \$1; Lillian Ashurst, Ill., \$3; Mrs. Orra A. Hasbrouck, N. Y., \$1; Mrs. David Farnie, N. Y., \$1; Mrs. Emma Ball, Va., \$1.

THE PRIMITIVE BAPTIST HOME.

THE PRIMITIVE BAPTIST HOME, INC., in Salisbury, Maryland, was incorporated April 17th, 1928, and opened May 1st, 1929. The original Constitution and By-laws permitted only members and friends of the Primitive Baptist faith residing within the bounds of the churches composing what is known as the Eastern Associations, to become Residents. However, after nearly ten years of experience the Board of Trustees (fourteen in number) has voted to modify the Constitution and By-laws so as to permit the acceptance of others as Residents, even though they do not reside within said bounds.

The purpose of the Home has been to provide a haven for members and friends of the Primitive Baptist faith and order (both male and female) who are alone, or whose circumstances in life make it either necessary or desirable to seek a place of refuge for their declining years.

Since the Home opened on May 1st, 1929, twenty-eight have been admitted as Residents. The maximum number that can be accommodated at one time is twenty-five (25). While it is not feasible to list all of the requirements, rules and regulations here, which are applicable to those outside of the original bounds, we will state some of the most important ones, as follows: (1) No one can be considered who is not of the same faith and order as the churches in the Eastern Associations. (2) A certificate of health from a reputable physician, showing that the applicant is able to care for themselves, and that they have no contagious or incurable disease. (3) An entrance fee of \$1,500 will have to be paid outright to the Home upon entering, and all other property will have to be turned over to the Home, with the understanding that the Board

of Trustees will pay to said Resident such rate of interest as they may determine upon from time to time, but only on that portion of the property which exceeds the entrance fee. The Resident will be required to make a will and bequeath to the Home all property up to \$5,000. Any excess over this amount may be bequeathed as the Resident may see fit.

The Home is presided over by a Matron, who is accountable to the Board of Trustees. The present Matron is a sister in the flesh of Elder H. H. Leferts, former Editor of the SIGNS OF THE TIMES. Those who reside in the Home are loud in their praise of what is being done for them, and their peace and contentment of mind is evidenced by long life.

There are a number of vacancies at the present time, and those who can qualify and wish to do so should submit their case for the consideration of the Board of Trustees. It must be clearly understood by all that the Board reserves to itself the right to reject any application. First preference will be given to those within the bounds of the Eastern Associations. If there be any within the bounds of these Associations who are considering entering the Home, we would urge that they consult one of their Trustees without delay.

The Home receives its financial support mainly through voluntary contributions, bequests from those who are friendly to the cause and funds from deceased Residents. We believe there are many among our readers who when they realize what is being done for our brethren, sisters and friends, will be glad not only to support this cause during their lifetime, but will name the Home as a beneficiary under their will. The undersigned will see that informa-

tion is furnished to those who are interested.

December 8th, next, will be Donation Day at the Home, and I hope the friends of the Home will keep this in mind and send such donations as they may feel disposed at that time.

R. LESTER DODSON,
41 Addison Avenue,
RUTHERFORD, N. J.

OBITUARY NOTICES.

HENRY TOMLINSON LEFFERTS, my brother in Christ Jesus and also in the flesh, departed this natural life October 10th, 1938, at the Homeopathic Hospital, East Orange, N. J., where he had been a patient over four weeks, suffering from an incurable streptococcic infection which refused to yield to medical and surgical skill. His home was at Nutley, N. J., where now his wife and his only daughter are left together to survive him. He was born near Bustleton, Philadelphia, Pa., September 1st, 1870. He was one of the four children of George W. and Sarah P. Lefferts, late of Southampton, Bucks County, Pennsylvania. Our oldest brother, Howard L., died forty years ago at the age of thirty-six years. Father died in 1902, our mother in 1915. Besides myself, we have one sister living, sister Naomi L. Rounds, of Salisbury, Md. Brother Henry was married in December, 1891, to our sister Mary Lizzie Croasdale, who was at that time a member of the Southampton Church. They were married by Elder S. H. Durand, and in February, 1901, by brother was baptized by Elder Durand into membership with the Southampton Church. Not long afterward, both my brother and his wife removed their membership by letter from the Southampton Church to the Ebenezer Church, in New York City, the latter being served pastorally at that

time by the late Elder John McConnell. Elder McConnell baptized sister Myrtle Lefferts, their only child, some years ago. They have been living in Nutley, N. J., a little over forty years, where my brother was the larger portion of those years a druggist. He served his town and community in the capacity of Treasurer and of Assessor and otherwise, always standing for clean and honest government. He was a Deacon and a Trustee of the Ebenezer Church, and had served as Clerk of the Warwick Association. At the time of his departure from us, he was serving as Treasurer of the Ebenezer Church, and likewise as Treasurer of the Board of Trustees of the Primitive Baptist Home, Salisbury, Md., and was also a member of the Board of Directors of the Bank of Nutley.

The funeral services were conducted by his pastor, Elder R. Lester Dodson, at the home the night of October 12th, and by the same, October 13th, in the chapel at William Penn Cemetery, Philadelphia, Pa., where we lovingly laid to rest his mortal body until that blessed time shall come when that which is at present in subjection to death, shall be raised deathless and immortal in power and in honor at the glorious coming of the Lord to raise from among the dead those who sleep in him. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I must not say too much about the personal character of my brother both as a man and as a christian, for fear I might be thought too effusive by reason of his close relation to me, but I think that all who knew him will agree that he was loving, patient and gentle, and that he steadily lived and acted the truth he

believed. He often spoke of regretting he could not express his feelings as he would like to, that he could not talk on the precious things of the kingdom of God as he so much longed to do; but no one, I feel sure, more strongly or firmly held consistently and steadily to the principles of the doctrine of God our Savior than did he. He was faithful in every relationship of life. He loved truth and honesty in every walk of life. He was a brother indeed to me, and no words of mine can tell how I shall miss him. May his dear wife and daughter, to whose every interest he was devoted, be comforted by the God of all grace, and may they be wholly reconciled to the perfect, just and holy will of our Lord in taking our loved one to dwell with him in paradise.

H. H. LEFFERTS.

HAVING known brother Lefferts for over twenty-seven years, we feel constrained to add at least a few words to what Elder Lefferts, his brother, has written. His true worth was appreciated most by those who knew him best. He was very highly esteemed and much beloved by the brethren and friends in the Warwick Association, and especially by those in the Ebenezer Church, which he served as Deacon so acceptably. We shall long mourn our great loss, but we are persuaded that he has gone up higher to be with and praise his Lord, whom he loved and served so faithfully while here on earth. Our hearts are yearning in prayer to be reconciled to the will of God and for his watchcare over those who are left behind.

R. L. D.

THOMAS WILSON BROCK was born February 28th, 1879, and died May 15th, 1938, making his stay here on earth 59 years, 2 months and 17 days. He was married to Miss Nettie Pearl Allen

November 22nd, 1900. To this union were born nine children: Bradley W., Mrs. Maye Dutton, Mrs. Effie Berry, Rena, Mary Lee, Leon, Nellie G., Lavery and Naomi Brock. All of whom survive, except Bradley W. Brock, who died February 2nd, 1938. He was killed in an automobile accident. Brother Brock received a hope in Christ in the year 1901 and joined the Primitive Baptist Church in 1912. He was ordained to the full work of the ministry November 10th, 1934.

Elder G. W. Berry and the writer were called to attend his funeral. We tried to speak words of comfort to the bereaved family and friends, by referring to the great things the Lord has done for his people. They were chosen in Christ before the world began, blest with all spiritual blessings in Christ, predestinated to be conformed to the image of his Son, called, justified and glorified, and no one can lay anything to their charge, for it is God that justifieth, and by the exceeding great and precious promises of God we are made partakers of the divine nature. In the death of this dear brother the community has lost a good citizen, the church an able minister of the new testament, his companion a devoted husband and his children a loving father. Then, dear ones, weep not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with them. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, 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.

Submitted in love.

LYTLE BURNS.

It now becomes my painful duty to chronicle the passing of my beloved daughter-in-law, MARTHA AMANDA SLAUGHTER, nee Harry, who was born August 6th, 1893, the daughter of D. W. and Sarah Esther Harry. She was united in marriage to F. H. Slaughter, April 14th, 1928, by Elder R. E. White. She received a hope in Christ at the tender age of ten years, but never united with the church, but was steadfast in the doctrine of salvation by grace. A short time before the end she said she wanted to join the church. Her sister asked her which church, and she said, The Primitive Baptist. But that awful disease cancer had advanced so far that she was not able to be baptized. She taught school about twenty-four years, very successfully, and her pupils all loved her. She was a leader in the community, and to know her was to love her. She was always ready to help those in need or in trouble of any kind; in fact, her life was one of sacrifice. She delighted to prepare for and entertain the Old Baptists in her home. She suffered two years with cancer, but never murmured. She made her will and arranged her business as though she were going on a visit, and was perfectly reconciled to the will of God. She leaves her bereaved husband, three brothers (one brother was killed in the World War). The surviving brothers are Lloyd Harry, a lawyer of Farmersville, Texas, Ben, an osteopath doctor, of Commerce, Texas, and Lee Harry, of Amarillo, Texas. Also two sisters, Mrs. Ethel Alman, of Petersburg, Texas, and Mrs. D. C. Shelton, of Gilmer, Texas. She chose her old parents' pastor, Elder S. C. Devenport, also a Mr. Goode, a Missionary, to conduct her funeral, which was held in a Missionary house, in Edgewood, Texas. Her remains were laid to rest in the Edgewood Cemetery, there to

await the second coming of our Lord, when the dead in Christ shall hear the trump of God sound, then she will come forth in the image of Jesus and be adopted into the heavenly family, so shall she ever be with the Lord. So I would say to the bereaved, Sorrow not as others who have no hope, for she is not dead, but sleepeth; blessed sleep, from which none ever wake to weep.

Written by her father-in-law,

W. W. SLAUGHTER.

WE are saddened to note the passing of MRS. AMELIA SANFORD RIAR, at her home in Dunraven, N. Y., October 24th, 1938, after an illness of a week's duration, from ptomaine poisoning. The funeral services were held at her late home the following Wednesday, conducted by the writer. The interment was in the family plot, near Dunraven, on the Sanford homestead. Mrs. Riar bore the maiden name of Amelia Sanford, and was the daughter of the late Elder and Mrs. Ranson Sanford. She was born July 24th, 1873, and spent her girlhood days with her parents on the Sanford homestead, near Dunraven. She was married November 20th, 1895, to Avery Riar, and she and her husband resided at Kelly Corners, N. Y., in the employ of the late brother James Avery until 1903, when they moved to Dunraven, where she resided until the time of her death. Her husband and two daughters, Mrs. George Leyden, of Margretville, N. Y., and Mrs. Robert Van Keuren, of Dunraven, survive her. Mrs. Riar was a woman of many excellent qualities and noble traits, firm in her convictions, hospitable in her home, kind as a neighbor and interested in all that pertained to the welfare of the community. She will be much missed. Her last illness was brief, but everything that medical skill could avail was brought into requisition. She never

united with the Old School Baptist Church, but loved the doctrine of salvation by grace and the sovereignty of God, who works all things after the counsel of his unerring will. To her bereaved husband and children much sympathy is extended.

ARNOLD H. BELLOWS.

MEMORIALS.

WHEREAS, it has pleased our heavenly Father to remove from our midst and take unto himself our beloved brother, HENRY T. LEFFERTS, and

WHEREAS, we desire to place on record an expression of our love for him as a fellow-member, treasurer and deacon of this church, therefore be it

RESOLVED, that we sincerely mourn our loss, and shall greatly miss his counsel and friendly spirit in all things pertaining to the church.

RESOLVED, that we desire to be reconciled to the will of him whose judgments we cannot question.

RESOLVED, that a copy of these Resolutions be furnished his bereaved family, our bereft sisters, and a copy published in the SIGNS OF THE TIMES.

Approved and adopted at our regular monthly church meeting November 6th, 1938.

EBENEZER PRIMITIVE BAPTIST CHURCH in New York City.

R. LESTER DODSON, Mod.

CYRUS RISLER, 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 37 means it expired December, 1937; June 38 that it expired June, 1938; Dec 38 that it expires with this number.

BOOK NOTICE.

AN EXCELLENT VOLUME.

“Memoirs and letters of James Kidwell Potham.”

Mr. Potham was Pastor of The Strict Baptist Church, at Brighton, England, for over fifty-five years, and Editor of *The Gospel Standard* for thirty years.

This book reveals much of the travel of a man greatly blessed of God in his ministry and writings. It is full of interesting matter, which on every page shows forth the power and goodness of the covenant-keeping God.

It can be obtained from the publishers, C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E. C. 4, England. Price, post-paid, \$1.65, to Canada and United States.

I feel to recommend this book to our readers.—G. R.

MEETINGS.

OLIVE & HURLEY OLD SCHOOL BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

The 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.

**SALEM OLD SCHOOL BAPTIST
CHURCH.**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

IN

NEW YORK CITY

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

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

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

The Bethany Primitive Baptist Church holds meetings the fourth Sunday of each month at 1026 East Main Street, Louisville, Kentucky. Meeting begins at 10:30 a. m., dismisses for lunch and reconvenes at 2 o'clock p. m. Meeting days have been changed from the first to the fourth Sunday of each month. No Saturday or night meetings.

BURLIE HALL, Pastor
W. H. CAVE, Ass't Pastor.

(Mrs.) H. B. CURLIE, Church Clerk

Mt. Zion Church, Weslaco, Texas, invites all lovers of the truth to meet with us on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Church Clerk.

The Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

Seclusia Old School or Primitive Baptist Church meets, God willing, every second and fourth Sunday in the hall corner of Eighth and Yale Streets, Claremont, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

Little Zion Church, Predestinarian Baptist, meets in Napavine, Wash., on the fourth Sunday of each month, one block west of railroad depot, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

"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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