

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., JANUARY, 1942

NO. 1

CORRESPONDENCE

1 THESSALONIANS V. 9

“FOR God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”

If my mind is exercised in that way, I desire to write some thoughts in connection with this Scripture. I do not know that I can write profitably and comfortably to the family of God. For that matter, I have never known, on entering the pulpit, that I could speak in that way, and I feel that it is too much for me to say that I ever have. One thing I am sure about, and that is that unless the Lord gives me that unction from the Holy Spirit I cannot do any speaking or writing that will edify the household of faith.

As we launch out into the text I desire my readers to notice this entire chapter. We must always remember that all Scripture is by inspiration, one part being as useful to the Lord's people as another, bearing in mind that none of it can be to our good until an

application of it is made by the Holy Spirit. This idea that is prevalent among Old Baptists that the child of God can wield the Spirit to the taking of any passage of Scripture to their advantage is not sound Bible doctrine. We should keep in mind, though, it is “from faith to faith.” It is all by the Spirit, all of the Spirit, and yet it is from one member of the family to another at many times. I think our text is used as a foundation for what went before it and what follows it. In fact, we often lose the object in view, or the lesson being taught, because we do not notice the context. At this time I may write things that my brethren do not agree with. The apostle seems to be exhorting the brethren. Does it not seem that way to you? What does it take to constitute exhortation? What does it take to constitute preaching, praying or singing? The only answer is, Preaching, praying or singing. In the Bible we have some doctrine. Did Paul write any along that line? To be sure he did. Now is it not a fact that

many who call themselves Old Baptists do not have much use for the doctrine? In fact, I have in my library their own statements that the preaching of such things as election, predestination, etc., is discouraging to God's children. We have some reproof. Is it wrong to reprove? I am not gifted along that line, but a few times in my ministry I have felt the necessity of it as much as I have the doctrine. The same brethren who highly indorsed the scriptural doctrine I had preached were more apt to frown on it than they were to be benefited by the intended reproof. In the Scriptures we have some for correction. Is it sometimes necessary to correct God's children? It must be. It was in the apostolic age of the church. Was the church to be progressive in ability to perform? or did God's people only need correction at the time of its early days? To illustrate: Do we ever get strange ideas in our minds now? Is it right now to correct one another? Or is it scriptural to say that if God wants so and so he will bring it to pass? Once upon a time an Old Baptist editor was permitting a certain subject to be discussed in his columns in an unbrotherly way. I wrote this dear brother, pleading with him that it was hurting the Old Baptist people, tending to scatter them, instead of gathering them. His reply to me was that if it divided let it divide. I have not yet approved of his course, nor his reply. I do not believe in following any man, only as he is a follower of Christ, but I feel that I am in a position to know the attitude of the late Elder Gilbert Beebe towards those things. He would not

allow discussions to go on through the SIGNS when they tended to divide instead of heal. Now in the text under consideration the Apostle Paul is giving the church at Thessalonica an exhortation, but is not neglecting the doctrine, correction and instruction. "Ye are the children of light, and the children of the day: we are not of the night, nor of darkness." Ah, blessed thought! Children of light and of the day! Is not that grand and sublime encouragement? He tells us what we are and what we are not. It is a good doctrine and our poor souls cleave to it and our hope is refreshed and built up. We cannot rejoice in nor believe this doctrine without being led of the Spirit. After telling us these things, he then continues, "Therefore [something has gone before] let us not sleep, as do others; but let us watch and be sober." The apostle has been given grace to lay a foundation and then to build on it. A foundation without a building is useless. A building without a foundation is useless. To preach to God's children that they are of light and the day, and to go around preaching christless (as Mahomet did) predestination, instead of dropping some encouragement, correction and instruction, is as a foundation without a building on it. On the other hand, to give the encouragement, correction and instruction, without the foundation (doctrine) is as a building without anything under it.

Now brethren, until our text was given Paul was telling the brethren how to conduct themselves individually. Who of you would accuse him of being

a conditionalist? Did he not tell us how all of it comes about? Did he not attribute all that he was, as a child of God, to grace? Did he not tell us that in our warfare, as christians, we could not do as we would? Yes, all this is true, but at the same time did he not admonish his brethren how to conduct themselves? Why? There must be a reason. It must be a higher reason than that of pay or reward. If there was that reason, then does it not still exist? If it still exists, is it not profitable for us now? If not, why not?

“For God hath not appointed us to wrath.” Is this not a good foundation? How do you behold its loveliness? Grace is the moving cause. You have such a foundation as this. You are given to see that some one is appointed to wrath. But the “us” are not. They are (appointed) to obtain salvation by their Lord Jesus Christ. This “salvation” covers a great deal of ground; in fact, all the ground. Let us, brethren, not try to uncover some of it. This salvation is accompanied by things. (Heb. vi. 9.) Notice they (these things) accompany salvation. Now how does salvation come? By Jesus Christ. Then does our gift of preaching and the ability to hear of the doctrine come by Jesus Christ? Most assuredly it does. Now who needs the doctrine? Paul, in the second chapter of Titus, tells us who the doctrine is for. In short, we could well say, For the children of God. Who needs exhortation? I need it, brethren. I do not know much, if anything. Is it wrong for my precious brethren and sisters to admonish and exhort

me? If so, on what ground? Because some one has wrested the Scriptures to teach conditionalism? If so, we will have to quit all of it. We are appointed to obtain salvation. I do not think I am gifted to do this. But, brethren, the thing I want to know is, is it wrong to exhort, admonish and encourage the children of God? Before our text (which is only intended for a foundation) the apostle tells the brethren to watch and be sober. This evidently is the same as keeping unspotted from the world. After our text then he tells them how to act towards one another.

Brother Dodson, this answers your request in a poor way. But so many of the Old Baptists have expressed to me that they still believe in exactly what I have put down here, while some others have, seemingly, thought a man was unsound if he did not say predestination about every other breath.

Your poor afflicted brother,

W. D. GRIFFIN.

FAYETTE, Alabama.

PHILADELPHIA, Pennsylvania.

DEAR BROTHER DODSON:—Inclosed find three dollars. Two dollars for one year's subscription, and one dollar to help send the SIGNS to some who cannot afford to pay for it. I have been thinking for some time of writing something of how I have been led, and you can do as you see fit about publishing it and all will be well with me.

I was born September 1st, 1883, on a farm near Laurel, Delaware. My father, William R. Lynch, was a firm believer in the Primitive Baptist doc-

trine, but was never baptized. My mother was a granddaughter of Elder Jesse Green, and was baptized by the late Elder A. B. Francis. I was a very small child at the time, but I can remember it. I also remember the various ministers calling at our home and talking of spiritual things, and I would listen with great interest, but I did not become very greatly concerned until after I was married, when my burden became so great I felt I surely was going to die in my sins and would be eternally lost. At night I would have many passages of Scripture come to me in my dreams, and I would ask my mother if there were such readings in the Bible, and she would tell me where to find them. They would be about the same as I would hear in my dreams. The words, Repent ye, for the kingdom of heaven is at hand, came very plainly to me. I did earnestly beg forgiveness, only to have my burden become worse. At another time these words came: As ye believe ye shall be saved. Well, that only added to my burden and made it much heavier for me to bear, for I felt that I did not believe anything. And again, Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you. And all the time I was crying to my Savior for forgiveness, but instead of getting relief my burden was growing worse, and I thought surely I was going to die in my sins. I felt sure there was a Savior for some, but that surely there was not for me. Many nights I would fall asleep crying for mercy. One night I dreamed of a great bottomless

pit with a very narrow board walk across it, and it seemed I had to cross that pit without varying either way or I would go down and be lost. I started and was successful, and with great care did cross, yet there was no relief for me. I thought hell was my portion, and after again earnestly asking forgiveness these words came to me as plainly as if some one had spoken them: Are you willing to forsake all and follow me? My husband and baby were presented to my mind, and a voice seemed to say, Even if they were taken? I said, Yes. And again I was made to cry to God to be merciful to me, a sinner. Blessed Jesus, save me or I perish. My pillow was wet with tears that night, and during the night I had a vision in which I seemed to be walking alone, and a long way ahead of me was a very glorious light in which I could see Jesus walking toward me. I put my two hands together, as a little child would in evening prayer, and said, My Savior at last, and walked on and met him. He shook my hand, and I said, Blessed Jesus. He smiled and went on, and immediately I was back in bed beside my husband, and I thought, Why could not I have remained in that glorious place with my Savior? The morning came and the sun arose in all its glory and the birds and every thing seemed to be praising God. I went on for awhile, thinking I would never have any such trouble again. Then I had another dream, in which I seemed to be following my Savior in the baptismal water, obeying his words, Follow me. When I went to meeting and heard Elder

Coulter preach I felt that I must tell them some of my feelings, but I felt too unworthy to ever be numbered with such a righteous people, or ask a place with them. One day Elder Coulter visited our home and it just seemed that I must tell him some of the things I have related here. He said, Well, we do not believe in persuading any one, but I feel that I can say to you, Present your case to the church and let them decide. Finally I went before the church, was received and was baptized by Elder Coulter October 7th, 1906. It was a very cold, rainy day, or a heavy mist, but everything was beautiful to me. Sister Duffield, sister Yerkes' mother, was baptized at the same time, she being the first, and I will never forget how beautiful it was as I stood and watched her coming out of the water and thinking that I was next. When I walked in the very sky and water seemed to meet in great glory and praise to God, and these words were on my lips: Blessed Jesus, lead and I will follow. But if I have been a follower of my Savior I have indeed followed afar off.

Well, Elder Dodson, I did not think I would write such a lengthy letter when I began, but even now the half has not been told. May God's richest blessings ever rest upon you and yours, and may the SIGNS OF THE TIMES ever be published, if it be the dear Lord's will. I do ask you and the readers of the dear old family paper to remember me when at the throne of grace. Indeed it is by the grace of God that I am what I am, whatever that may be, and if I am, or dare to claim to be, your sis-

ter in hope of eternal life, I am indeed the least and most unworthy of all.

ANNIE MILLER.

KINGSTON, N. Y., April 27, 1941.

DEAR BROTHER DODSON:—If one so unworthy may claim to be a sister. It seems I do have to wonder why God has spared my unprofitable life. The words will come to me, Be still, and know that I am God. I have thought to write you many times since your dear father passed away, for in a way I do realize how you miss him. I always did much enjoy his letters. Now this will be an instalment letter, for I am not very strong. I have to rest after I have been sitting up in bed writing. I sit up some days for one hour. My mind is with you to-day, wishing I could hear your sermon. I have many times in the past longed to be at rest, then I think, Am I doing right and trusting my Savior and saying as often as I should, Thy will, not mine, be done? I do so often ask him to help me say those words, and do ask the God of all mercies to grant me patience and courage and stronger faith to the end. At times my pain is very severe, still I know I will be given strength as my day. Many times I long for some one to sit by my bed and tell me things of Jesus, for I get very hungry for spiritual food. Brother Slauson comes in when he can, and we do have a feast of fat things that the world knows nothing of. Sister Sickler comes when she can. God has blessed her with spiritual food, and to me it is all like a ray of sunshine, and how I do thank God for those precious

moments. When alone I think on his goodness and mercy to such a vile sinner as I am, and feel he is with me in my long, weary hours.

"The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

[THE foregoing is part of a letter received from sister Mary Coons, who has been suffering for a long time with a severe affliction. We sympathize deeply with our sister and sincerely hope she may realize constantly that her Savior is always near. In the remaining portion of her letter she asks that we give our views on verses thirty-one to thirty-three inclusive of the thirteenth chapter of Matthew. These read as follows: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." In our opinion, both of these parables treat upon the same subject. When God spake by the prophet Isaiah, saying, "Behold, I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation," he had reference to the coming of Jesus of Nazareth. Nazareth was a small, insignificant place, so much so

that one asked, Can any good thing come out of Nazareth? To this question it was said, Come and see, and when he came and saw he realized that neither heaven nor earth had ever known his equal; therefore he confessed, saying, "Rabbi, thou art the Son of God; thou art the King of Israel." While he was despised and rejected of men, nevertheless he became the chief corner stone of the structure which was to be erected here on earth. That structure was none other than the gospel church which he and his immediate disciples were to set up and establish as a haven of rest for weary travelers here in this time state. It was not to be popular with mankind, and was to have a very small beginning, with but a mere handful of faithful followers to earnestly contend for the faith, but they were not to despise the day of small things, for in due time it was to become the greatest organization the world had ever known. Earthly kings and kingdoms might rise and flourish, but their days were numbered and in due time they would crumble and fall, but the kingdom of our God which was set up here on the earth will stand and nothing shall ever be able to overthrow it. Not even the gates of hell shall be able to prevail against it. There are seven parables presented in this chapter and they all deal in variations with Christ and his church. In the first of the two now under consideration, Jesus used the mustard seed to illustrate his point. While this is said to be the least of all seeds, nevertheless when it was grown, or developed, it was to reach way beyond the "little flock" of

the Jews and embrace those who were afar off, even the Gentiles, comprising every nation, kindred and tribe on earth, for he who spake and it was done, commanded and it stood fast, was to say to the north, Give up, and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth. And his word was not to return unto him void, but would accomplish that which he pleased and would prosper in the thing whereto he sent it. Again, he likens his kingdom, or the work of grace in the heart, unto leaven which a woman took and hid in three measures of meal, till the whole was leavened. There are three stages, in our opinion, through which the subject of grace must pass and experience before he is fitted for the gospel kingdom. He must first be regenerated or quickened by the power of God, and when God has commanded the light to shine in his heart, he becomes vitally concerned and feels that there is something he can do, so he performs his six days of labor and finds that there is nothing in his hand he can bring to appease the wrath of God against him, when lo and behold he discovers that the work was finished by Jesus, then he ceases from his labors and enters into gospel rest. Therefore the working of the leaven shows conclusively the irresistible and effectual working of God's mighty power in the hearts of poor sinners. The apostle asks, Who hath resisted his will? Having been wrought upon mightily himself to such an extent that he felt the world was turned upside down, he was well qualified to assure the people of

God of his confidence in him who begins the good work in them to perform it until the day of Jesus Christ. Leaven, normally, is used to typify the workings of sin, but in this instance it shows the perfect work of our God with those souls in whom he takes delight. He is able to purge and purify us unto himself and cleanse us from all unrighteousness by and through the shed blood of his blessed Son, in whom we are preserved and shall be kept from final falling, and when we shall be assembled in his holy and divine presence, to go out no more forever, then will we render undivided and perfected praise to Father, Son and Holy Ghost, and Christ shall be our song. By speaking in parables, the true meaning of the words of Jesus were concealed, or hid, from even the wise and prudent of this world, and if we are given to comprehend something of their beauty and significance, it is all because of grace and because he has been pleased to reveal their meaning unto us. How blessed, indeed, are our eyes if they see, and our ears if they hear the gospel's joyful tidings, and our hearts if they understand even the least bit of the height and depth, the length and breadth of the glorious mystery of the gospel of the Son of God. We hope these hastily written remarks, scattering though they be, may bring comfort and consolation to our dear sister and others who may read them.—R. L. D.]

BENTON, Kentucky.

DEAR BROTHER DODSON:—I see in the SIGNS an article I wrote last fall,

describing what I hoped God had done for me in gathering me together with his children in places where we ate at his bountifully spread table. Well, brother, that was a year ago, 1940. This year a change came. Our Union Meeting was held at Mt. Pleasant Church, Graves County, Kentucky, several miles from my home. The weather was very warm. We had visiting brethren coming in from Alabama and Georgia, and were very desirous of having a good Union Meeting, and did. It will live in our hearts many days to come, and while we are clothed and in our right minds we will see and think of the power brought to bear in God's bringing to pass his sovereign will. Friday morning before the fifth Sunday in June I left home to go to this meeting, with three preachers in the car, God's ministering servants, and two other God-fearing men. I left my mother to come on Saturday morning. Friday the day was joyously spent, three sermons preached, the Union's business meeting attended and business fully transacted. I went to the home of a brother and sister who lived near the meetinghouse and we spent the afternoon in singing; also brother Hewitt, from Georgia, preached in the afternoon and again at night. It was a wonderful feast of fat things. Saturday morning a brother in our church, Tommy Chester, his wife, and elderly sister and my mother, Mrs. Amanda McGregor, arrived in time for the business part of the Union. After the business part was over songs of praise were sung and enjoyed. Then breth-

ren Hawkins, Hewitt and Darnell preached, and all touched upon the predestination of God. Brother Hewitt in closing said that he was old, felt badly and might not live to get back to his home (which is in Georgia), but he felt he was among friends, and was up here in Kentucky with men in whom he trusted, who would carry his bones back home should he fall asleep in death while here. That statement, brother Dodson, struck me very forcefully, while he was yet speaking, and some way it sounded trustingly. I kept hearing it over and over, and wondered why. I was soon to know. On leaving the meetinghouse, the car in which my mother was riding, driven by brother Tommy Chester, was crowded off the highway to the extent that he could not control it sufficiently to make a bridge safely, and the car overturned and fell from the bridge into a small stream of water. This brother and his wife were not badly hurt, his two sisters, elderly ladies, suffered broken ribs, and my mother was seriously hurt internally and died the following Sunday morning at eight o'clock. After the accident she and I rode home in an automobile which was called to take her home, and while traveling those miles alone with her I wanted to ask her many questions, and did. She, in her right mind, replying to them in hope of life eternal. One question, brother Dodson, I asked was, Mother, are you still glad you came to the meeting this morning? She said, Oh, yes, so glad. I said, Brother Hewitt's sermon on Predestination, Mother, was so grand.

Weren't you glad you heard it? She said, Yes, both of them—meaning the two preachers she had not heard before. Never did she say she wished she had stayed at home. I said, I wished you had stayed there, feeling her time was so short, and feeling, too, what it would be here in time to be without a Mother, even though they grow old and lose some of the patience they once exercised. Yet we know it's still Mother; so I felt, Could it have been God's will to have worked in me to have remained at home, she would have been at home, too. I censured myself for going, wondered if I went because of the calling and drawing and desirous to be fed with the sheep, or did I go to be seen and heard of men. The morning I left home I had the Scripture in Revelation, nineteenth chapter, on my mind, where it speaks of Jesus being called True and Faithful, "And his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God." Then, in the fourteenth verse, it says, "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." And I felt if the same white horses, or power, which moved the Christ, would move me to go, I would be satisfied, and we spoke of no satisfaction here in time, but only hope, and hope that is seen is not hope. Thursday night I read to her your wonderful piece in the May SIGNS, on the first two verses of the twelfth chapter of Daniel, and

said, Mother, if I knew I believed that as brother Dodson has so wonderfully explained it, I would be the happiest creature living. Her reply was, You do. She enjoyed the piece as I hope I did; enjoyed a salvation given her of that God who works and none can hinder. And the same white horse that the True and Faithful sat upon, which to me represents power to move of himself and not hindered by man. This same power moved her to go and be in the army of followers on the occasion who were of old predestinated to sit in this heavenly place in Christ—following and none could hinder—following though death awaited her. She had to meet the cause of her death on that Saturday afternoon, at the place she did meet it; then, could I take thought and change it. Do we not feel anchored and safe when we can believe none can stop or thwart the purposes of that God, who puts down all rule and all authority and power that rules man in any sense, for He must reign till he puts all enemies under His feet, and the last one is death—and when all is subdued, then God will be all and in all. Did I not see the time with Mother when God was all in all to her, hoping in Him to take her safely home across the River of Death, which I hope He did, for in that crossing a smile came upon her face that had been drawn with pain for several hours, and she died as though death had no sting, and where then is the Sting to God's child, and where, O Grave, is thy Victory! Has not the Son of Righteousness, whose name is The Word of God, over-

(Continued on page 21)

EDITORIAL

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NEW YEAR'S GREETING

The SIGNS OF THE TIMES enters the one hundred and tenth year of its career under New Management so far as its publication is concerned, as Mr. Gilbert Beebe, of Middletown, N. Y., because of seriously impaired eyesight, finds it necessary to relinquish his reign as publisher of the paper. For one hundred and nine years the paper has been published by the Beebe family, which is a long time, and the present Mr. Gilbert Beebe has a record of over fifty-three years of personal services, of which he may well be justly proud. He will carry with him into his retirement as publisher of our family paper the everlasting gratitude of our readers for his labor of love, stretching over more than half a century in duration, and in extending to him our hearty good wishes for many more years of good health and happiness, we

know we are only voicing what is felt in the hearts of all of our subscribers.

An "Important Announcement" will be found elsewhere in this issue which will give more of the details, including our plans and hopes for the future of the paper. We have faith to believe that the same God which has guided the destiny of the paper for now near one and one-tenth centuries, will continue to sustain and preserve it until all of His purposes concerning it shall have been fulfilled.

We are living in momentous times, and the beastly powers of darkness are exceeding everything that history records by spreading more and more their gloom and destruction over the earth. Today, the entire world, practically, is at war. Since it had to come, we are glad that it came to the United States in the manner that it did, for the issue is clear and our great country has been solidified and will undoubtedly fight to the very last in defense of its principles. We think even now there glimmers on the horizon the hope of a better day, because the righteous nations are thoroughly aroused and have determinedly fixed as their purpose that peace and tranquility shall once more, some day, settle down over the world. May the infinite God supply them all needed wisdom and strength in attaining such a goal. We should all be as calm and reserved as possible, under the hardships we shall be called upon to endure, and not become panicky. We only hope when the present awful carnage is over that we will have sense enough to aid materially in establishing a world where such

things can never occur again. World conditions of today appear to be influencing men's minds in all walks of life, and we fear that even some of our brethren have not been altogether immune from their effects, as there are a few, at least, who seem determined to promulgate the misery and woe which they profess to see among our churches. We are unwilling to admit that conditions among us are as bad as the picture some are trying to paint, but much prefer to agree with the sentiment expressed in the following by an Elder from whom we heard recently: "I have heard so much about the Baptists being in such a terrible state. I do not want to add to what some are saying is leading us into destruction. I do not share their ideas with them, for as far as I know there is no difference in the Baptists among whom we mingle than there was fifty years ago. As far as I am able to judge, there is no difference in the doctrine which they believe now than then. Some in that day believed in the resurrection of the bodies of the saints and some did not. All that I know who visited my mother's home, believed in salvation by grace, and grace alone, and in the predestination of all things, and so it would seem that we are about where we were."

This is the time of year when much of the economic world is taking stock, listing its securities and inventories and footing up the ledger columns in order to strike a true balance. Is it not a good time for all true Old School Baptists to examine themselves in a spiritual way to see whether they be in the faith of God's elect as it is set forth in the Bible.

Let them weigh themselves in the scales of Holy Writ and see if they are found to be wanting. Surely, no one can honestly object to being asked to do this. If we as a religious people haven't something more than is possessed by others it should, indeed, cause us grave concern. Most of those of our faith like to tell of the change which has been wrought in them in their travel from nature to grace, and of their experiences in having been translated from a world of darkness into the kingdom of God's dear Son. We were all once, more or less, captivated by the things of this world and many of us willingly served with other religious denominations, until we were delivered by the mighty power of God, and it might prove spiritually healthful to us if we would make a careful analysis of what we now believe concerning many of the fundamental points of doctrine as compared with what we once believed and what the religious world stands for today. In many things we fear a great similarity will still be found to exist. If so, should this mean anything to us, or should we deeply concern ourselves about it? If the religious world is right on what we consider to be some of the vital points, may we not with reason fear that it may be right about all the rest. When Paul and Silas went into Thessalonica preaching "Christ must needs have suffered, and rise again from the dead (Acts 17:3)," the unbelieving Jews protested bitterly to the rulers of their city, saying, "These that have turned the world upside down are come hither also." From this we would infer that what they

preached was entirely different from and overthrew everything they had formerly believed. Can as much be said of us, or are we still clinging to and preaching those things held by our fathers before the flood or by the Amorites in whose land we now dwell. As for ourself, we feel the world as we once knew it has been turned upside down, and that we now see and understand things entirely different from what we once did. There has been a complete change with us, and we are made to hope that it is because of what God has wrought in us. We are convinced that that which we have received, we received it not of man. If the religion of our Lord and Savior Jesus Christ can be taught and learned by men, which we definitely do not believe to be the case, the Arminian Ecclesiastics can undoubtedly succeed at the task much better than Old School Baptists. We much prefer to believe God, who declared, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. The prophet Isaiah wrote, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13 The beloved disciples could not convince Thomas of the truth; Jesus by revelation made himself known unto him, and not until then did Thomas confess, saying, "My Lord and my God." John 20:28

Not long ago, one of the soundest Old School Baptists we know, said to us (and our experience bears him out), There

are only a very few among us who are willing to actually search the Scriptures for themselves; the vast majority are ever ready to accept, without question seemingly, whatever is said or written without going to the Bible for confirmation, which is the only authoritative source for determining whether it is true or not. If we are guilty, let us here and now resolve that with God's help we will search His word diligently and prayerfully and give no credence to what any man may say when he does not back it up with a "Thus saith the Lord." Some years ago, our next door neighbor, who was a very intelligent man and who took a great pride in tracing his family back for seven generations through a line of Doctors, Lawyers, Ministers and College Professors, said to us that when he was sick he sought out his Doctor; when he was involved in legal matters, he went to his Lawyer; if it was a matter of finances, he consulted his Banker, and if he wanted to know anything about the Bible or his soul's salvation, he talked with his Minister. How well do we remember telling him that so far as we were concerned our soul's salvation was entirely too vital and important a matter for us to entrust it into the hands of any living man. We hope we have experienced something of the sacredness of that communion which is known only when God takes us into the privacy of his own chamber and whispers his message of love to us, and nothing short of that will ever satisfy the longings of our soul.

The year just closed brought us much

sorrow and sadness. It began in January with the passing of our dear father, who we verily believed to be a true man of God. In August our step-mother, who was the only mother we have ever known, as our own mother died when we were too young to remember her, was called from the transitory scenes of this life, and on October 20th we lost Mrs. Dodson's mother. In addition to these we lost two of our business associates and then as the year drew near its close, we were deprived of the pleasant association of our former Publisher. In all of our sorrow, however, we have desired to be reconciled to the will of our God, verily believing that what he does is always wise and ever best. On top of all that has been mentioned above, our heart has been saddened because of the attitude of some in attacking the doctrine of the "predestination of all things" and claiming that the churches which permit it to be preached are going to wreck and ruin. Others have seemingly been wont to make the "resurrection of the dead" a test of fellowship. Elder Gilbert Beebe did not advocate destroying those with whom he differed on that subject. He said, "We desire not to kill or wound them, but if possible to admonish them in the spirit of the gospel." (See page 701, Vol. 2, Editorials.) There are still others who either have very little knowledge concerning church order or are most indifferent about putting it into practice. Such things are both discouraging and disheartening, but, evidently it was not intended that our lives should be too rosy, and if there was nothing to try us

and oppose us, there would, of course, be no reason for our having to contend earnestly for the faith which was once delivered unto the saints. We verily believe that the great apostle spoke the truth when he said, "We walk by faith, not by sight." After all, one must be put to the test to be actually proven, and we are deeply grateful to the Lord for the many faithful brethren whose hearts have been inclined to encourage and assist us in our editorial work for the SIGNS OF THE TIMES. We shall now need the cooperation of our readers more than ever and bespeak their active support of the SIGNS, by sending us good letters and articles for publication, and especially would we like for our Ministering brethren to write for the paper from time to time.

As has been customary in our New Year's Greetings in the past, we have touched upon various topics, summarizing after a fashion on the events and happenings of the previous year and expressing hope for the future. We are more hopeful this year than last over world affairs. We are unfaltering in our belief that the fierce storm which is now raging will ere long subside, though it may require several years for it to spend its fury, but then a new and better day will be ushered in and there will be sunshine and happiness for those who live to see it. A new world is undoubtedly ahead of us, and we doubt not but that future generations for a long time to come will benefit by the purging of selfishness and greed which is now under way. Human nature, like the volcano which lies dormant for awhile and then

smoulders until at last it must throw off its poisonous gases, may appear docile and mild for a season, but its corruptness will sooner or later come to the surface and show what it really is. For the elect of God, however, there is, indeed, a new world ahead. This world has but little charm for them, for their hope entereth into that within the veil, whither the forerunner is for us entered, even Jesus, and there can be no question as to what the change will mean to them when they are called to depart and be with Christ, for they shall arise and go home to be forever with Him at whose right hand there are pleasures forevermore. There will be no tears there, for sorrow and death shall be unknown, and nothing unclean will be able to enter the celestial city of our God, whose brilliance shall illumine its mansions and endless praise shall be ascribed, world without end, unto the Triune or Three-in-One God, Father, Son and Holy Spirit. May this God preserve and keep us all until He comes to welcome us to that heavenly home above, where all is joy and peace and everlasting love, is our prayer for Jesus' sake. Amen.

R. L. D.

"ADAM THE FIGURE OF HIM THAT WAS TO COME"

Sometime ago Elder W. L. Hall asked through the columns of the SIGNS that some one write on, "In what way was Adam the figure of him that was to come." Elder A. D. Hughett, of Yakima, Wash., was kind enough to respond to this request and his views appeared in the August issue of our paper. There

seems to be quite an interest in this subject and as we have recently come across the following article written by Elder Gilbert Beebe over one hundred years ago on it, we are taking the liberty of republishing his article, believing that it will be of interest to our readers.—
R. L. D.

REIGN OF DEATH

ALEXANDRIA, D. C., April 1, 1840.

BROTHER E. E. HAWKINS, of Kentucky, has requested our views on Rom. v. 14. "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

In presenting the deliverance of the church from the dominion and wrath of the law, and establishing her justification upon the atonement of our Lord Jesus Christ, the apostle in this place dwells with great beauty and comfort on the two headships—Adam and Christ. The fact being established that Adam was a type of Christ, by the record handed down of the creation of the world, that God made man in his own likeness, image, etc., and that that image was not in all its bearings completed until man had followed the woman in the transgression, and had "become as one of us," knowing good and evil. Had the likeness in which Adam was created consisted, as some have supposed, in righteousness and true holiness, he would have been spiritual, and consequently immutable; and therefore could not have fallen. He was never designed to be like his Maker in the peculiar per-

fections of the divine nature, for that would have been to make him a god and not a man. Nor could he have been like God in point of holiness, as immutability, omnipotence, eternity and self-existence are essential attributes of the Holy One; these holy qualities man did not originally possess; and the apostle Paul, inspired by God himself, declares that Adam was not spiritual. By the terms *likeness of God, and image of God*, we are therefore to understand that Adam is the figure of him that was to come. An image or likeness is a figure or type; the terms in this case are perfectly synonymous, and are used as convertible terms throughout the Scriptures.

The two very lucid communications in this number on this part of our subject, written by brethren Flint, of Ohio, and West, of Pennsylvania, will supersede the necessity of our tracing the general analogy of the figure. It will suffice, in this place, to repeat what has often been insisted on in our paper, viz: that Adam, as the head and representative of all the human race, comprising the entire family of mankind in himself as he came from the hand of his Maker, was a lively figure of that spiritual Head and representative of the whole spiritual family which were created in him; who in a spiritual life is the beginning of the creation of God, and the first-born of every creature; and who being set up from everlasting, did contain in himself a chosen generation, a royal priesthood, a peculiar people, to which people the Psalmist says he has been a dwelling-place in all generations, even from ever-

lasting, etc. As therefore all the natural life of all his posterity was created in Adam, and all the long succession of generations down from him to the end of time will develop or bring into formation no more human beings or life than what were created in Adam, so neither will length of days, use of means, or powers on high, or powers below, bring forward one single soul, in the scale of spiritual being, that was not fully represented in Christ before the heavens were garnished by his hand; or one particle of spiritual life, light, joy or faith that was not hid with Christ in God from the ancients of eternity. Therefore in regard to the people of God, when they are born into this world by ordinary generation they are quickened into that natural life in which they were created and represented in the natural Adam; but when they are born again they are quickened by extraordinary generation by the Holy Ghost, with spiritual life, in which they were created in Christ Jesus before the world began. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly."

In the subject under consideration the apostle shows the application of the atonement to all the spiritual seed of Christ, by the figure of Adam's involving his whole natural posterity in death by his transgression. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. For until the law sin was in the world, (that

is, prior to the giving of the law by Moses) but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Is it not easy to perceive the design of the apostle's argument in this connection? To Adam God gave a law in the day of his creation, prescribing the extent of his liberty, and the penalty for exceeding such limitation. "In the day thou eatest thereof thou shalt surely die." As we have shown that all the natural seed, or human family, were in the loins of Adam when he was created under the law, when he received the law, and when he transgressed the law, so we prove that all the human family were created under that law, they all received it, they all transgressed it, and consequently death passed on them all, because all had sinned.

"Death was the sentence—death began
To take possession of the man;
His unborn race received the wound,
And heavy curses smote the ground."

Those who lived from Adam to Moses were sinners, and subject to and under the reigning dominion of death, although they had not personally sinned after the similitude of Adam's transgression; and this was a proof that all were involved in the guilt of Adam's sin, for until, or before, the law, which Moses gave, sin was in the world; but as sin could not be imputed where there was no law, the imputation of sin and death to them anterior to the law by Moses, shows their identity with Adam in the sin and in the curse. By the

similitude of Adam's transgression, we understand the likeness, or in the same manner; for it was beyond the power of man, from Adam to Moses, to sin as Adam sinned. Where there is no law there can be no transgression. To understand correctly a similitude, we must examine the original. Adam's sin consisted in a transgression of a law which God had given him in express terms. "Thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." With a perfect understanding of this law, (for Adam was not deceived) he ate of the forbidden fruit; but from Adam to Moses, (a lapse of about 2300 years) neither the law that Adam had transgressed, nor that which Moses brought, had been by any authorized proclamation enjoined on the sons of men. That given to Adam was for a test of creature perfection; it had accomplished this, and there remained no further necessity for its promulgation. Hence the very existence of sin and death in the world from Adam to Moses established the point for which Paul contended, viz.: that they were not held under the reigning power of sin and death by personally eating of the tree of the knowledge of good and evil; but that by *one offence*, many were made sinners, and by the disobedience of *one man*, etc. The original transgression of Adam was therefore the transgression of all his natural seed, and the dreadful sentence, "Dust thou art, and unto dust thou shalt return," was as emphatically passed on all that Adam represented as on himself personally.

The apostle further continues the sub-

ject in this chapter, showing that the Sinai covenant, or the law of Moses, was not added either as a test of creature excellency or as a way of life; for all human excellency was prostrated in the original violation of divine authority, and man irretrievably (by human power or providence) consigned to the curse and to the dark domain of death. But Paul adds, "Moreover the law entered that the offence might abound," etc. Not that offences might abound, nor that man should become a greater sinner. There could have been no call for such an entrance; but as by the law is the knowledge of sin, so the law which was given on Sinai, which Paul says was holy, just and good, showed that we were carnal, *i.e.* fleshly, or having a fleshly nature derived from Adam, and consequently sold under sin. Hence also the law, emanating from and being, to some extent at least, a transcript of the perfections of God, shows sin to be exceedingly sinful, as the plumb-line and the rule will show the imperfection of a defective piece of work. The plumb-line does not make the work or building disproportionate, but shows the enormity of the fault. Thus also in the christian's experience, "I was alive once without the law; but when the commandment came, sin revived (or abounded) and I died." "I had not known sin except the law had said, Thou shalt not covet."

Finally, in the concluding clause of the text, the apostle gives us to understand very definitely the object of his tracing so minutely all the prominent features of the man Adam, as the head of mankind *viz.*: he is the figure of him

that was to come. As he and the natural posterity which he represented could not be separated in the transgression, guilt and consequences of eating the forbidden fruit, so neither is it possible to divide between Christ and his spiritual seed, body, bride, or church; and as the one offence of one man, legally representing all natural men, involved them, legally, justly and indiscriminately, in the ruin of his apostasy, so the obedience of one, even the man Christ Jesus, as necessarily, as legally, and emphatically must extend deliverance to all the spiritual family.

From the letter of brother Hawkins, which we intend to publish hereafter should opportunity serve, we conclude there is some difference between us and some of our western brethren on the subject of the headships, and of the seeds which they respectively represent. Where our Lord says that certain characters are not of God; that they are from beneath, of their father the devil, etc., we understand him to speak not of their creation; but of the spirit by which they are actuated, and of their spiritual relation to the prince of darkness; of their utter destitution of any part or lot in the provisions of the gospel, or the inheritance of the saints. Serpents, vipers, goats and wolves are used figuratively to set forth their fixed opposition to God and the economy of his grace. And when our Lord says, "I am from above, and my kingdom is from above, Jerusalem which is above or coming down from God out of heaven," etc., he alludes to the spiritual life and grace given to the people of the saints in him before the

world began. Both the elect and reprobate of mankind are on an even level in their Adamic natures, hence their bodies are alike corruptible; but the heaven-born child is born of God; a life which is hid with Christ in God is communicated to him, Christ dwells within him the hope of glory. All others of the human stock are under the influence of that spirit which is from beneath; and the ministers of anti-christ are from these considerations called the angels of the devil, the children of the devil, serpents, scorpions, vipers, etc.

IMPORTANT ANNOUNCEMENT

After fifty-three years of service in publishing the SIGNS OF THE TIMES, Mr. Gilbert Beebe, of Middletown, N. Y., and grandson of Elder Gilbert Beebe, who founded the paper in 1832, because of impaired eye-sight, due to cataracts, feels he has to give up publishing the paper.

Having been associated with the editorial staff since 1923, and feeling that we cannot bear the thought of the SIGNS falling by the wayside, we are firmly resolved to carry on and do all within our power to continue the publication of the paper, beginning with the January, 1942, issue.

So far as we have been able to judge, about the only fault that any of our readers have found with us in editing the paper in the past has been what they may have understood to be our views on the subject of the "resurrection of the dead." As we have never published an article on this subject, we are at a loss

to understand how our readers really know where we do stand. We are now being told by even some of our good brethren who differ with us that we have erred in not giving our readers our views on this subject long ago. When we became associated with the paper over eighteen years ago, we understood that there were two schools of thought on the matter of the "resurrection of the dead," and that from time to time those two schools of thought clashed and brought about a state of hard feelings between excellent brethren. Being a lover of peace and harmony among brethren, we refrained from stating our own views on a subject which we knew in advance might cause strife and controversy. We have actually written three articles on this subject, but have withheld them all from publication, and we will leave it to our readers to judge whether, under the circumstances, we have made a mistake in so doing. From all we have been able to gather, our understanding of this subject is substantially the same as that which has been expressed at one time or another by at least four out of the five other ministers, excluding ourself, who have held the position of editor of the paper during the past sixty years, or since Elder Gilbert Beebe's death in 1881.

We would like, here and now, to have our readers understand for all time to come that we are not a non-resurrectionist. On the other hand, we wish to very definitely affirm our belief in the resurrection of the dead, but we do not feel justified in going beyond what the apostle Paul declared when he said: "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." 1st Cor. 15:42-44. Our mind has been exercised upon this subject to such an extent of late that we are resolved to undertake to express ourself more or less fully upon it. In order to do so, however, we feel it will require several articles, written on different texts of Scripture, and our plan is that these articles shall be published in book form. In this book we propose to publish what may prove to be the greatest collection of outstanding articles ever written on this subject. These articles will not be confined to those which support our own point of view, but we want to honestly furnish our brethren with both sides of this question, and let them judge the matter for themselves. This book may have to contain 150 to 200, or more, pages, and will necessarily entail considerable expense. Before obligating ourself for the cost of publishing such a book, we will give our readers a rather complete description of what to expect and then wait to hear from them, in order to judge whether the demand will be sufficient to warrant publication. In this way our readers who disagree with us will not be annoyed by reading our views on this subject through the columns of our family paper. We expect the book to be somewhat similar to the book we published in 1926 on the subject of Predestination, which proved to be very popular with Old School Bap-

tists throughout the country. We feel that our readers are entitled to know what our views are on this point of doctrine, and the method we are choosing should not lend itself to offense or dissatisfaction among our subscribers.

Let us repeat for the purpose of emphasis, we are determined to exert our best efforts towards making available to all true Old School Baptists in the United States the very best religious paper which it is humanly possible for us to turn out. Obviously, we are going to need all the cooperation we can possibly get from our readers, both by way of quality material to publish and an enlarged subscription list to justify a good paper. With this in mind we would like to have every Old School Baptist Minister throughout the country to act as our agent in securing new subscriptions for the SIGNS OF THE TIMES. The majority of our ministering brethren need financial assistance, and in order to make it really worth their while to work for the paper, we will be willing to allow them \$1. for every NEW subscription they send in at the annual rate of \$2. per year. They can make the deduction in advance and send only \$1. payable to the SIGNS OF THE TIMES, P. O. Box No. 70, Rutherford, N. J., with the full name and address of the subscriber. We would like to know just who are willing to represent us and shall be glad to send them sample copies of the paper, together with a form of receipt. Please give us your assistance in this matter, brethren, but we must have it understood that the Ministering brethren who secure *new* subscriptions for us are to retain their fees

in full as the price of the paper is \$2. per year. Renewal subscriptions shall, of course, be payable in full.

Yours for the best paper in the country,
R. LESTER DODSON.

SUBSCRIPTION BLANKS

Enclosed with this issue of the SIGNS OF THE TIMES will be found a subscription blank. We earnestly hope that every subscriber whose subscription is due or past due will make prompt use of this blank by sending in what is due. In taking over and carrying on the publication of our family paper we are going to need all possible funds, and as there are several spaces on the blanks, we are going to ask that all of our subscribers who can will make use of at least one of the spaces by getting ONE new subscriber for us.

We are going to take our subscribers into our confidence and speak freely and frankly with them. We have over 200 on our Free List, and we are honestly wondering if improved business conditions have not made it possible for some of them to resume paying for their paper. We feel those who are unable to pay should be willing to at least drop us a few lines to that effect. We plan to continue sending the paper without cost to those who we have reason to believe are entitled to it free. Will each free subscriber kindly write to us?

We also find that there are about 350 subscribers who are from three to thirteen years behind with their subscriptions. We have no doubt but what some of these are no longer living, and for some

reason or another many others are not receiving the paper. We are anxious to correct and bring up to date our mailing list and are, therefore, going to ask that our subscribers keep us informed of all changes of address, and also advise of all cases where they have knowledge of the fact that the paper is not reaching the hands of those who really appreciate it. We have no way of finding out in all cases when our subscribers die, or when the paper should be discontinued. We would like for those who are long overdue with their subscriptions and who cannot pay up or send something, but at the same time enjoy reading the paper, write us a letter explaining their situation. We want to know whether the paper is actually being received by our subscribers, or whether they are being piled up or thrown away by various Post Offices because no one calls for them or the correct address is unknown.

We are glad to say that the majority of our readers are reasonably well paid up with their subscriptions, but the New Year is here and a considerable number will soon be due again. A very few have paid two, three or even four years in advance. In addition to continuing our system of showing on the wrapper of the paper the date to which the subscription is paid, we will, beginning with February, enclose a subscription blank calling attention to the fact that the subscription will be due with the following month's issue where that will be the case. In this way each subscriber should have a notice a month in advance of the due date of his subscription.

We are confident that in a great many

cases our subscribers just overlook or neglect, for no real good reason, sending in their dues. We have emphasized elsewhere in this issue our desire and determination to give our readers the very best paper which is possible to send them, but we must be practical in order to carry this out, and we bespeak for them their kind cooperation in attaining such an end.

One more thing which we are convinced of is that in most sections of the country only a small percentage of Old School Baptists actually subscribe for the SIGNS, and in some instances they pass them around to half-a-dozen others. We hope all who can pay for the paper will assist their pastors and ministers and us by having them send in their subscriptions. In this way they will be aiding them financially as well as getting a paper which we are confident they themselves will enjoy all through the year.

With reference to the November and December, 1941, issues which did not go out, if those who would like to have us make it up in some way will be good enough to write us to that effect we will endeavor to make it satisfactory with them.

R. L. D.

(Continued from page 9)

come all things for them for whom he died. Brother Dodson, this is not an obituary, but an experience to me—a very sad one. I have one sister who belongs to the same church with me. There was only the two of us children. Mother was a member of Soldier Creek Church; had been a member forty years or more;

was baptized into the fellowship of the Church while I was yet a child. In 1913 I joined the same church, and in a little while my sister came into the same church. We feel a great loss in her going, but there is a joy, too, to know that she will not know pain and suffering any more, so we find joy in tribulations.

EFFIE BLOGG WHITENTON.

OBITUARY

MRS. ZORAH E. COLLINS, nee Robey, our sister in Christ, departed these earthly scenes September 16, 1941 at her residence, 42 Independence Ave., S.W., Washington, D.C. She had been in failing health ever since, and before, retiring a few years ago from her work in the General Accounting Office of the U. S. Govt., where she had been engaged several years. She was born June 18, 1881. Her parents were brother Lewis and sister Charlotte Robey, both of the Frying Pan Church, deceased several years ago. Her husband, the late Harry R. Collins, died September 12, 1916. She is survived by one son and a grandson: Harry R. Collins and Harry R. Collins, Jr., both of Washington, D. C. Other survivors are two sisters and two brothers: Mrs. Lula Friess of Washington, Mrs. Mollie Herrell of Silver Spring, Md. and Mr. Earley Robey of near Herndon, Va. and Mr. Irving Robey of Washington. Sister Zorah was baptized in May, 1910 by the late Elder J. G. Eubanks into the membership of the Frying Pan Church in Fairfax Co., Va. Funeral services were held from Lee's Funeral Home in the city, using Psalm 116, interment in Cedar Hill Cemetery. She had not been without her trials and afflictions. She had many misgivings about herself, but none about the faithfulness of her Redeemer in whom she believed and trusted for salvation and eternal life. She had implicit confidence in Jesus Christ, that what He had begun He would victoriously consummate; that He gives grace to His own here and glory to them hereafter. While frail and nervous, loving to be alone and to live so, she had at times a blessed sense of the companionship of Him who, though unseen, is ever near those that put their trust in Him. May the Lord

comfort the bereft son and others of the family, reconciling them to the Divine Will as only He can.

H. H. LEFFERTS.

I feel it a sense of duty, love and respect, to write a brief notice of the passing of my step-mother, MRS. NANNIE J. DODSON, widow of my late father R. L. Dodson, who died on January 18th, 1941. Mamma's maiden name was Nannie J. Williams, and she was born April 11th, 1861, of the parentage of Cephus and Levinia Williams, and died on August 20th, 1941, or seven months and two days following my father's death. They spent about fifty-two years of married life together. I feel thankful that neither of them had to linger and suffer very long. After Papa died she seemed to miss him a great deal and appeared to lose all interest in life. She lived a very active life and while she was quite feeble for several years she was only confined to her bed about two weeks before she died. While she was not a member of the visible church, she was an Old School Baptist at heart and firmly believed the doctrine contended for by them. I was informed that the night before she passed away she told her sister-in-law that she saw a beautiful cross, and I am persuaded she has entered into her eternal rest. Lester and I were very young when our real mother died, so Mamma was the only mother I ever knew. Having lost both in so short a time makes me feel very sad and lonely, but I feel sure they are at rest. She had only one son, C. Willard Dodson, of Danville, Va., who survives her.

Lovingly, her step-daughter,
LAILA D. FERGUSON.

JOHN B. RUSTON. We regret exceedingly the delay in publishing the following sad announcement by our esteemed Associate Editor, Elder George Ruston. We know our readers will deeply sympathize with brother and sister Ruston in their great sorrow. A more complete account of John's death may appear later. The announcement: JOHN B. RUSTON, Pilot Officer in the R. A. F., was killed while on air operations September 20th-21st. He was the second son of Elder and Mrs. George Ruston and was twenty-six years of age. Elder and Sister Ruston would like their many friends who have written them

to know how very much they appreciate their messages of sympathy and love, and they hope to answer them as soon as possible. The Lord has been very merciful to them so they can say, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

R. L. D.

Our dear sister in Christ, MRS. VIOLA EUGINE JACKSON, daughter of John Coe and Prudie (Weatherford) Coe, was born in Alabama, April 13, 1867; departed this life October 14, 1941 at her home in Franklin County, Texas, near Good Hope Church, of which she had been a faithful member since in the year 1900. She was united in marriage to John Jackson on the third Sunday in August, 1892, who preceded her in death August 7, 1939. To this union were born six children, three girls and three boys. One son, Dempsy, preceded her in death Jan. 1, 1923. The surviving children are Mrs. Vadie Hill, Mrs. Maddie Lee Keith, Jim and John Jackson, all of Good Hope community; Mrs. Fadie Jorden of Dangerfield; all of whom were with her most of the time during her last sickness and did all that loving hands could do to make her sufferings less and her last days as pleasant as was possible.

Funeral services were conducted at Good Hope Primitive Baptist Church by her pastor, Elder J. R. Hardy, who spoke to a large and attentive audience of the relatives and friends who came to pay a last tribute of respect to one who was loved by all who knew her, using the words, "The last enemy which shall be destroyed is death." He spoke comfortingly of the sweet and precious promises and assurances to those whose hope and faith rested in Christ Jesus; the things that "Aunt Sissy," as Sister Jackson was familiarly called by so many, loved; and we felt as we looked upon her calm and peaceful face we could say of her that she had entered into that rest that God had prepared for her, and for which she so much longed. She was buried beside her companion in Good Hope Cemetery.

Sister Jackson was baptized by Elder John E. Carter, who was pastor of Good Hope Church at the time she joined. She was a firm believer in salvation by grace and grace alone. She never missed her meetings unless providentially prevented from being there, and was given strength to walk the mile and a half, until her last illness, when she had no other way to get to her church

meetings. I have seen her with tears in her eyes say that her meetings were everything to her. She took the SIGNS, so if she had to miss meetings, she would find food for her hungry soul in them. We feel that the light which the Lord lit in her soul was not put under a bushel, for all could see her good works; and to the Lord she gave all praise, honor and glory. When she was laboring under a deep conviction of her sins, and felt there was no relief for her, these words came to her: "Come unto me all ye that labor and are heavy laden, and I will give you rest." She said she did not even know those words were in the Bible, but it brought peace to her troubled soul. The next day she was looking to see if it was in there and found it. She said, "I was so happy I wanted to shout." We feel the Lord placed His yoke upon her and it was easy and His burden was light; for He gave her grace to sustain her to the end.

Elder Beene preached at her house during her illness, and when he closed she reached out and clasped his hand and said, "Brother Beene, if I believe anything, I believe what I've just heard"; and asked us to sing, "Awake my soul in joyful lays." She expressed the wish that she could write her thoughts on paper; we asked her to do so, but she said, "I can't, they are like the wind, come and are gone."

I would say to her children, relatives and friends, grieve not for her now that she is gone; for the same one who led her here, most surely has conducted her home: her heavenly home which she loved best of all. We should humbly bow to the will of God, and feel thankful that we had such a dear one with us so long; and feel that our loss is her eternal gain. May God reconcile all of us that we may say from our heart, Not my will, O Lord, but thine be done on earth as it is in heaven.

MRS. MYRTLE RHOADES.

MISS MARY J. GULICK, our sister in the Lord, departed this earthly life December 8th at the home of her brother, Mr. J. S. Gulick, near Aldie, Loudoun Co., Va. She was 83 years of age the 13th of September. She was the last surviving daughter of the late Sanford and sister Nancy Gulick, was born near Aldie, Va., and

lived all her life in that neighborhood. She is survived by one brother at whose home she died, and whose wife so tenderly and faithfully cared for our dear sister in the several months of her last illness. After the death of a brother, Robert Gulick, some years ago, the widow of the latter, our sister Roberta Gulick, had lived with sister "Mollie", as we called her, until the latter's removal to the home of her brother some months ago. Not immediately, however, after the death of Mr. Robert Gulick, did sister Roberta go to live with sister Mollie, but after the death of sister Clara Lamb who was sister Roberta's sister, and at such time as both sisters Ella Gulick (now deceased) and sister Mollie needed some one to live with on account of their increasing frailty. Sister Mollie was baptized several years ago by the late Elder J. N. Badger into membership with the Mt. Zion Old School Baptist Church, I have not the exact date. She was a faithful, humble and loving member of the little church up to the time of her falling asleep in the Lord, though for several months past she had not been able to come to the meetings on account of her failing health. At the funeral, I read the hymn "Asleep in Jesus" (No. 1257 Beebe) and commented on four of the verses of that hymn. How wonderful is that God-given faith which can look death in the face and be unafraid! We have lost another member of little band of believers at Mt. Zion, but heaven's inhabitants increase as earth's population lessens. Our loss is indeed her gain in the Lord. Our loss is but temporary her betterment is eternal. May the Lord make the power of His saving Truth the supporting staff of our fainting hearts in the trying days which lie ahead before our dismissal too shall come.

H. H. LEFFERTS.

MARRIAGES

Due to the inability of Elder H. C. Ker, the Pastor, to be present, the undersigned was called to officiate at the marriage of William H. Schopfel, Jr., and Ella R. Johnson, which took place in the Southampton meeting-house, Southampton, Pa., on Saturday afternoon, September 13th, 1941.

R. LESTER DODSON.

MEETINGS

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH
IN
NEW YORK CITY**

Meetings every Sunday (except fourth Sunday) at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M. 1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

**1315 Columbia Avenue
(PARK AVENUE HALL)**

PHILADELPHIA, PA.

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

ALL WELCOME

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

Meetings every first and third Sundays
10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Eligin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., FEBRUARY, 1942

NO. 2

POETRY

(To Elder John McConnell, on the ordination of
R. Lester Dodson)

I hope to attend your meeting place,
In which your church has called
In council a loving brother,
For work to be installed.

In him a gift discovered
Whatever it may be;
May your acts be done in wisdom,
Guided by Divinity.

May love, truth, and candor,
Be bound by sacred hands,
And all be done in order,
By the laying on of hands.

God hath ordained the power;
A lamp for his anointed:
Hath ordained the hidden wisdom,
For servants thus appointed.

And if it is His Holy will,
This brother's gift be sealed,
To speak his wondrous mysteries,
May it be to him revealed.

For from out the mouth of babes,
Strength, he has ordained;
May grace be ever with him,
And righteousness maintained.

Defend His glorious mandate,
Where there's an open door;
And be endowed with manna
To feed His humble poor.

This is my humble prayer,
I hope its from above,
And all that's done this day
May be in christian love.

With hearts close knit together,
And eye to eye may see,
What is the Master's pleasure;
Amen: so let it be.

(The foregoing poem was composed by our late brother, James E. Moore, who was a member of the Lexington Church in the Catskill Mountains, for the occasion of our ordination in the fall of 1921. We are indebted to his daughter, Mrs. Burgess, who resides in Rutherford, for having just presented it to us. R. L. D.)

CORRESPONDENCE

Written by ELDER J. C. SIKES
SULPHUR BLUFF, Texas

DEAR BROTHER TATUM:—

As it is raining today, and I cannot get to do anything on the outside, I will endeavor to give you a few of my thoughts on the two subjects on which you have made inquiry. The first is James 1:5, which says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This verse might lead us to wrong conclusions, if we ignore the explanation which James gave in the two following verses, which say, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing of the Lord." This means that if we have the least shadow of a doubt, that God will hear and answer our prayer, and give us that which we are asking for we are wavering in our minds, and have no right to expect him to give us what we are asking for. At this juncture I am made to ask, who is sufficient for these things? We will let the blessed Saviour answer that question. He says in Matt. 17:20, "If ye have faith as a grain of mustard seed, ye shall say unto

this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Here again my helpless soul inquires, who is sufficient for these things? Just here let us put this statement of Jesus, and the one we have quoted from James together, and see how helpless man is. But before we do this, I will quote one more statement from Jesus. In Matt. 21:21, 22, he said to his disciples, "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Again helplessly I ask, who is sufficient for these things? From James we learn that God will give us any thing that we ask him for, if we ask in faith, nothing wavering, and Christ explains that if you have faith as a grain of mustard seed, anything whatsoever that you ask for, shall be given to you. And he further assures them that if they have that kind of faith, nothing shall be impossible for them to do. No man ever obtained that kind of faith by asking for it, for he must have it before he can ask for it, for it is in faith, nothing wavering. That kind of faith will never move a man to ask for anything that is not according to the will of God. If a man was moved by that kind of faith to ask God to stop the awful war now raging throughout almost the entire earth, and give us universal peace, he would do it at once. Religionists all over the world have tried to get him to stop it, but it has only in-

creased. The Pope of Rome has tried it, and has asked his subjects throughout the world to join him in prayer to God to stop it, but it continues to increase. What is the matter with all these religionists that God will not hear them? There are two reasons why God has not answered them. First, they have no faith, and Paul says, "Without faith it is impossible to please Him." And second, they have been asking God to do that which it is not yet his will to do. John says, "This is the confidence that we have in him, that, if we ask anything according to his will he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." James said, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." All such prayers are moved by carnal, or fleshy lust, and are never answered. As I have said before, a true and God given faith will never move a man to ask God for anything that it is not God's will to give. Jesus taught his disciples to pray "Thy will be done in earth as it is in heaven." This sentiment must, and will, be in every God given prayer. Paul said, "Likewise the spirit also helpeth our infirmities: for we know not what to pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." True faith is the fruit of this spirit which helpeth our infirmities, and which maketh intercession for us ac-

according to the will of God. This Spirit must be in us, and produce this faith in us, which is its fruit, before we can ask for anything in faith, nothing wavering. And being moved by this faith, and the help of this Spirit which is in us, we can ask in faith, and we will not, when thus moved, ask for anything which it is not the will of God to give, for Jesus said, "For your Father knoweth what things ye have need of, before you ask him." There are two things that are clearly proven by the above scriptures, one is that no man can pray to God in faith nothing wavering, who has not that unwavering faith, and the other is, that no one who has not that unwavering faith can get it by asking for it, for he must have that faith before he can ask in faith, and he must ask in faith before he can get anything by asking for it. This forever destroys the very foundation of all shades and grades of Arminianism. They tell the people that it is God's will that everybody be saved, and they tell us that it is their will that everybody be saved. If this is true, one prayer from any one of them, sent up to God in faith nothing wavering, would bring the desired effect, and there would be no need for them to ever offer up another prayer for one to be saved, nor to preach another sermon to try to help them to be saved; or to ever suffer one moment from fear that any of the human family will be lost. For, as I have already quoted, John said, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the peti-

tions that we desired of him." If what they preach is the truth then it is God's will that everybody be saved. And if they have unwavering faith in him, and are confident that he will hear and answer the prayer of faith, and will ask him in that faith and confidence to save everybody; John tells us that it will be done. So, if they are right about the matter, and any go to hell, it will surely be their fault. For if they believe that it is his will that everybody be saved and also believe that he will hear and answer the prayer of any who will ask in faith for him to do that which is according to his will, and they fail to ask him to do it, and anybody goes to hell, it will surely be the fault of them who could have asked God in faith to save everybody, but failed to do so. The truth is, if they believe what they say, then they did not want God's will to be done in the matter. For if the people found out that they had asked God to save everybody, then they would not hire any more preachers to help God do that which he himself had faithfully promised to do. That would leave such preachers with no room to claim that they were helping God to keep sinners out of hell, and they would be left without a job. But back to James, all that you wanted to know on that point is summed up in his statement, that, "Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." I have asked for thousands of things which I have not received and I feel sure that my desire for them was of fleshly origin, and that it was best for me that God did not grant my request. There is much more that I

would like to say on this subject, but time and space will not allow it at present, if I am to say anything on the other subject to which you called my attention. I may have said more already than will be of interest to you. As to the last matter which you inquired about, with the many scriptures which you referred to, and the many questions which you asked concerning them: to answer them, each in detail, would make a book half as large as the New Testament. Of course I realize that you did not expect me to do that. I think I see two main thoughts over which your mind is somewhat confused. I come to this conclusion from the following questions and statements in your letter. Three of the questions which lead me to this conclusion, are as follows: First, "just what was it that Israel fell from when they were blinded in part until the fullness of the Gentiles be come in?" Answer. They fell from all the rights and privileges which God had promised them in the old covenant so long as they lived up to its requirements. In fact, God put them in possession of his kingdom, or his visible militant church, which Paul called the "Church in the wilderness." See Acts 7:37, 38, 39 which says, "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the Church in the wilderness with the angel which spake to him in Mount Sina, and with our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust him

from them, and in their hearts turned back into Egypt." Jesus Christ likened those rebellious Jews to some wicked husbandmen to whom a certain householder which planted him a vineyard, "And let it out, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And they took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, They will reverence my son. But when the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize the inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They said unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This shows beyond any room for a reasonable doubt, that national Israel first possessed the kingdom of God under the old covenant, which was given from Mount Sina. It is not only called the kingdom of God, which Jesus informed the Jews should be taken from them, as a nation: and given unto a nation bringing forth the fruits thereof: but it is also called the

Church in the wilderness, when and where God called Moses up to the top of Mount Sina, and there made a covenant with Moses and with Israel. First see Acts 7:37, 38, 39; and then turn to Exodus 34 and read the entire chapter, and you will find the following language in verse 27, "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." You will note that God did not say, IN these words I have made a covenant with thee and with Israel; but he said, "After the TENOR of these words I have made a covenant with thee and with Israel." The word tenor, means, that course of thought which holds on through a discourse; the general drift, or direction of thought; purport, intent, general meaning, understanding. The entire set of laws, which God gave to Moses on the Mount Sina, were fundamentally contained in the ten commandments. Moses repeats the ten commandments in Deut. 5 and in the 6th chapter he gives them many statutes, or commandments, the basic principles of which are contained in the ten commandments. In the 4th verse of this chapter, Moses introduces these commandments by saying, "Hear, O Israel: the Lord our God is one Lord:" and he then gave them what Jesus said is the first and the greatest commandment. He said, in the 5th verse, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Jesus not only said this is the first and great commandment, but he added, "And the second is like

unto it, Thou shalt love thy neighbor as thyself." On these commandments hang all the law and the Prophets. When these two commandments shall be perfectly fulfilled, then the entire law will have been perfectly fulfilled to its least and last jot and tittle.

(To be continued)

ST. ALBANS, W. Va., Route 1

The enclosed was written by Sister Smith, Elder Smith's widow. (See obituary notice in this issue). It is with a felt sense of my own weakness and with a sad heart that I attempt to add something to what she has written. Since the time of Elder Smith's ordination I have known him, and was much in later years in his company. We traveled hundreds of miles together, over mountains and valleys, through heat and cold. Truly much of my own ministerial labors were spent with him as that humble trusted yoke-fellow. I have traveled more with him, I expect, than any other man I have ever traveled with, and I know there was never one any closer to my own heart. He was ordained about twelve years before I was. In all our travels together and in all the many times I heard him preach I never heard him voice anything but with what I was in hearty accord. Elder Dell, as he was most commonly known, was that brother in whom I could always confide, when my own way seemed so hedged in, and when my own weak stammering so discouraged me he could say that word of encouragement so often unto me.

I make mention of these facts to express the very high esteem in which I

held him. Elder Smith was a man of sterling qualities. His disposition was such that endeared him to his brethren and friends. He was an able talker around your home, and his conversation was much on heavenly things, yea even the deep things of God. He would take up some portion of scripture and in such depth of light explain so feelingly its profound and sublime meaning. His gift in the ministry was that rare gift to the church, his preaching was in power and demonstration of the spirit, yet in such marked humbleness, and in plainness of speech. He was so connected in his utterances that he truly was set in the defense of the truth, uncompromising with error. His course was always straight ahead, never varying to the right or the left. As a citizen in the neighborhood he was useful and greatly beloved. If he had any enemies it was because of the doctrine. He was well equipped and posted in church history, and many and interesting were his talks along this line. He was well versed in national and current affairs. Words fail me to express the noble qualities of character of this great man.

We so keenly felt our great loss, dear kindred, our hearts are bleeding over the spoils that death hath won, but 'tis God who hath bereft us, he can all our sorrows heal. Hopewell church has lost a pastor indeed, he had served this church since the passing of the late Elder J. W. McClanahan, the neighborhood has lost a most noble and useful citizen, the children a kind and loving father, his wife has lost a loving, kind and gentle husband, her head and stay. My

heart goes out to sister Smith in her deep grief and affliction.

By his request I was called to conduct his funeral where I was assisted by Elder J. J. Smith. I tried to speak words of comfort to an unusually large concourse of sorrowing brethren and friends. May the good Lord in his mercy turn his healing hand upon the sorrowing, grieving ones. While we personally expect to continue to miss him while we live, we grieve not as those who have no hope, for we feel assured in our heart that for him to die was gain. Blessed are the dead who die in the Lord. He was laid away in the family burying ground near the place of his home to await the call of the master.

Much more could be said of his faithful service to the churches of his care, but space forbids only to mention that many times he has walked the distance of about 25 miles from his home in Jackson Co., W. Va. to the Hopewell church in Kanawha Co. to serve the little flock there, through rain and mud, through heat and cold, not for filthy lucre sake but of a ready mind.

Submitted in love,

H. J. BIRD.

BELLINGHAM, Wash., Route 1, Box 402

DEAR BRETHREN EDITORS:—

If I may call you that though I feel unworthy to claim any spiritual relationship with any of the dear chosen ones of the Lord. It was seventeen years ago the first of last June that I asked for a home among the only people on earth I have ever met who have my own experiences, and it is only those dear

ones who can be of any comfort to me. When things are going along smooth and pleasant or undisturbed for awhile I seem to almost forget them, but not for long, until trials and tribulations arise, then I reach out for the comfort of the dear brethren and sisters.

I wrote you a few lines recently and sent in my subscription to the SIGNS OF THE TIMES and asked you to discontinue the paper to my dear father, Davis Burch, as he cannot read them any more, and wanted me to tell you, but I could not seem to write as I wanted to at that time. I thought you would like to know how he is as it has been nearly two years since he last wrote for the SIGNS. His mind got so he could not seem to grasp the meaning of any of the articles in it, and it has been about one and one-half years since he read any of the paper at all, and has been in bed for the past year. I saw him a few minutes yesterday, he is always so glad to see me, and he told me the July SIGNS had come and said: "I read every piece in it but the first one, they were all so good and made me so happy." It surely made me happy to know he could once more enjoy his dear paper that he has loved for so many years. I will take the paper to him as long as he is able to read it, and I hope that will be as long as he lives. He was eighty years old last March and never uses glasses to read. We hope, the Lord permitting, to have meeting next month which will be indeed a treat to us. I hope to be able to take the SIGNS the rest of my life as it is like a part of my life. If you have room you may publish this as I am sure many of the read-

ers, who have read father's writings will be glad to hear of him again. It does not look like he will write any more. May the Lord bless and sustain you to continue publishing the SIGNS for many years to come.

A little sister in hope of God's mercy,
(Mrs.) BLANCHE B. BROWN.

WILLIAMSVILLE, Mo., Route 1

DEAR EDITORS OF THE
SIGNS OF THE TIMES:—

I have a desire to write a few lines to you this morning expressing to you the enjoyment I receive from your beloved paper. Without it I would be deprived of hearing from many of God's true witnesses of the true teaching of God's eternal truth. It causes my hope to grow stronger as I read the many good letters from far and near. I have been in bad health for over a year, not able to get far from the house at any time. Wife and I are growing old and are very poor and hard pressed, unable to buy the comforts of this life any more. We surely do appreciate the kindness in your sending the SIGNS to us free as our condition is such that we do not have the money to pay for it after buying medicine, food and clothing. I tried for two years to get my old age pension and last month received a check for \$11.60 which was soon spent for the necessaries of life. We have a hope that all the trials in this life will bring to us a far more exceeding and eternal weight of glory and blessing. As I sit in my home feasting on the good articles from the dear old SIGNS it makes me feel like a portion of God's word that reads something like

this, the dogs eat of the crumbs that fall from the master's table. I received a good letter from a dear old brother a few days ago which did my poor soul good to read and if you think it worthy of space in the SIGNS you can publish it for others to read. This dear old man of God was ordained to preach the gospel nearly half a century ago. My great uncle, Y. J. Harvill, of Hickman County, Tenn. was one of the presbytery that helped to ordain him. He was an able minister of the Old School Baptist doctrine.

I cannot describe the joy I receive in reading the good letters of Elder Lytle Burns, Florence, Ala. In his eighty-third year he is still preaching to the comfort of many of God's dear ones. I feel unworthy of the care of God's dear children, and that I am only in the way in this low ground of sin and sorrow since I have been deprived of my health and feel it would be better to pass away, but we all have to abide God's time. Dear brother editor I hoped that I would be able to send you some contribution to help you with your expenses, but if I cannot and you feel that I am a drawback to you I will not blame you to stop sending your paper to me. By so doing you might be better able to go on feeding the flock of God over which the Holy Spirit hath made you overseer. If you do send it to me please change my address from Poplar Bluff, Mo. Route 1 to Williamsville, Mo. Route 1. May the God of all grace abundantly bless you in all your trials is my desire. An unworthy reader,

WM. H. HARWELL.

113 So. 12th St., MURRAY, Ky.

DEAR MR. BEEBE:—

Please pardon our delay. We notice our time has expired for our family paper so you will find enclosed \$1 remittance for renewal. We feel we cannot get along without its pages, we receive many sweet messages from it. Sorry we failed to renew before the first, however, we feel that the July number will come any way as we have been a reader for a long time. Elder David Bartley was the first to place a copy of the "SIGNS OF THE TIMES" in my father's and mother's home. I think it was in the fall of 1900, and I so well remember the experience of a thirteen year old girl, Ruth Keene, the daughter of Elder Keene. I was quite a young girl at that time, and have passed under many trials. At times it seems I will have to fall beneath the rod, and then the scripture of inspiration is given to me, and I often feast on the words spoken out to me in name by our dear Elder J. N. Darnell of Kadiz, Ky. while he stood in the stand of our little church in the city of Mayville, Ky. On Sunday morning as he was proclaiming the wonderful power of the all wise God he was so happy while he was preaching he spoke out and said: "Sister Chester, look up, lift your head; straighten your bended knees for your redemption draweth nigh." With streaming tears I wondered how he knew my head had been so low, and my knees in a continual bend. May I mention the past week end, our Soldier Creek union meeting met at Mt. Pleasant church. A wonderful meeting it was, we had as our visiting ministers, Elder Hawkins of

Alabama, and he was accompanied by a brother Marrs, also Elder Hewitt of Georgia and three brothers Adams of the same state. However, on Saturday afternoon, hearts were made very sad, when my husband's uncle, Tommy Chester and wife, who was furnishing a conveyance for three aged widow ladies, when it seemed something went out of place with the car, and it ran off a narrow bridge turning the car upside down. He and wife escaped with minor bruises, while his two aged sisters, Aunt Emma Mathis and Aunt Alice Mathis have broken ribs. The fifth occupant of the car being sister McGregory, the mother of sister Effie Blogg Whitenton, was seriously injured and died the following morning at eight o'clock. Her funeral was conducted in the home Monday morning by the pastor, Elder John Henson and she was then conveyed just across the road in front of the house and placed by the side of her husband. How our hearts go out to her two children, sister Effie Whitenton and sister Trudy Smith. Sister Effie Whitenton resides in the old home. May God's blessing be hers in this trying time. May it be God's will to be remembered in your prayers.

FANNIE H. CHESTER.

WETUMKA, Okla., Route. 1

DEAR PUBLISHERS:—

It is again that my health is such that I have changed post-office address from Seminole, Okla. Route 3 to the above address. Dear brother in the Lord, if I should address those of the household of faith in Christ Jesus. I feel to be one

of the least but believe there is no other place I can go, no other people, and I hope to follow them and where they are buried I long to be buried. Dearly beloved it is not for any good that I have done for I feel to be corrupt from the crown of my head to the soles of my feet, but if I have any hope it is centered in Christ Jesus for he has been with me all through my unprofitable life and given me strength for his arm is underneath, and given me grace to trust in him. He is the author and finisher of our faith, and I thank thee, O Father, that thou hast hid these things from the wise and prudent and revealed them unto babes, yes, babes in Christ according to thy wisdom. So then, dear ones, it is not by good works we have done, but by the grace and favor of him who loved us and saved us even when we were dead in sin, and has raised us up together and made us sit together in heavenly places in Christ Jesus. Is it not a heavenly place?

Well, I did not want to weary you with many words, but the dear old SIGNS is highly appreciated by me, it is like one of the family. I cannot go much as I am under treatment for high blood pressure and kidney trouble and suffer all the time with my head and neck, but there is one thing I know, I will not suffer one pain too many and I know that all things work together for good to them that love the Lord, to them who are called according to his purpose. Yes, it is all of him and to him all praise is due for it is in him we live, move and have our being. I realize my shortcomings and am made to wonder could such a sinful wretch claim to know anything of that wonder-

ful, all wise, eternal, ever merciful God, that works all things after the council of his own will, speaks and it is done, commands and it stands fast. It is by revelation that we receive any knowledge of spiritual things. Jesus said, ye must be born again, so by this we know we have passed from death unto life because we love the brethren, and he also said he would send the comforter which is the Holy Ghost, and he would guide you in the way of all truth. Oh, how sweet, to meditate on the wonderful works of God, and stand still and see the salvation of God. Yes, God's little ones have been made to stand still, they have been brought to the end of all struggle. I cannot write long but hope and pray the Lord will still be with his dear editors and publishers of the dear old SIGNS and may they be blessed to declare the truth as it is in Jesus. With love to the household of faith, farewell,

ELLA DAVIS.

Route 1, Box 49, PATTERSON, Calif.

J. E. BEEBE & Co.

DEAR SIRs:—Find enclosed cashier's check for Fifteen Dollars (\$15.00) to take care of my delinquency on the SIGNS OF THE TIMES and to pay one year in advance; also \$3 for the benefit of others. I have been very close run financially for quite awhile, but have been in a little better shape the present year, and want to thank you for sending the SIGNS to me so long and hope that this will never happen again.

Respectfully yours,

R. R. PETERS.

(We thank our brother sincerely for

the above letter and its contents. We believe there are others throughout the country who have experienced an improvement in their finances, and we will greatly appreciate it if those who are behind with their subscriptions will follow the above example. If each one will do his share it will be easy on us. We would also like to ask those who send in remittances to make them payable to the SIGNS OF THE TIMES, and send them to P. O. Box 70, Rutherford, N. J. Quite a number are sending their remittances direct to us at our residence which necessitates our either endorsing them over to the paper or depositing them in our own account and then drawing a check to the order of the paper. We bespeak the co-operation of our subscribers in this respect as well as in other ways. R. L. D.)

6904 Brownsville St., HOUSTON, Texas

DEAR BRETHREN AND SISTERS IN CHRIST:—I feel unworthy to call you such. Enclosed find \$2 to pay my subscription for another year from last May. I am very sorry to get in arrears, but thank you dear Elder Dodson for sending me the dear old SIGNS. I would miss it so much if it did not come. I pray that God in his most sovereign way will see fit that his little weak ones will continue to be nourished in his word and his power cannot be hindered. I think so much of God's sovereignty on down through the ages. He has led them through the wilderness of despair and desolation and kept them from falling. There have been many perilous times that the people of God have gone through, as well as now, and to the end of time, and his power

keeps his jewels from being plucked by the arch enemy, Satan. "For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life." John 3:16. To believe is given from above, through Jesus Christ our Lord, not of works, lest any man should boast. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." James 1:17. There are many gifts, all of which are perfect and we know, if he through our Lord and Master has given the gift of eternal life, we will remain with him in love and hope and he will supply grace for all our needs, but that old serpent is busy trying to tear down and uproot all God's work but his bounds are set and he will go no further. "We can only say the Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. But we are so unmindful, so prone to lean on the arm of the flesh, we forget God's promises, and his unfailing goodness, and but for his most perfect and everlasting love, and keeping power, we would have no strength to withstand the ravages of the enemy. Brother Dodson, I believe in the Old School Doctrine of Predestinarian Baptists and love to listen to others more than trying to say anything myself. I love all God's little ones wherever they may be and only hope to be numbered in his chosen few. Please look over this poorly written scrawl and throw it away if you do not see fit to publish it. A sister in love, saved by grace if at all.

(MRS.) IRENE WISENBAKER.

130 West Chestnut St., LOUISVILLE, Ky.

DEAR BROTHER DODSON:—

It is with much fear and trembling I make the attempt to write you again. Why, O why, am I impressed to write for I am so weak, so little and imperfect. I can exclaim with the great Apostle Paul if I am a saint I feel to be the least of all. I get so low and cast down, it seems at times, I cannot go any longer, my hope seems so little I almost lay it by and sometimes it seems sufficient if I were called to die.

Brother, as you know, I have been sick, under the doctor's care since last November, and I want you to know I have had some sweet seasons of rejoicing. I felt the good Lord was near me and if he called me all was well. So many sweet passages of Scripture and songs were in my mind. Oh, how I crave to leave this troublesome world. I have thought maybe it was wrong as I want to be submissive to the Lord's will. I read in the Book of Job where he longed for death. Oh, what a sweet thought if we are what we profess to be, one of his chosen ones that he shed his precious blood for we will see him as he is and be like him and that is enough, is it not?

I think brother Spangler's editorial in the August number of the SIGNS is wonderful, he expresses my feelings so well I have read it over and over again. I got some of the back numbers of the SIGNS and in June 1939 I saw a letter written by sister Elsie Loeffel of Union, N. J. and to me it was a wonderful letter. She expresses my views exactly, gives God all the power, glory and honor. I want to give him all the praise, he has been so

good to me all these years. Sometimes I feel I am forsaken but I hope he remembers me, a poor sinner saved by grace if ever saved. Dear brother, pardon me for bothering you with this, it is like the writer, very imperfect. I have thought I would never write you again. We read it is not in man to direct his steps so pardon and pray for poor me. I am feeling better of late. Hope you and your family are well.

Your little sister, I hope in Christ,
 ADAH CHANDLER.

BURLINGTON, N. C.

DEAR MR. GILBERT BEEBE:—

As my subscription to the SIGNS is due, I am enclosing money-order for \$2 with which you can credit me for another year. It is in my heart to owe no man and surely I do not want the dear old SIGNS to discontinue on account of funds to carry on.

Mr. Beebe, I thought I was in sympathy with you in your trouble with your eyes but since I came from the doctor's office a few days ago, and he told me I had cataracts on mine I immediately thought of you, and my sorrow went out to all those that are blind and those that are otherwise afflicted. I am still recovering from an operation I had in December which made my fifth operation, and now my eyes have gone bad. I would love to be resigned to the will of God but in my nature I know I cannot. David said it was good for him to be afflicted and "Afflictions, though they seem severe, in mercy oft are sent."

In last November I went to Duke's Hospital for an operation for hernia and

I suppose I had a thorough and complete examination from 1:20 until 5:00 by about a dozen doctors. They told me there was none there that would want to do it and I was turned down. I came to see Dr. Carrington here in Burlington and he took my case and operated on me. Just before going to the operating room these words came to me: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." I was given faith to believe the Lord would be with me. I have been given to embrace the words of Paul: "We glory in tribulation"; also: "Knowing that tribulation worketh patience, etc.". There are times my heart swells in praise and adoration and I praise him for the spirit of humiliation. I full well know that without him we can do nothing. We cannot walk until he bids us, neither can we be still until he commands, neither can we go forward until the waters are smitten and the command given us. So our God is far above all gods having all things under his supreme control. Kings, empires and dominions are under his control and in his good time he will demonstrate his mighty power, and we shall be saved from our enemies. His Holy word says: "Blessed is the man whose hope the Lord is."

I am getting near the age of three score and ten and with these afflictions I know my time here upon the earth is short and my great desire is to spend it to his honor and praise.

I trust, Mr. Beebe, that your eyes are much better and that it will be your desire to continue to publish the dear old SIGNS OF THE TIMES for many years to

come, and that the heritage as left by your venerable father be still handed down as a legacy to many of the little ones. My best wishes to you and yours.

An unworthy sinner,

T. W. WALKER.

1008 E. Allen St., FORT WORTH, TEXAS

Dear Brother Dodson and Editors:—

Enclosed find my subscription for another year. I hope I feel thankful to my Heavenly Father that I am able to have the paper in my home. My mother, also several old members, read it with comfort and joy, as well as myself.

I am very sorry to hear of your dear father's passing, yet I know you do not mourn as those that have no hope. May the dear Lord give you a reconciling spirit that you may feel to say, God's will be done. We have many hard places to pass through here in this low ground of sin and sorrow. Oft times I feel maybe I am deceived and am not one of the Lord's people, but when I hear the many testimonies of the sheep I take courage that I am as they are. We must all have dark seasons for if we should always be rejoicing how could we understand anything of the sufferings of our blessed Saviour while he was here in this world. It is necessary that we suffer that we may know and be in fellowship with our kindred in Christ. No chastisement seemeth good for the moment, but in the end it yieldeth the peaceable fruits of righteousness. So as much as in us is we should be patient in our afflictions and tribulations, and be submissive to God's ways and as Job says, "though he slay me yet will I trust in him."

May the dear Lord uphold you and give you courage by the way: we know you will miss your dear father's counsel yet the God of all Grace is able to counsel you more than any mortal man could do. Love to all the household of faith.

MINNIE C. JAMESON

HONEY GROVE, PA.

Dear Editor:—

I received my Signs of the Times this evening and see we have a new Publisher. I have taken the paper for fifty-five years; it is all my comfort and I would be lost without it. Forty-nine years ago I united with the church and was baptized by dear old Elder Grafton. I felt five years ago I could not take the paper but the Publisher told me as I had taken it that long I was entitled to it still and he sent me every number. It is worse now as everything is so high in price. I am eighty-one years old and not able to do much. The Signs is all the preaching I have now. After Elder Mellott we had no preacher but Elder Lefferts and Elder Topping came to us and I felt God was good to us. I am sorry for our former Publisher in his trouble with his eyes.

IDA M. HART

CONTRIBUTIONS RECEIVED BY MR. GILBERT BEEBE PRIOR TO JANUARY, 1942, TO SEND THE SIGNS TO THE POOR OF THE FLOCK AND TO AID THE SIGNS.

Walter Harrington, Halcotville, N. Y., \$1; Mae Thomas, Petersburg, Ill., \$25; Mrs. L. F. Bishop, Roanoke, Va., \$1; Middletown and Walkill Church, Middletown, N. Y., \$50; L. B. Parker, Murray, Ky., \$1; Mrs. David Farnie, Rochester, N. Y., \$1; Mrs. E. J. Bolton, Omaha, Neb., \$1; A. Friend, Johnson City, N. Y., 75c; John Ruston, Akron, Ohio, \$1; Lena Langford, Ft. Stockton, Texas, \$1; Marcella Wickham, Altoona, Pa., \$1.50; Mrs. M. J. Culpepper, Stockdale, Texas, \$1; A. J. Doggett, Frisco City, Ala., 25c; Mrs. F. S. Petty, Winnboro, Texas, \$1; Mrs. J. A. Levins, South Norfolk, Va., \$1.

EDITORIAL

RUTHERFORD, N. J.

FEBRUARY, 1942

SIGNS OF THE TIMES

ESTABLISHED 1832

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*Published Each Month By***ELDER R. LESTER DODSON**

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41 Addison Avenue

Rutherford, N. J.

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ELDER GEORGE RUSTON	- - -	Dutton, Ontario
ELDER CHARLES W. VAUGHN	- - -	Hopewell, N. J.
ELDER DAVID V. SPANGLER	- - -	Danville, Va.

All letters for this paper should be addressed, and remittances made payable to,

SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.****Psalm VII. 5**

"Hold up my goings in thy paths, that my footsteps slip not."

This is the first day of a New Year in which we attempt to write for the February number of the SIGNS. We have felt very keenly the trial that has come upon our late publisher of the SIGNS, and are sorry indeed that he has been forced to relinquish what one might call his life's work. We are thankful that there are others who have a willing mind to face the arduous task which our dear friend, Mr. Gilbert Beebe, has had to lay down. The SIGNS is needed, especially by those who are so placed that they cannot hear the truth preached. To such their regular appearance each month is awaited eagerly, and they are often a source of encouragement to them, coming, as we believe, like a word in season to them that are weary. We would take this opportunity to wish the editor and pub-

lisher success in this labour of love, and ask that the many, who in the past have loved the SIGNS, will rally to its cause, to aid in its prosperous course, and, if possible, increase its circulation.

War having been forced upon the United States, as it was upon Canada, we would earnestly desire that the SIGNS might become a medium of a fuller and more spiritual expression of the exercise and travel of the Lord's people. We do not doubt that, with many of our readers under this awful cloud of war, there is, on the one hand, a national pride, mingled with an appreciation of what our country has meant to us, bringing into being a patriotic determination to do our part in upholding our national honour and meeting with every means in our power the desperate effort of a wicked foe. On the other hand, there is a constant fearfulness of what this means to the hearths and homes of the millions affected. The lovely youth of our land, whose lot it is to meet the foe, have most of them a clear vision of what faces them, yet so noble is their character, they do not hesitate to place themselves between us and our foes. This may fill us with a sense of pride in our youth, also thankfulness that privileges enjoyed by them through living in democratic countries in a time of peace and prosperity, have not softened them and made them entirely unfit for such a time as this. There are among them those who will go down as the bravest of the brave. What are our feelings in all this?

As God's professed people we know that this awful cloud is of His appointment, and that He hath a purpose in it.

This universal beating of plowshares into swords and pruninghooks into spears may be in His purpose the bringing-in of a better day. His judgments are now manifest in the earth, have been for almost three long years. As a prelude to a better day Isaiah saith, "And he shall judge among the nations and shall rebuke many people." Isaiah II:4. Micah, referring to the same, and using almost the same words, saith in Micah IV:3. "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." His judgments are in the earth; men have been lovers of pleasure more than lovers of God. They have been satisfied to do what they pleased. The wise man saith, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." This self-pleasing is because we are in the flesh and mind the things of the flesh.

Carnality has had much to do with many in the easy times through which we have been passing. As a result, the ways of Zion have mourned, and few have had any desire to attend her solemn feasts. Causes of truth have in some places died out, and in other places there is but faint evidence of life, for men have been satisfied with themselves, their ways have been clean in their own eyes. The spirit of criticism has been very prevalent on all sides, why should it not? seeing that the brethren have been judges of one another, with a spirit of "Stand by thyself, for I am holier than thou." "All we

like sheep have gone astray, we have turned everyone to his OWN WAY." We do not wish to point the finger at anyone, we have all sinned, none can wipe his hand over his mouth, and say, I have done nothing amiss. With the terrible clouds hanging over us, with little or no knowledge of what is in store for any of us, yet fearful that the freedom we have enjoyed as citizens is at stake, and what is far more serious, if we only realize it, the freedom to worship as we wish, which our forefathers died to establish. To those who are fully satisfied with themselves, our words will seem vain, for being used to a sound that lulls to sleep, the sleep of carnal security, they may feel that there is no need for alarm. Such will no doubt make light of our message. Job saith, "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." Job XII:5.

Now we come to our subject. "Hold up my goings in thy paths." We have for a long time felt thankful that our churches had articles of faith, and that the SIGNS OF THE TIMES had certain foundation truths for which it was determined to contend. Truths in which our fathers walked, and found that in the enjoyment of them, they had the light of God's countenance. Let us remember that the day is too far spent now in the twentieth century, for men to bring forth what they may think is new light on the Word, which would upset the foundational truths on which the church was established. Not that we believe in any person accepting the articles of faith in lieu of the Spirit's work and

witness, but we believe that the Spirit teacheth according to the Word of God. God's absolute sovereignty is proved abundantly in the Scripture, as is every article of faith to which the church of God has in days past subscribed, and in which she has walked. There has been much contention of late, in some quarters, that certain men or churches have departed from some of the articles, and there have been those, who, for various reasons, have been very forward to proclaim that even the SIGNS has departed from its original prospectus. Let such men examine themselves and see if they be in the faith. We believe that our articles are founded on the Word of God, and that we should strive as a people and as individuals to walk therein.

Have we proved that do all we can, THAT WE CAN NOTHING DO? "For the good that I would, I do not: but the evil which I would not, that I do." Here then we see a needs-be for such troubles that the Lord sends, and this war is one of the things He has sent to blast our fair designs, and to humble us at His feet. It is He only that can hold up our goings in His paths, without Him we can do nothing. We need the same God who upholdeth all things by the Word of His power, to uphold us, who are but worms of the dust.

"In Thy law's paths make me to go,
For I delight therein;
My heart unto Thy testimonies,
And not to greed, incline."

Yes, it is a delight to walk in His paths, after He has humbled us in the dust of self-abasement. When we have been found "out of the way", we are

more like Jacob, who said "Few and evil have the days of the years of my life been." So much failure through it all, that it looks just like the work of man. Our text says, "Hold up my goings in Thy paths, that my footsteps slip not." The Psalmist is fearful of slipping himself, and he knows it is God alone who can put his foot on the Rock, and, by His amazing grace, has enabled him to stand, while God has withheld His grace from others, and they have slipped. In meditating upon this, he says, "But as for me, my feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment." Psalm LXXIII: 2-6. "Surely Thou didst set them in slippery places." Psalm LXXIII: 18. Salvation is of the Lord, and we cannot take God's glory to ourselves.

It is in the Lord's gracious dealings with our souls that we find trouble and sorrow, and we are enabled, by His Spirit, to call upon His name, and our confession is that "I was brought low, and He helped me." We can then say, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." It was when Israel could say, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth," that it was said to her, "He

will not suffer thy foot to be moved." We know that Zion shall never be moved, and that he that trusteth in the Lord shall be as Mount Zion. It therefore becomes us to look for God's upholding. The servant of God needs to look for it, and here we desire to be understood aright.

It is good to have the approval of the saints, and brethren should tell their minister when his testimony has been a help and comfort to them, but it is folly, that should be reproved, when ministers go out of their way, in an unseemly manner, soliciting approval. Our intention, in referring, earlier in this article, to criticism of churches or of the SIGNS, is not that we would desire to stop criticism, God forbid. Criticism is just what we need. The reason for the existence of the SIGNS is to cultivate among us a healthy and helpful expression of what we do not approve, and what, according to the Word of God, can be, and is, approved among us. Let it be done IN LOVE with a desire for the upbuilding of Zion in her most holy faith, not a trying to establish factions, which would divide, and add to the shades and stripes of the many, who, throughout this continent, still cling to the name of Old School or Primitive Baptist. Let us desire not to minister to, or to build up, any faction, but to seek God's approval, as those who must give an account unto Him. Let the peace and the health of the flock speak for the care they are given.

It is a sad condition in the church when brethren have their favourites, when brethren can only "hear" this or that preacher. Such will be a snare to the

servant of God from which only the Lord will be able to deliver his feet. There is a needs-be for prayer, and prayer is the vital breath of a servant of God. Hold up my goings, Lord, in thy paths, hold me up in the doctrine, for does not Paul say, "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." The Lord upheld Job's goings when everything seemed to be against him, and he was able to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. "Yes, if He uphold your goings in His paths, you will find that "when thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

This war has given us terrible trouble and grief. It has gone where God sent it. It began, and over-ran one country and then another, and those who seemed the strongest to stop it, collapsed before it, and Britain's army seemed an easy prey. God helped Britain, and several hundred thousand were saved at Dunkirk. He kept the enemy from invading and crushing Britain, and later turned the hordes upon Russia, and Britain was spared, for a time at least. Yes, God is over it all.

Nothing but God could have made a united people of the United States, and rebelling against this will not change it. These tribulations are appointed, and it is in these things that we are MORE THAN CONQUERORS, for He it is that

will uphold our goings in His paths. The doctrine will be more of a delight to us as we tread the furnace. The many and varied trials that await our readers will give new life to prayer, will cause them to cry, "Hold Thou me up, and I shall be safe." They will make you steadfast, so that your foot will not slip, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. G. R.

UNITY

New creatures, such as those we feel to be addressing, have dual personalities, or two natures. They have been born (1) of the flesh and (2) of the Spirit, or in the language of the apostle Peter, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." I Peter 1:23. We, therefore, propose to deal with the subject of "unity" from two points of view—natural and spiritual. We are told in God's word that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them," and the reason why he cannot know them is "because they are spiritually discerned." Unity in the natural realm of things, however, is not only frequently desirable but also vitally necessary. It is a lovely sight, for instance, to see families dwelling together in unity, but this is found only where toleration and consideration is manifested one toward another. These things sometimes prevail sufficiently among families which have branched out and developed into the second, third, fourth and in rare

cases, fifth generations, by their coming together in reunions, thus renewing their regard and esteem for one another. On the other hand, it is very sad to find, as occasionally we do, even small families who cannot live together without continual strife and dissensions. The Savior said, "Every city or house divided against itself shall not stand." The home is often referred to as the foundation of civilization. How important it is then to preserve peace and harmony around the hearthstone. To carry this farther, the time has come when not only should *unity* be maintained throughout the nation, but that there must be a unity of nations whose fundamental principles are essentially the same. For two or three years, some of us were greatly disturbed because of disunity in our land and country. There were "crackpots" who vociferously broadcasted their opinions and there were factions and groups who were either motivated by selfish aims and ulterior purposes, or who because of their hatred of certain individuals and principles, worked under cover and in the dark against our best interests, but we are glad to say that a quietous has been put upon all such now. One of the enemies' most effective weapons was termed the "Fifth Columnists," whose purpose was to undermine the morale of the people by working from within, thus dividing and putting them at variance among themselves. It took only a few hours for the little Brown Bombers at Pearl Harbor, to awaken a slumbering people and unite and solidify them as nothing else could. Sometimes a dose of severe medicine is good for the patient.

Wisdom now dictates that this unity and solidity should be so extended as to embrace all of those nations and peoples whose aims and hopes are one. To this end we have recently witnessed one of the most outstanding, epoch history-making events of all time in the coming to this country for consultation and planning with our own President, the famous Prime Minister of Great Britain, Winston Churchill. His masterful presentation of the needs of the hour both thrilled and electrified both Houses of our Congress, who had joined together to listen to his great message. His very being (having been born of a British father and an American mother) symbolized the union which is so necessary at this time of America and England, along with the other allied nations, in their struggle for a righteous cause. It is imperative that their commands be unified for one purpose, in order to defeat and conquer their common enemy wherever he may be found. And we should be deeply thankful to God for having given us in these distressing times leaders who fear and look to Him for guidance and help. One of our Jewish friends recently remarked to us regarding the frequency in which men of great prominence now implore the guidance and help of God. The close of Mr. Churchill's address is here quoted, as it gives us an insight to the secret yearnings of his innermost soul and at the same time expresses his faith in that God who never fails his people, and we believe it will be reassuring to our readers: "If you will allow me to use other language I will say that he must indeed

have a blind soul who cannot see that some great purpose and design is being worked out here below, of which we have the honor to be the faithful servants. It is not given to us to peer into the mysteries of the future. Still I avow my hope and faith, sure and inviolate, that in the days to come the British and the American people will for their own safety and for the good of all walk together in majesty, in justice and in peace." Blessed, indeed, is the man or people whose trust the Lord is.

Some may be saying that we have gone far afield in dealing with the unity of God's people, but our answer to that is that when Jesus was here in the flesh he repeatedly resorted to the things of nature to illustrate and emphasize the lessons which he taught, and we cannot be wrong in following his example. All of that which has gone before has a bearing upon what we now want to come to. We have before us a letter from a good brother and Elder in which he is bemoaning the sad state of Zion. To quote him, he says, "It seems that the church is facing her Gethsemane at this time by foes within and without. One thing I have noticed is that the foes within are more bitter than those without." From this we would judge that there is a need for unity among Old School Baptists, and if we are not terribly deceived in ourself, one of the main and most important purposes of all for which we are laboring and for which we wish to re-dedicate the SIGNS OF THE TIMES as long as we have anything to do with it, is for the unification and the edification of our beloved brethren and, finally, for

the glorification of our God. Many of those things which have been referred to in the first part of this article are types of the condition of our people and of their need to be aroused and made to earnestly seek help and guidance at the hand of God. Faith must needs be exercised, otherwise it will be thrown in the discard, and we believe that the Lord will see to it that some of us at least will be made to look to Him.

We feel that there is a diversity of gifts in the church, among whom there are various and often opposing opinions and views held, but in the final analysis, they are all for the edifying of the body of Christ. No one individual gift has been supplied with all knowledge and understanding of spiritual things. There is one body, but many members, and no one member can do without the rest, neither should any one member, however important he may appear to be, lord it over God's heritage. They all need each other. The eye cannot say to the hand or the foot, I have no need of thee. While here in the flesh (and we certainly have enough to keep us reminded of the fact that we are still in the flesh) we need to exercise patience, forbearance, longsuffering, forgiveness, meekness, etc., towards those of like precious faith. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. And how can it truly be said that a man loveth God, whom he hath not seen, if he love not his brother, whom he hath seen? The Lord who is just and holy and of too pure eyes than even to look upon sin, designed a plan through his Son, our

Lord a Savior Jesus Christ, by which he could say to those who in themselves are vile and corrupt, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. If His love be shed abroad in our hearts, should we not be able to reason together, without falling out by the way. We honestly feel that the doctrine that, Salvation is of the Lord, that it is by grace we are saved through faith; and that not of ourselves: it is gift of God: not of works, lest any man should boast, is that which has distinguished our people from every other people on the face of the earth, more than anything else. Paul in writing to Titus said, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." And if these things be in us and abound, we are confident that they will make us that we shall neither be barren nor unfruitful in the knowledge of the things of our Lord Jesus. The flesh will of necessity have to be crucified and kept under, which can only be done through the workings of God's Holy Spirit, and as much as in us is, let us keep before us that shining example of all time, how

Jesus the great, the mighty God,
A man of grief became;
In paths of meekness here he trod,
And bore the sinners shame.

And then,
 O may his meekness be my guide,
 The pattern I pursue;
 How can I bear revenge or pride,
 With Jesus in my view?

We earnestly hope that our good brethren will labor in love for the unity and peace of Zion, remembering the words of the Psalmist, where he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." In the spiritual realm there is an inexhaustible field, which no man nor group of men can fully explore. There are so many wonderful things to admire, and so many good things which we are agreed upon to talk and write about, without picking flaws and finding fault with what our brother is saying, that we often feel like reminding the brethren of what Abraham said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; and if thou depart to the right hand, then I will go to the left." Gen. 13:8. We are by no means advocating a compromise with the enemies of truth, but we are strongly advocating that in the vineyard of our Lord there is room, in abundance, for the various gifts in the church to go their own way and preach the preaching that is bidden them, remembering at all times that while there is no two gifts exactly alike, they each and every one have their proper place in the mysterious plan of our God.

The word "unity" came into our mind

and we felt to offer some thoughts upon it for the consideration of those who may read, earnestly desiring, we hope, that their pure minds may be stirred up by way of remembrance in the way which the Lord hath led them to comprehend the unity of the Trinity, that although he is Triune, or Three, nevertheless that He is One, indivisible, and that in Him is light, and no darkness at all, blessed for evermore.

R. L. D.

ASSOCIATION MINUTES

In the past, Mr. Gilbert Beebe has printed the minutes for quite a number of Associations. We regret that we shall be unable to continue this practice, but we are going to have all that we can do to look after publishing the SIGNS. We would, therefore, kindly ask that Moderators and Association Clerks take note of this and arrange to have their minutes printed elsewhere. We shall be glad, of course, to publish Circular and Corresponding letters of Associations, and hope the brethren will not hesitate to send them to us.

In the meantime, we will greatly appreciate it if the brethren will be good enough to send a copy of their latest minutes to "SIGNS OF THE TIMES," P. O. Box 70, Rutherford, N. J.

R. L. D.

MARRIAGES

At Central Bridge, N. Y., Dec. 24th, 1941, by Elder Arnold H. Bellows, William Schermerhorn of Canajoharie, N. Y., and Miss Barbara Stevens of Central Bridge, N. Y. Mr. and Mrs. Schermerhorn will reside at Canajoharie, N. Y.

OBITUARIES

Our beloved friend, WILLIAM S. MARINER, died October 12, 1940, at the home of his son, George, of Greenbackville, Va., aged 90 years, 3 months and 13 days. Mr. Mariner never united with the church, but was a firm believer in Christ and the doctrine of God our Savior. It was his joy to attend the services of the church wherever he was on meeting day. A number of years ago he lost his wife who was also a believer and a faithful companion. Since that time he had made his home with his children who were delighted to have him. He was indeed "a grand old man." The writer had known him almost fifty years and was deeply attached to him. The funeral was held from the home of his son, George, and was largely attended. The service was conducted by the writer and interment was in the family plot in the cemetery near New Church, Va. He is survived by the following children: C. E. Mariner, Wilmington, Del.; A. N. Mariner, New Church, Va.; G. F. Mariner, Greenbackville, Va.; Mrs. Ida Pilchard, Stockton, Md., and Mrs. J. A. Levins, Norfolk, Va., who miss their devoted father. Several of the children living near attend our meetings at Snow Hill, Md. By request.

— ALSO —

Our sister in Christ, MRS. EFFIE GIVAN, of Salisbury, Md., departed this life October 25, 1941. She was born Sept. 12, 1891 making her stay on earth 50 years. She was a daughter of Charles F. and Rosa Gordy. May 1, 1912 she was married to Ira D. Givan, one son was born to them. The late Elder T. M. Poulson performed the marriage ceremony. On Nov. 26, 1916, she was baptized by the late Elder J. C. Mellott in the fellowship of the Nassawango church near Salisbury, Md. She was a devoted member to the end of her life. For many years she was clerk of the church, in which office she was faithful. She is survived by her husband and son Charles, father, mother, two brothers and one sister: Prof. Burton Gordy, Ann Arbor, Mich.; Herman Gordy and Mrs. Laurena Adkins, Salisbury, Md., also several nieces and nephews.

H. C. KER.

MRS. MARY J. SMITH passed away at her home in Newcastle, Okla. Nov. 27, 1938 in her 79th year. She was born in Tennessee in 1860 and moved to Arkansas at the age of 6 years. In 1878 she was married to Milton Smith who predeceased her. To this union was born seven children: C. T. Smith, Wolf, Okla.; Brittie Cardle, Orlando, Okla.; Rhoda Bean, J. H. Smith, Nancy Miller and M. M. Smith of New Castle, Okla. Gracie Thomas of Newcastle, Okla., died on March 10, 1936.

Funeral services were conducted by Elder W. P. Snider, Okemah, Okla. and Elder Green, Atlas, Okla. on Nov. 29. A large crowd of relatives and friends gathered to pay their last respects. She was a member of the Primitive Baptist Church for 55 years and always met with them when possible. A kind wife and loving mother. May God reconcile her children with the thought that their loss is her eternal gain. We feel she is resting in the Lord.

HER CHILDREN.

JACOB PERKINS died August 30, 1941, making his stay on earth about 73 years. He was born in Graves County, Kentucky, son of the late Jacob and Rhodie S. Perkins. He first married Dollie Skaggs and to this union were born two children. Mrs. Odessa Fisher, Paducah, Ky. is still living. His second marriage was to Mrs. Ella Wren and to this union was born one son and six daughters. He was a strong believer in the Primitive Baptist Doctrine and his great pleasure was to talk on the scriptures and tell what he hoped the Lord had done for him. He felt his unworthiness so keenly he never asked for a home in the church. The morning of his death, which came suddenly, he spent reading the scriptures. It had been his desire that when his time came to go he might not linger. He was laid to rest in Highland Cemetery, Mayfield, Ky. to sleep that peaceful night of rest until Christ shall come again without sin unto salvation to call his children from the tomb in his own likeness.

For his widow, our Aunt Ella, and the heart-broken children, we desire their reconciliation to God's will and feel that their loss is his eternal gain. The writer tried to speak words of comfort to the bereaved family and friends. May God comfort all that mourn his passing. His nephew,
O. W. PERKINS.

RHODIE FRANCIS ELLIS KERLEY was born Nov. 3, 1854 and departed this life May 15, 1941 making her stay on earth 87 years, 6 months and 12 days. She was united in marriage to the late Elder John William Kerley Feb. 14, 1872. To this union were born 7 children. One died in infancy and the following six surviving. Mrs. Lee White and P. L. Kerley, Memphis, Tenn., Mrs. Lane Vest and Mrs. Susie Chandler, Atlanta, Ga., Mrs. Martha Cox and J. H. Kerley, Lauderdale Co., Tenn.

Sister Kerley and her husband united with the Primitive Baptist Church at Macedonia, Lauderdale Co., Tenn. Sept. 25, 1885 and were baptized by the late Elder H. W. Thomas. She was a faithful member of her church and a true and loving companion and mother. It was her chief delight to entertain the Baptists in her home.

The writer and Elder R. M. Brown conducted the funeral service and tried to comfort her children and friends. Her mortal remains were laid by the side of her husband to await that summons from on high. May God bless her children and give them that faith in Him in which she died.

O. W. PERKINS.

DEACON JAMES JEFFERSON VORIES: was born April 1, 1861 in Henry County, Kentucky; died October 15, 1941, in his 81st year.

He was the son of Evaline and James Vories.

October 17, 1894 he married Miss Lucy Chilton, also of Henry Co. and to this union were born three children, two daughters and one son. Mrs. Hubart Brown of Cincinnati, Ohio, Miss Evalyn of LaGrange, Ky. and Harry of Louisville, the widow and one brother, Emmett Vories, in the Masonic Home at Shelbyville, Ky. are left to mourn.

Bro. Jeff, as we all called him, was a farmer all his life, both in Henry County, where he and Sister Vories started out, and in Oldham Co., where he died, was a good neighbor, loved by all that knew him, and it was often said there was only one Jeff Vories.

Early in the year of 1900 he received a hope in the Savior, and was received in fellowship of the Cane Run Old School Baptist Church. He was baptized by the late Elder P. W. Sawin, then the

pastor, and all his life was spent in the same church, a faithful brother. Shortly after uniting with the church, he was ordained one of her deacons, which office he filled to the satisfaction of the brethren as long as he lived. Our brother was a strong predestinarian, and had the courage to say to all that asked about it, this is what makes the promise sweet, one can rely upon it. It is sure, for God has declared it before the world was made, and there is nothing impossible with him.

It has been my lot to have been his pastor for the last twenty years and during that time we have had many visits together. His wife, Sister Vories, was also a member of the same church, and it can be truly said, it was an Old Baptist home. During his last sickness he suffered much, and would ask the Lord to be merciful to me, a sinner, and O Lord, teach me how to pray. The appointed time was come, and he fell in sleep like a sheaf of wheat fully ripe. He believed in God. We laid him to rest in the cemetery nearby to await the call of the Saviour in the resurrection. Dear Lord, reconcile the family and the church and give us strength to carry on, and to Thee be all the glory.

The text used: "Blessed are the dead that die in the Lord."

GEO. L. WEAVER.

ELDER DELLA LANFRIED SMITH was born June 24, 1886 at Belgrove, Jackson Co., W. Va. and died May 7, 1941 at the Starcher Hospital, Ripley, W. Va., aged 54 years, 10 months and 13 days. Son of John and Elizabeth Smith he was of a family of 12 children, seven boys and five girls. Three brothers, one sister and his mother preceded him in death. He was married to Lucy Mae Siders, July 23, 1910 by Elder A. H. Hamon. To their union were born eight children, five boys and three girls. Clessie died in infancy. Ray, Coy, Mildred and Lenore are at home, Stinson at Advent, W. Va. Stanton, Mt. Vernon, Ohio and Quentin, Pearl Harbor, Hawaii. He was united with the Elium Primitive Baptist Church in 1918, later moved his membership to the Hopewell Church. He was baptized by Elder J. W. McClanahan and liberated to preach July 20, 1918. Ordained to the full work of the gospel ministry in September, 1918.

MEETINGS

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH
IN
NEW YORK CITY**

Meetings every Sunday (except fourth Sunday) at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A.M.

1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

1315 Columbia Avenue

(PARK AVENUE HALL.)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M.

2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder, C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Eligin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., MARCH, 1942

NO. 3

CORRESPONDENCE

FAITH

The subject of this undertaking is of vital necessity to the child of God, and without which it is impossible to please God. It is the fruit producing element by which the church is identified.

The literal definition of any word or group of words means nothing in comparison with the realistic definition. In other words, that which the child of God experiences for himself cannot even be classed with what is given by any other source because it is far superior.

The poor child of God, in his standing in Adam, has not faith; therefore, it is impossible for him to please God. Yet he does not know that he has not faith until God deals with him. The first knowledge of the lack of faith is shocking. The sinner can only see the displeasure of God and that because of this displeasure he must surely be cut off and die in his sins. He does not know that God does not look upon him save through his son, Jesus Christ. He does not know that all he can see is the justice of God unto condemnation. That is how I first saw Him, it was in the sense of strict justice. By the light of God's counsel we see that we have no faith, and, therefore, we are lost and cannot

come before God acceptably. God does not accept anything which is not perfect, and nothing can be perfect except that which he has perfected.

Our continual cry begins to go out from this condition as Job cried: “How should man be just with God.” Paul answers that question in Romans 5:1. “Therefore being justified by faith, we have peace with God through our Lord, Jesus Christ.” Here comes that vital, essential part again, *faith*. It is the sum and substance of our hope, it is our peace with God. Without it we cannot be just with God, yet, how do we obtain it? Having this first knowledge that we are dead and separated from God, without faith, without hope, and on top of that find that by all our efforts we cannot obtain the one pass-key into the favor of God, we are in a depraved, deplorable and awful state.

Now comes the most particular part of the doctrine of salvation by the grace of God, special atonement manifested to us poor sinners. God has ever been pleased with his order of dealing with his children, and even before the world began, He, by his own wisdom, ordered his work and designated in and to himself the times and seasons of his different operations in regard to his people. God has a specific time for his children to

remain by nature as others; he has a set time to arouse them to the knowledge, or to impart to them, that the very thing necessary to establish them in peace with him they have not. We do not know what he has purposed at this particular time. We do not know that he must be satisfied in every particular, and that everything necessary for that satisfaction he has treasured in his dear Son; but we do know by sad experience that, "we cannot satisfy the law, nor aid, nor comfort from it draw", nor have we the means of exercising in that perfect obedience which the justice of God demands, and so in order for us to come unto God, He gave his Son, Jesus Christ which was verily God and verily man. He was God manifested in the flesh; he was the means of divinity communing with humanity. In him God gave us every necessary thing to fit and prepare us to come before his face. God qualified Jesus to render perfect obedience to him for us, and to do his will which fallen man could not do. This is faith, our faith, that Jesus Christ came into the world, and did the will of him that sent him for us, and doing for us, that which the perfect law of God demanded of us, that we were not able to do. Behold the mercy of God in that he has imputed what Christ did to our account. His faithfulness in doing the will of our Heavenly Father is what today is the faith of God's elect people. Beside this we have no faith, yet God has allowed us to lay hold upon this faith through Jesus Christ. God brings us in many ways to know that we have no surety in ourselves, and no means of justification,

and the more we see of the weakness of the arm of flesh, and powers of man, the more we realize our need of the means by which the people of God walk—*faith*.

The woman with the issue of blood had spent all she had and instead of getting better was growing worse when the most precious thing in her whole life occurred. She, hearing of Jesus, ("Faith cometh by hearing") said "If I may but touch the hem of His garment I shall be whole." Faith is that living substance which cannot be hid, it is what exercises us to act. It is productive in righteousness, and it comes by hearing, not by the ears, but by the EAR. The works of faith are not seen by the eyes, but by the EYE, and in sum and substance Faith is God's gift to a poor helpless people through his son and his way (or one of his ways) of manifesting his sovereign power over all things.

We cannot begin to mention all the products of faith because, if we knew them, the length of this article would be too great, but in our experience it is the works of faith that are all that is of any import. We cannot pray, sing, preach, hear nor engage in any service of God without faith. We are all saved by it, justified by it, walk by it, and die in it, yet we cannot get it but we do receive it from God. It is a gift because Jesus lived that perfect faithful life for the whole family, and by his perfect obedience we are freely justified in the sight of God. We are only faithful in Christ and, speaking for myself, I am just as unable to perform or render obedience to the divine and holy law of God as I have ever been in my life. If being born again

and possessing faith gives one the ability to go ahead and act as he feels that perfection demands, I am not born again, nor do I possess faith, but if it gives one the will to do good and act perfect and yet he, himself, cannot find how to perform, then I have a hope that I have been dealt with of God.

Faith in God, I feel is the very seed of righteous action in the lives of men and women, yet he who is so blessed does not say, I have performed, but the more evidence we see in our brother of the works of faith in him, the more humbleness we see in him, and the less boasting on his part. Faith is, to my mind, clearly shown or depicted in the lion whom Sampson slew. The swarm of bees and the honey well represent the work of faith in a dead sinner's heart, and the sweet product of that work. It is the substance of things hoped for, the evidence of things not seen. It is that thing which I feel has prompted many of my good brethren and sisters in the country where I live to administer kind acts to me, and it is faith that causes us to sacrifice one for the other, and it is that principle within us that goes out over many miles, mountains, and streams when we are apart in body to embrace one another in love. It is the strictest tie by which men and women can be bound on earth, and it does not stop there, but it is the principle of the Lord's obedience in us which triumphantly shall bear our spirits unto God, its author, when death comes. It is that blessed principle that has made death less horrible, seeming to God's saints, for when they come to the hour of death

by this one great gift and medium they (or we) can by it look across death's chilling tide to the end, or the full realization of the thing we, in this life, have hoped and so longed for—the fullness of salvation and adoption.

Dear reader, in conclusion, I must say that, though we are dependent here in this life, we, who have tasted that God is gracious, are given faith as a means by which to see that the dependence, depravity, weakness, troubles, trials, afflictions, persecutions, wars, rumors of wars, deaths, and every other thing that arises against us and so disturbs us in this life is not worthy to be compared with the glory that shall be revealed in us. Yours in hope,

ROY S. SMITH.

Written by ELDER J. C. SIKES
SULPHUR BLUFF, Texas

(Continued from February issue)

Paul said, "love is the fulfilling of the law." He also said, "he that loveth another hath fulfilled the law"; and again he said, "and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself." From these declarations of holy writ, all shades, grades, and kinds of arminianism fade into thin air. This law was given to manifest man's inability to live up to its requirements. No man who was born a sinner can keep any part of that law in the spirit of it. If it was possible for one to keep or perform the letter of it, he would still be as far from having obeyed the spirit of it, as if he had not kept the letter of it. Nothing but the

unspeakable love of God in the heart of man, moving him, without any thought of gain to himself in any shape, manner, or form could approach anywhere near to spiritual obedience. Paul could not do it. He said, "to will is present with me; but how to perform that which is good I find not." And again in the same chapter he said, "For we know that the law is spiritual: but I am carnal, sold under sin." Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. And Peter asserted to the brethren assembled in counsel at Jerusalem, that neither they (the apostles and elders which were there) nor their fathers were able to bear the law of Moses, meaning they were not able to live up to its requirements. And the fathers, to whom he referred, when they were gathered at the foot of Mount Sinai, while Moses was at the top of the Mount receiving the law, and heard the voice of the Lord when he gave the law to Moses, "they that heard intreated that the word should not be spoken to them any more: for they could not endure that which was commanded." Heb. 12:19, 20. Out of all these things we certainly learn that no carnal, natural man was ever, in spirit, able to keep any part of that law. If man could have kept it, there would have been no need for Jesus to come and keep it for them. There are many more things that I would like to say on this matter, but for lack of space and time I cannot say them now, but before I turn away from this line of thought let me say that Jesus Christ, as a man only, could not have

kept that law. John the Baptist said in John 5:19, "The son can do nothing of himself." And in verse 30 of the same chapter Jesus said, "I can of mine own self do nothing." And in chapter 14:10, he said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." And it is said to Christ in Psalms 91:11, 12, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." If it was needful that God should put Jesus in the hands of angels to hold him up and prevent him from falling as Adam did, it certainly follows as a self-evident fact, that none of the fallen, sinful sons of the first Adam are able to keep the law. I guess you are wondering in your mind as to what all of the above has to do with the questions you asked me, and the scriptures which you called my attention to. When rightly understood, it has everything to do with them. The above abundantly proves that no fallen son of Adam has ever been able to keep the least of all of God's commandments, and, therefore, none of them are worthy of the least of all his mercies. Unless God is in them and they in him they cannot have a single righteous thought, much less perform a righteous deed. Jesus said he could not, and I am sure there are none able to do what he could not. I am sure from the fact that you, after quoting from the 11th chapter of Romans where it says that Israel, as the natural branches of the olive tree,

were broken off because of unbelief, and also that if they continued not in unbelief they should be grafted in again, etc., and then followed this by asking, "What kind of language is this?" that your mind was somewhat confused over the many ifs in the matter. Here is where men usually flounder. Most people think that this language means that they were able to have believed and thereby prevented their being broken off, and also that it was left to them as to whether they believed and be grafted in again, or continue in belief and never be grafted in again. This is based on two errors. First, it is based on the mistaken idea, that belief is a voluntary act of the mind. The truth is, that belief is an involuntary act of the mind brought about by the force of evidence. When you are convinced from such evidence as you have, that a thing is true, you cannot keep from believing it. On the other hand, it does not matter how much you desire to believe that a certain thing is true, but you cannot believe it unless you think you have evidence that it is true. This is true in natural things. The natural mind must be convinced that a thing is true before he can accept it as the truth. The natural man, which has not been quickened by the spirit of God; or in other words, has not been begotten of God, cannot have a spiritual thought. He only has a natural, carnal mind. Paul said, "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. 2:14. In Romans 8:7, 8, Paul said, "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." Some one is ready to say that Christ said, "If ye believe not that I am he, ye shall die in your sins." Yes, Christ said that, and that statement is just as true as the one which says, "Verily, verily I say unto you, He that believeth on me hath everlasting life." John 6:47. Those statements are in perfect harmony with each other, and also with all that I have said in the above. It is a scriptural truth, that every one of God's elect will be begotten of God and will believe on his son, Jesus Christ. It is equally true, that all who were left out of God's choice, will die in unbelief and in their sins.

When Paul and Barnabas preached at Antioch, it is said that, "as many as were ordained to eternal life believed." All that the Father gave to Christ were designated as sheep. He called them sheep before he died for them. In John 10:11 he said, "I am the good shepherd: the good shepherd giveth his life for the sheep," and in verse 26 he said to those wicked Jews: "But ye believe not, because ye are not of my sheep," and verse 11 shows that they were sheep before he died for them; and he gave his life to save them. Verse 26 shows that they were sheep before they believed, and that none ever believe on him only such as are sheep before they believe. He follows this up by saying, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out

of my hand. My father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." Verses 27, 28, 29. These verses show they were sheep before they heard his voice; and were sheep before they followed him; and were sheep before he gave them eternal life. The above scriptures show that none but his sheep will ever believe on him, and that they cannot believe on him of themselves, no more than Jesus could do anything of himself. He tells us that even the things that he said, he said not of himself, but it was his Father in him that did the work. When Paul commanded the church at Philippi to work out their own salvation with fear and trembling: he added, "For it is God which worketh in you both to will and to do of his good pleasure." When the disciples said to Jesus, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." Paul makes it very clear that for man to believe on the son of God, is as great a miracle as the resurrection of Christ from the dead. Paul said in Eph. 1:18, 19, 20 "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, etc."

These scriptures are too plain to be misunderstood by those whose eyes of

understanding have been enlightened that they might know them as stated by Paul in the above quotation. Not only is it true that God, by the same miraculous power by which he raised Christ from the dead, works belief in his people, but it is also true, that he by the same power, works in them everything they do that is well pleasing in his sight. Paul said in Heb. 13: 20, 21, "Now the God of peace, that brought again from the dead our Lord Jesus, that 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." Isa. 26:12, reads, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." This should forever settle it as a fact that man never does anything good unless it is wrought in him by the Lord himself. Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but by the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Here it is positively asserted, that it is by him that his people believe in God. The Jews fell, or were broken off because of unbelief; and yet it is a certain

fact they could not have believed, unless God worked that belief in them, which he did not see fit to do. Forty years after God gave Israel the law from Mount Sinai, Moses called unto all Israel, and said unto them, "Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day." From this statement of Moses, we cannot fail to see why it was impossible for them to believe.

As I said in the outset, God gave his kingdom with its perfect and holy laws to natural Israel to prove them, and they proved to be entirely unable to keep them. The command had no power to give them the ability to keep it. This was all in God's pre-arranged plan, to prepare the way and his people for a new and better covenant founded upon better promises. See Hebrew 8:6, which says, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." In Heb. 7:19, Paul said, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." If you will now turn back to the 11th chapter of Romans and see how Paul concludes his treatise on that subject you will see that I am correct after saying, "And they also, if they abide not still in unbelief, shall be grafted in: for

God is able to graff them in again." He then continues thus: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in." This shows that a part of the purpose for which Israel was blinded, was that they might be broken off from the good olive tree, which is the kingdom, that it might be given to the Gentiles till they attain to the fulness which God has ordained for them. Now go back to the 7th and 8th verses of this chapter, and you will find what I have just said is true. Paul said, "What then? Israel hath not obtained that which he asketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day." John asserts that because of this blindness which God gave them, they could not believe. See John 12:36-39 where Jesus said unto them, "While ye have light believe in the light, that ye may be the children of light." John follows this command of Jesus, which he recorded, by saying, "But though he had done so many miracles before them yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, (saying) Lord, who

hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because Esaias said again, He (God) hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them." This certainly proves my statement, that a command does not give the one commanded the ability to obey the command. Neither does it signify that the one commanded has the ability to do the thing which he is commanded to do. The scriptures just quoted certainly prove that. This answers your inquiry, "What kind of language is this?"

We will now turn back to where I left off in Romans 10. After saying that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, he then says, "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." This shows that it is a fact, fixed and determined, that Israel shall be grafted in again: notwithstanding the language which you inquire about. Let us follow him and see his conclusion of the matter. After quoting, so all Israel shall be saved, etc. he quotes, "For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet now have obtained mercy through their unbelief: Even so

have these also not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Then he concludes by exclaiming, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, (decrees) and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever, Amen."

The closing arguments of Paul on this matter show that every turn in the things mentioned in this chapter was fixed in God's purpose for the accomplishment of certain ends. This is seen in many expressions in the chapter. For instance note verses 31, 32, which say, "Even so have these also now not believed, that through your mercy they may also obtain mercy." *That*, in this verse, introduces a clause expressing purpose. Note the expression, even so have these (Jews) *not* believed, *that* through your mercy they also may obtain mercy. First it is stated in verse 28, that the Jews were enemies to the gospel for the Gentiles sake. We certainly know that the Jews did not volunteer to disbelieve for the purpose, on their part, of benefitting the Gentiles, and yet Paul said they were enemies to the gospel for the sake of the Gentiles. The whole of it was in God's purpose. Verse 32 says, "For God hath concluded them all in unbelief, that he might have mercy upon

all." It means that God purposed the unbelief of all (Jew and Greek), that each class might be subjects of his mercy. So his purpose runs through the whole thing. Hence, Paul's statement, that of him, and through him, and to him are all things to whom be glory forever. Amen.

I hope, dear brother, you can see that the language that seemed to confuse your mind, does not mean that these matters were left to the volition of sinful men to determine their own course in relation to them, and thereby determine the course of God himself in dealing with them. When you have read this, if you wish to do so, you may send it to Elder R. Lester Dodson, 41 Addison Avenue, Rutherford, N. J. for publication in the SIGNS OF THE TIMES if he thinks it is worthy of space in said paper.

Yours in humble hope through grace,
J. C. SIKES.

73½ Brady St., SAN FRANCISCO, California.

DEAR EDITORS, and I also hope I have the right to say, Brethren in the Lord:

O, I hope I am one of the souls that believe in Jesus, shall so live, and be included in that number I hope he will receive.

"Where dost thou at noontide resort with
thy sheep,
To feed on the pastures of love?
Say, why in the valley of death should I
weep,
Or alone in the wilderness rove?"

So much of the time I feel so alone in the wilderness, seeking the fold of God, ever seeking to know if I truly am one of his, for in me, my flesh, dwelleth no good thing. I look all around me seek-

ing the Prince of Peace. Even though he hides his smiling face, I trust him for his grace and praise him for all the blessings he has bestowed on me in his own time. If I could feel his dear presence now as I did when I was so low before and after a very serious operation in April 1939. They did not think I would recover but I am still here for his own purpose, feeling better in health, though still under the doctor's medical care, yet not strong enough to keep up my work but God's will be done in all things and that is sufficient unto him from whom all blessings flow. I have longed and also wept over the thought that I wish I could have passed on when I was so near death, but my pass-port was not sealed.

I am so far away from any of the dear Baptists here in California, but was blessed, more than I deserve, with a sweet and most precious meeting in Nov. 1940 with the Baptists at Exeter, Cal. in the good home of brother and sister W. A. Barrett. There were four preachers there and my poor hungry soul did enjoy it so much though I felt unworthy to be among those dear Baptists whom I adore above all others. I, with other Baptists, went to this wonderful meeting with Elder J. L. Sanders and his dear wife and how I praise the Lord for it all. We miss Elder Sanders so much since he has gone back to Alabama. When the Lord's time comes for us to move to other places to live we will go at that time. All things for our good are given: comforts, crosses, staffs or rods, we are Christ's and Christ is God's. If he with-holds it is good also.

"They that in the Lord confide
And shelter in his wounded side,
Shall see the dangers overpast,
Stand every storm and live at last."

I have grieved that I am behind with my subscription and am sending a money-order now. Hope to send more the latter part of the month. I do enjoy the articles in the dear "SIGNS." May the dear Lord in his divine, tender mercy, bless you and the SIGNS OF THE TIMES and give grace unto all the household of his faith, the only landmark.

A very unworthy sister if one at all.
MRS. MABEL LINDSEY.

DEAR BROTHER DODSON:—

I want to write you a few words to say you have my sympathy. Words at these times cannot express what I feel for you, but we have a Comforter and he is ever ready in time of need for I have proven him such. Elder Dodson I have lost father, mother, sisters and brother, but it does not compare to the loss of your companion, a part of yourself, but we know it is but for a short time when we too will have crossed to that eternal shore where sorrow and sighing will flee away and then we shall obtain joy and gladness. A year, the fourth of this month, and it has been long and lonesome, but the Lord has been good to me for one so sinful. I never feel to question the whys and wherefores of this life.

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

My God, I would not long to see
My fate with curious eyes,

What gloomy lines are writ for me
Or what bright scenes may rise.

In thy fair book of life and grace,
Oh may I find my name
Recorded in some humble place,
Beneath my Lord the Lamb."

I always loved to read the pieces your father wrote for the SIGNS. They went to my heart and were comforting. May God comfort you and supply you with strength daily as needed, and when at the throne of grace remember this poor sinner.

Love and fellowship,
RACHEL POTTER.

DEAR BRETHREN—EDITORS:—

It was in the year 1886 when I first read the SIGNS OF THE TIMES with, as I hope, love and understanding of what the paper contained and set forth as the Truth. At that time, and many times since, the desire to write a letter to the SIGNS has been uppermost in my mind. But first, a little about my present condition. Something over three years ago I suffered a stroke of paralysis of my right side. Since then I have been confined to my bed. At the time of my affliction I was made to know, in part, both the justice and mercy of God.

This may be rather fragmentary as I must lie on my back in bed and write with my left hand. But that is not my greatest obstacle—the knowledge within that I am vile and sinful, unfit and unworthy even to think of those who I feel sure are God's dear children.

I have been made to feel it was a gracious blessing prepared of the Lord when I was afflicted. At that time I was made very weak. Very suddenly something as

plain as the spoken voice gave the inward knowledge that I would not die but live and be made glad to write this long delayed letter. "Thy people shall be made willing in the day of my power." But for over three years I have continued to be willfully and knowingly stubborn in a studied resistance against God. Like Job, I have longed that God might blot me out, and wished many times that I might die and not live. "The heart is deceitful above all things and desperately wicked. Who can know it?" Jeremiah wrote those words through the power of the holy spirit. I am glad he was moved to write them. They give me hope, for I know they are true words. Could I know it but by the power of the holy spirit? Like Paul, I can truly say, "for in me (that is, in the flesh) there is no good thing." Again Paul says, "How shall we escape if we neglect so great salvation?" That seems to be a question and answer in the same sentence and applies as though written directly to me. How shall I escape this great salvation, this great blessing, only by writing to the SIGNS, its readers and many writers of hope-inspiring letters.

But what shall I write except about those things that vitally have to do with all the children of God? All are guilty sinners justly condemned before God, but only the holy spirit can make them know it. They become more and more aware of this fact as they are "led about and instructed". In this way, too, we learn that Jesus is our only hope of salvation from the awful condemnation of a just and holy God until we come to where Peter was when he could say with

confidence, "Thou art the Christ, the Son of the living God." After the Lord has found us in a "desert land and in a waste, howling wilderness" we sometimes, in our desperation, are made to "cry by reason of our affliction", but always we find Jesus an ever-present help in time of need. At such times we find David saying, "if I make my bed in hell, behold, thou art there".

Moses was made to sojourn at the back side of the desert forty years, away from his own people. Jonah went down to the bottom of the mountains, "Out of the belly of hell, cried I. And thou heard'st me". Jonah was one of God's holy temples and must be preserved. These are some of the things, "written aforetime for our learning that we, through patience and comfort of the scriptures, might have hope".

I spend much time in meditation and thought with these holy men of old. They were holy men because the Holy Ghost moved them to write the truth about man's sinfulness, his inability to save himself, and God's infinite power, mercy and love. We who hope we are the Lord's portion, his inheritance, his spiritual Israel, are still being led about and instructed; still made to suffer afflictions, and when the burden becomes so great they always remember the Lord in his temple within from whence their cry for deliverance must come. It is here that the Lord's people are made to "suck honey out of the rock and oil out of the flinty rock".

I desire to write about the new birth, something of which I always have been very reticent of speaking. Jesus said un-

to Nicodemus, "Verily, verily, I say unto thee except a man be born again he cannot see the Kingdom of God". Nothing more positive and decisive can be said, nor is there a higher authority. I wish to write, briefly as I can, about what I have hoped was my own vital interest in the new birth.

I was 19 years old when I decided I ought to "get religion", as everyone termed it in my home community of northwest Ohio. I had thoughts and wonderings about God when I was only eight or ten years old. I had great delight in watching the storm clouds with no fear. When I became older I thought religion was easy. I jested with a friend that as I had better grades in school than he did, it should be easier for me. How utterly helpless is man to know God. After going to an old-fashioned revival, I found my troubles had only begun. Instead of being a "pretty good boy", as my friends thought, the Lord showed me I was a poor, helpless and hopeless sinner. I knew and felt I was doomed for destruction. For the following eight months no words can tell what I was made to endure. The last day I was in this hopeless and almost physically helpless condition I was cultivating corn, about ten o'clock one morning. Instantly there was a change in me and in everything about me. A bright but soft, mellow light was all about and lingered a short time. Stopping the team and removing the lines from about me, I stepped back one step to be in the exact spot where I first knew of this wonderful change. My first thought and desire was to feel again just how the great load

had gone; for now I was so light and free. For the first time that morning I was conscious of the sunshine or the nearby birds singing. But above all else, I knew this was the Lord's work. It was this knowledge alone that has caused the light to shine out of such gross darkness. It was the light of His presence that filled me with such peace, joy and happiness. The sunshine, the trees, the waving corn were all showing forth praises to the Lord.

I write these things with much hesitation, but if I have, as I hope, the grace of God in my heart, then my experience as one of those who are the Lord's portion, must begin when the spirit of Jesus appeared to me and removed that awful load, never to return; and left in its stead joy, peace and a hope in his mercy. But if one of the Lord's people, I have been one of the "foolish and unwise". About three years after I received a hope, I became a member of the Old School Baptist church here in Missouri, but much of the time has been spent in moving up and down the land trying to establish a home for my family. In that way I tried to forsake the sure mercies of a covenant-keeping God.

How often I have read good letters in the SIGNS with tears and desires to write in consideration of those letters, thus to provoke one another unto love and good works; but I willfully sinned by neglecting to do according to the law of God, for He promised to "put His law in their inward parts and write it in their mind". He is also faithful in the judgment of His people. God's rod is very manifest in my affliction, as through His power

all the strongholds of opposition are torn down (which is the flesh and all its works). We know this only when His staff, which is the spirit of God, reveals it to us. Then we are made to say with David, "thy rod and thy staff, they comfort me". When a table is prepared for us then we can count our afflictions a great blessing.

Elder W. L. Hall is our pastor. He lives one half mile distant. He comes to see me when able and brings letters he gets from his Baptist friends. They give me much comfort. One time when he was here, I told him I sometimes wanted to tell him not to come to see me any more, for I was too unfit and unworthy for him to look upon; that I often was like Mephiboseth; "What is thy servant that thou shouldest look upon such a dead dog as I am?" He was lame in both feet, but he did eat bread at the King's table continually.

David says, "The Lord is known by the judgment which he executeth". Many precious things in the scriptures were written when those who wrote were in deep sorrow and tribulation as they experienced their Lord's righteous judgment, which alone was able to make humble and fit them to write, through the power of the holy spirit those things which through the same holy spirit, bring to the Lord's people of today those blessed writings that fill them with joy and gladness and confirm them in their hope that Jesus Christ alone is their sure salvation, and will continue to be a blessing to all his people down to the end of time. A few scriptures I will mention which give me great comfort:

"Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth"; "and we know that all things work together for good to them that love God, to them who are called according to His purpose". A double assurance of God's love and care for our comfort: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God". How shall I escape if I neglect to write to the SIGNS and its readers confessing that for many years I have desired to tell of my hope that it was this same Jesus Christ who appeared in his glorious brightness to take his abode within me that morning in the corn field. First the great load was gone, then where I stood I began to see God's power manifest in a glorious, wonderful way. At my feet were some earthworms. I knew that God had placed them in His purpose; I looked around at the trees, the growing corn, the hills, everything in my view was where God had placed it. In thought—the world, the universe, all was just as God would have it. My whole being was filled with joy and gladness that it was God's way. Here I was taught that predestination is the foundation of the doctrine of God, our Savior. That is why I love the SIGNS OF THE TIMES. It always has set forth and with diligence maintained this comforting truth as the scriptures teach.

I have written this over a period of weeks, only a few lines at a time. It is very disconnected and scattering, but I am trusting to the good judgment of the editors. If deemed unfit for the SIGNS, throw in discard. As my writing is hard to read, my daughter will copy with

typewriter for more convenience. I am making this too long and must stop. Time would fail me to tell it all. I have a peculiar feeling of peace and quiet. My eyes fill with tears of thankfulness to God that He is still gracious, although I am so sinful and unworthy.

A sinner in hope of God's mercy,
J. A. McCLAIN.

KERNERSVILLE, N. C., Route 1.

DEAR BROTHER DODSON:—

I received your letter and was glad to hear from you. I subscribed for the SIGNS OF THE TIMES through Elder G. W. Hill in 1937 and I hope that I have become acquainted with what it contends for for I feel I can say if the Lord has ever taught me to know the truth as it is in Christ, your paper is worthy of a place in every Old Baptist home that does believe in the absolute sovereignty of God. It sets forth and contends for the faith once delivered to the saints, and if I know what I believe, I believe that Christ died to save all God's elect, and to destroy all the works of the devil, and that his power is sufficient to save them all, and to give them everything that is needful for them in time and eternity, regardless of what it is, to keep them here in obedience unto him. If it is afflictions, or prisons, whatsoever does take place with him, God knows how to give it to him and to work it for his good. I believe the apostle Paul realized that when he said, "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." The blessed Jesus tells us in his own word, "All that

the Father giveth me shall come to me." If I am not deceived I believe what he said was the truth, and he could not lie because the Father was in him. I feel too unworthy to claim relationship with these good people the most of the time, but I feel that I have no other flock that I want to pasture with for their voice does not sound strange when they say they are helpless and can do nothing. That has been my condition for about twelve years when the good Lord appeared to me and stripped me of every living substance of this world, and showed me I had no legal right to heaven nor to anything in this world. I was not worthy of the bed I slept on by that just and holy law of his which was sinking my soul to hell, when the blessed Jesus appeared to me, showed me the just had suffered for the unjust and that, "Christ is the end of the law for righteousness to every one that believeth." I will never be able to praise him enough for what he has done for me. I am not ashamed to confess I believe everything that transpires both in heaven and on earth was predestined of God, and that he works it all to the good of his saints and to the glory of his great and good name.

Brother Dodson, I have been trying to tell you in my poor, weak way why I like your paper. I feel you are a God-sent gift to comfort God's humble poor in many parts of the world, and to edit a paper that does not shun to declare all the counsel of God, while others are modernizing by adding man's work to help the work of grace. I hope I appreciate such gifts as you, together with your associate editors. I am personally

acquainted with Elder D. V. Spangler, but not the many other able *gifts* that write for your paper. May God bless you all to continue on to write many good messages to the saints. I will be glad to recommend your paper wherever I go to Old Baptists. A brother in hope, if one at all.

D. R. PYRTLE.

SIERRA CITY, California.

DEAR SISTER JENNIE BOWER:—

I cannot let Christmas pass without writing you a few lines. I often think of you and remember that when I went to the New York Church you were there to greet me. I said so little to them that day I feel they could not have received me but for this, the only thing which I said that I can remember. Elder Jenkins said to the church, if any of the members wished to ask me any questions they were at liberty to do so. Elder McConnell, who was not an Elder at that time, said, "Had you any reason to believe the church would receive you?" I spoke out clearly then, "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 smiled, and I felt the church was satisfied with the answer the Lord had given me, and I, a poor needy and unworthy one, was truly blessed to be received and numbered with the Lord's people. That was forty-five years ago and I still feel to be the most unworthy one of all, just a sinner saved by grace. I can only hope, but hope is an anchor of the soul sure and steadfast. I have been tossed about and sorely tried, the storms have been severe at times, but the anchor still holds.

I am nearly eighty-five years old so it seems the end cannot be far distant, but I have much to be thankful for. I can see, hear and walk. I walk nearly a mile every day when the weather is good, when the deep snow comes I am shut in for awhile but we are having fine weather here now. I know you are sorely afflicted, my dear sister, but you are where you are having good care so in that way you are blessed and I hope there is some who reads to you. I wish you all the joy and blessings for Christmas and the New Year that our kind Heavenly Father is pleased to send you. With love, your sister I trust,

NELLIE H. ARNOLD.

CHICO, California, Route 1, Box 69.

DEAR ELDER DODSON:—

I just received the SIGNS OF THE TIMES and was much surprised to see it had changed hands. It has been in my family as far back as I can remember and always J. E. Beebe & Co., New York. Well, I wish you all the blessings of God, but I cannot pay for the SIGNS so must ask you to discontinue it. I have long received it without pay. I asked J. E. Beebe & Co. to discontinue it but they did not. Of course I was very glad. I have never heard a sermon in my life and have seen very few people that believe the good old doctrine set forth in the SIGNS. How I wish some of the children of God, including an Elder, would move to Chico. I was very sorry to read of your father's death, but I feel sure he is at rest. Anyhow he is not here to suffer the terrible things that war brings. The worldly churches are saying this is Ar-

mageddon war. I wonder what the church of God says about it? Love to the household of faith. I am, I hope, your sister in Christ.

MARION S. BROOKS.

(If there is one reason above all others why the SIGNS OF THE TIMES should be published, it is for cases like the above, and we shall, therefore, be glad to send the paper without charge as in the past. R. L. D.)

MARTINSVILLE, Va., Route 2.

ELDER R. LESTER DODSON,
DEAR BROTHER:—

January SIGNS received. I am much pleased that you have taken over the publication of our paper. Regrets for our former publisher that he has to give up the publication. I cannot recall that I ever read anything from your pen that I could not say Amen to and enjoyed same. May God prosper you in the great undertaking. I have several prospects as subscribers to the SIGNS OF THE TIMES I hope to send soon. May the Lord bless you and yours in every sense of the word.

Your brother in hope.

ELDER J. E. BURGESS.

(We are deeply grateful for such expressions as those contained in the foregoing letter of Elder Burgess. We also very much appreciate his efforts in behalf of the SIGNS. Evidences like these will go a long way towards making our efforts to serve the brethren a privilege. R.L.D.)

NOTICE

I am asking you to put this notice and request in the SIGNS OF THE TIMES. I have before me a copy of the "Gospel News", published by J. W. Perkins, Mayfield, Ky. In the October 1st number is a Circular Letter written by Alexander Campbell to Red Stone Baptist Association in 1817. The letter was continued. I have the first and would like to have the second. If anyone knows of or has the continued letter, will you please inform me, and I will pay the expense of copy and mailing. I would also like to have a copy of Campbell's article on Predestination, which was published in the *Primitive Baptist* two or three times.

Firmly believing that God will bless his dear people with every promised blessing,

Yours in Christian love,
ELDER LYTLE BURNS,
406 VIOLA ST., FLORENCE, ALA.

(Will anyone who can assist Elder Burns in securing what he wants. R.L.D)

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS": Miss S. Leedom, Pa., \$3; L. J. Wiss, Okla., \$1; E. H. Richardson, Ia., \$3; Ebenezer Church, N. Y., \$10; Miss S. M. Gainer, W. Va., 50 cents; H. E. Danks, Cal., \$2; M. J. Disharoon, Del., \$1; T. H. McColl, Ont., \$3; C. Willard Dodson, Va., \$20; Mrs. M. E. Holloway, Md., \$1; M. J. Ege, N. J., \$3; D. L. House, N. C., \$1; Mrs. R. S. Craig, Va., \$1; Mrs. M. C. Martin, Mo., \$1; Mrs. B. H. Shearon, Ark., 50 cents; A Friend, Ill., \$1; Mrs. Mary Duffus, B. C., \$8; A Friend, Wash., \$1; Mrs. D. Deal, Mo., \$1; Mrs. C. A. Glascock, Va., \$1; Mrs. I. L. Reilly, N. Y., \$2; Mrs. J. D. Shafer, N. Y., \$1.

EDITORIAL

RUTHERFORD, N. J.

MARCH, 1942

SIGNS OF THE TIMES

ESTABLISHED 1832

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Rutherford, N. J.

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All letters for this paper should be addressed, and remittances made payable to,

SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

“Let Brotherly Love Continue.” Heb. XIII, 1

We were much edified in the reading of the letter of Elder Roy S. Smith, which he closed by calling attention to the exhortation of Paul to the Hebrews and quoted the words we are presenting as a subject.

When we speak of love in a natural way we are given the inclination of our affections one for another, in which our desires and esteem for them are expressed. We know of the love we have one for another, because it is the relation God created in us, that we should care for each other, and seek each other's welfare, and we see this manifestation everywhere we go among the sons of men, and when such manifestations are not prominent in the attitude of individuals, they are referred to as barbarous and hard-hearted. We know when these barbarous and hard-hearted people

are allowed to wield their hand trouble, sorrow and distress is sure to follow in their wake, and nations are made to mourn. We are suffering under their tyranny now, and the whole world is involved.

This is not the kind of love Paul was speaking of in his epistle to the Hebrews, but the love which is in the second Adam, and is manifested in all that are identified as the generation of Jesus Christ. All this generation of Jesus Christ hath the assurance, of their sonship, and have passed from death unto life because they love the brethren. 1st John III, 14. If we love the brethren, what manifestations are expected to be shown in the attitude of our living to them and for them? We feel this is a very important question, and we should be continually asking ourselves, am I manifesting love for that brother or sister by the course I am pursuing? We know when we do things not having the peace and welfare of the brethren as the prompting motive we are sowing to the flesh, and the spirit of that ungodly person is prompting us to do evil, and hurt our brethren.

We love the brethren continually, and when separated from them our thoughts are going out to them, and we long to see and mingle with them.

When we are cast down the love for the brethren does not pass from our hearts, but the perfection we see in them draws us closer to them, and we would be like them if we could, and be separated from the vileness of our own hearts. Our heart goes out to those who profess to love the brethren, and their

walk and conversation are feasted upon, and they are nursed in our affections as little children.

“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. 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. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. 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. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.” 1st John III, 1st to 10th inclusive.

Often the little children are deceived, and ensnared, and led in paths of unrighteousness, and we might lay hold to try to extricate them from his snare,

and they consider us evil to them, and all this time we are watching for a manifestation of repentance, and when repentance is in evidence we go out in our feelings to them, and our hearts are made glad. For the work of God is being manifest in bringing them to repentance, and Godly sorrow is expressed in their deliberations among the sons of men. All those that are exercised by faith are given to see their good works, and glorify God for their deliverance. The work of God thus manifested in a poor sinner causes love and fellowship to go out to them, and they are loved for his work's sake. The poor sinner may be tossed to and fro by the wiles of the devil, but this love is not removed, for he is born of God, and his seed remaineth in him.

By these things we feel God's covenant is sure and nothing shall be able to separate us from the love of God, for His promise is sure to all the seed, and all this precious seed is the embraced relation to which brotherly love continues. If we are looking upon individuals for other relations according to the flesh it is not brotherly kindness, and brotherly love does not exist in our hearts, and we are easily offended and turned from walking with our brethren and sisters, and go after idolatry in many ways.

The greatest idol is in our own flesh, and we will seek to please ourselves, and if possible draw disciples after us, and every time an opportunity is afforded us we will try to be a solace to some one that has been overtaken in a fault, that we might increase an appearance before men, that we were righteous, but true deception is being proven to the house-

hold of faith, and there is no brotherly love in us, and the church of God does not love the working of iniquity, so brotherly love does not exist, hence it can not continue.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if he have love one to another." John XIII, 34-35. If we profess to love the Lord, and have not love one to another we prove we are not a disciple of the Lord Jesus Christ.

Dear brethren, we have expressed our feelings relative to the love in the fellowship of the truth, and the power that directs our lives in the way of righteousness, and these truths will stand when we have passed and gone the way of all the earth.

We might examine ourselves, and try ourselves as to these manifestations. If we have the witness of these things in our hearts we are encouraged in our hope of life, and immortality beyond this life, and the question, "What manner of Love the Father hath bestowed upon us that we should be called the sons of God", comes to our minds.

As we have been in contact with brethren where division and trouble existed, we have noted there was a lack of brotherly kindness. All the sympathy we may feel towards individuals we are not allowed the privilege of turning aside from the order of God's house, and holding up ungodliness to please individuals. Every true Israelite will honor God's servant in the defense of the truth and integrity of the house of God. This is

the brotherly love we believe Paul had under consideration when he was writing to the Hebrews.

We are made stronger, when we see the faults of others, as we are taught that we might flee from such mistakes.

May the God of all comfort be with you, and keep you, and through Him brotherly love will continue.

C. W. V.

REST

Rest. What a great thing it is. Suited to only the weary. Deliverance from labor, peace of mind, rest of soul, and being prepared to press onward. There are mainly two kinds of rest: To the body, and to the soul. Whether it be body, or soul, only those who have labored can appreciate it. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is not an invitation, left to men to accept or reject, but is unto certain characters, those that are weary because of sin, who have tried to save themselves, labored through many nights, found all their own righteousness as filthy rags, abhorred themselves because of the knowledge of their uncleanness, and finally gave up all for lost. How well these know after deliverance from such conditions, by the Grace of God, that there is none other who can give rest to the soul.

Under the legal or old covenant the sabbath day was typical of the day of rest, the gospel day, when that which is

perfect is come. Martha, the sister of Mary, represented the Law dispensation, when under the legal covenant there could be no rest. There was continual serving, sacrifices must be made from day to day, blood must be spilt often. The High Priest must go every year into the holy of holies. This was a time of much serving. They were troubled about many things. Under this dispensation, only those who by an eye of faith could embrace these things as a promise from him who cannot lie, that his Son was coming, that he would be offered once in the end of the world for sin, and by one offering perfect forever his people. These saw the promises afar off, and embraced them, confessing they were pilgrims, and strangers upon the earth. They beheld the future as though it was present; Abraham saying, "God will provide a Lamb"; Job saying, "I know that my Redeemer liveth"; Jacob dying, leaning upon the top of his staff, his faith. These are they who are brought from Lodebar, lame on their feet, and made to sit at the king's table.

How well Mary, who sits at Jesus' feet, lives upon his words, portrays the church under the gospel, the day of rest, her prophet, priest and king.

In regeneration, before one finds rest unto his soul, he is usually brought into great labor. God shows him his terrible condition, as a fallen creature under a holy law. The law of God he knows is spiritual, and good, but he is carnal, sold under sin. Many, many times the very breathing of his soul is, Lord be merciful to me a sinner; save or I perish. If my soul is sent to hell, thy righteous law

approves it well. Unto these, Jesus says, Come, I will give you rest. Men cannot hasten the hour, neither can they hinder it. All the inventions of men, such as mourners' benches, telling death-bed scenes, calling upon men to have faith, to make peace with God, and accept the Lord, have never given rest to the soul. The year of Jubilee must come when those that are ready to perish hear the word, COME.

When one is given a living faith (which is the gift of God, not of works, lest any man should boast) in a living God, and by sovereign grace can lay hold of the righteousness of Christ as his very own, he has been delivered from the miry clay, the horrible pit; then his feet are placed upon a rock (Christ, the rock of his salvation) and a new song put in his mouth, even praises unto God, then he finds this rest.

Oh, how our soul often says, Have these things been imaginary? or have I heard the voice of my beloved saying, rise up and come away, the winter is passed, the buds appear, and the voice of the dove is heard again in the land. This rest remaineth for the people of God, for those who have been translated out of the kingdom of darkness, into the kingdom of God's dear Son. Nothing can take it from them. At times they will find themselves seeking it, laboring in their own strength for it, looking to themselves, finding no place for the sole of their foot. Always we must return unto the ark, to Christ, who appears in the presence of God for us. By his compelling, *come*, we draw nigh and behold him whom our soul loveth.

Observing the ordinances of men, such as keeping certain days, eating meats or seeking to be justified by the deeds of the law in any way, can never bring us into this rest, the rest of the gospel. Christ has fulfilled these for his people, and they are not under the law, but under grace. Only those who have the spirit can enter into this rest. If any man have not the spirit of Christ he is none of his.

There are times when believers seem to come short of this *rest*. When they lean on an arm of flesh, or in any way look to any other source for spiritual comfort and peace, except to him who shed his blood for them. When faith is increased, and by it one knows that the handwriting of ordinances have been blotted out by the blood of Christ, and we can behold in him all our needs, as our righteousness, and obedience, then, and then only can we come boldly to the throne of grace, and find grace to help in time of need. Then we find this *rest*.

This rest is often experienced during the most trying hours, when he maketh the storm a calm, and the place where the dragon lay becomes pools of living waters.

D. V. S.

APPRECIATION and EXPLANATION

First, we wish to express our appreciation to those of our subscribers who so kindly responded to our suggestion to send in what was due the SIGNS OF THE TIMES. We would have liked very much to have been able to make a personal acknowledgment to each one, but this has seemed next to impossible. We also wish to thank through this medium

those who have made partial payments on their accounts, and those who have written to us explaining their situations. We are convinced that we will get along together all right when we understand each other. A number who are on our Free List have been good enough to write and tell us how much they enjoy the paper, and we would like to assure those who are unable to pay for the paper but really want to receive it, that we have no thought of discontinuing it. We have received notification in perhaps twenty-five or more cases of subscribers having passed away, and this has been very helpful to us in bringing our mailing list up to date. In quite a few cases we have been told that the paper was sent originally as a present for a year and they never took the trouble to notify the Publisher to stop the paper, notwithstanding the fact they were not interested in it. We are anxious to have the paper delivered only to those who want to read it and will thank anyone to let us know where this is not the case.

Second, we would like to explain to our subscribers the system we are employing for crediting their remittances. We have an understanding with the concern who makes our stencils, which contain the name, address and the date to which the subscription is paid, to furnish them with a corrected list by the 15th of each month. This means that anyone who pays for their subscription subsequent to the 15th of any month will not be credited on the wrapper until the second month following their payment. This applies as well to changes of address.

R. L. D.

OBITUARIES

JOIE E. WOODS PETERS, whose maiden name was Joanna Ekelberry, was born April 22, 1867, near Delaware, Ohio, and died in this same town June 12, 1941. She was the daughter of Jacob and Maria Redman Ekelberry.

At the age of fourteen years she received a wonderful experience of grace and at the age of seventeen years united with the Primitive Baptist Church at Marlborough. Her parents, grandparents and great grandparents were also members of the Marlborough Church. Great grandfather, Capt. David Dix, helped to organize this pioneer church and served as its first clerk.

She was married to Emmet M. Wickham August 14, 1888. To this union one child was born, Joy Carroll. During this marriage she lived in Delaware, Ohio.

On March 29, 1905 she was married to Francis L. Woods. To this union two sons were born, Francis Jacob and Joseph Riley. Mr. Woods died February 26, 1920, and Francis Jacob died three days later, February 29, 1920. The greater part of this married life was spent near Graceton, Texas. The last two years near Marengo, Ohio.

Her third marriage was to George D. Peters, August 24, 1926, who passed away January 10, 1929. They lived very happily at Zanesfield, Ohio.

The latter years of Sister Joie's life were spent in Delaware, Ohio. She had been in failing health for several years and died suddenly June 12, 1941, in an attack of coronary thrombosis at the age of 74 years, 1 month and 21 days.

Funeral services were held at the Marlborough Church, conducted by Elder Ivan Hindall. Burial in Marlborough Cemetery.

She is survived by two sons, Dr. J. C. Wickham, Cleveland, Ohio; Joseph Riley Woods, Bellefontaine, Ohio; one sister, Mrs. J. J. Darnell, Campbell, Texas; six grandchildren, one great-grandchild and one niece.

MRS. J. J. DARNELL.

THOMAS EDWARD ATTEBERY was born in Macon County, Illinois, Feb. 26, 1865 and died October 31, 1941 at Kelso, Washington. He was the son of William Thomas and Milly Attebery.

On Feb. 17, 1881, he was united in marriage to Martha Idella Waggoner, by Elder Jesse

Shields at Bruce, Ill. To this union was born 13 children, four of whom passed on before he was called, his wife dying over twenty years ago.

In 1921 he was united in marriage to Mrs. Lovica Miller at Pleasant Hill, Missouri. There were three sons born to him during this marriage, all of whom are living. In 1931 he was again left without a companion, and in 1933 he was married to Lila Portwood of Mowequa, Ill. To this union was born three children, one of whom is still living. He united with the Primitive Baptist Church at the age of 14 years and was a faithful member and a firm believer in the doctrine for the rest of his life on earth.

On Saturday before the second Sunday in Feb., 1901, he was licensed to exercise his gift in the ministry, and on Oct. 13, 1906 at Winona, Washington, he was ordained to the full functions of the gospel ministry, and filled this position until a few months before his death. At the time of his death, he was pastor of Little Zion Church at Chehalis, Wash. His membership was also at Little Zion Church at Chehalis.

He was a firm believer in an all-wise, all-powerful God. He was never willing to and never did concede any power, except the power of God. He was a believer in the doctrine of fore-knowledge and predestination of all things and was enabled to fearlessly defend it.

During his last long illness it was often evident that he was a blessed child of God; his sufferings were very great, yet he never ceased to call on his heavenly father.

I have been for many years, often a member in the same church with him, living his church life with him for nearly 50 years, and Oh, how I do miss and shall long miss the sweet communions we had together. A few days before his death he said to me, "Sister, I can even sing a little inside myself" and then he recited the first verse of "Oh, thou, in whose presence."

He never lost sight of his Heavenly Father or his desire to worship him. I mourn and sorrow not as one without hope. I saw so much evidence that he was only waiting for the gate of death to open, that he might escape from pain, and rest in the arms of his loving Savior. When death is the only gate through which a loved sufferer may escape to relief and rest it becomes a beautiful gate, the opening of which we eagerly await.

He left behind in this unhappy world his widow, thirteen children, 42 grandchildren, 21 great-

grandchildren and two great-great-grandchildren. His funeral was conducted by Baptist Elders that he had labored with and loved. Elder I. F. Coleman offered prayer at the funeral home. Elder J. W. Peters delivered the sermon. Elder A. D. Hughett offered the committal benediction.

We feel that our loss, even though great, is his greater gain, that he is asleep in the Savior's arms, awaiting the resurrection in which he so strongly believed.

Written by his daughter,

EFFIE M. PARKE.

Sister M. E. JONES departed this life Nov. 10, 1941 at the home of her son, O. G. Jones, Duke, Okla. and was laid to rest in Stag Creek cemetery in Comanche Co., Texas.

She was born Nov. 27, 1866 and is survived by one son, O. G. Jones, and one daughter, Mrs. W. C. Moore, 8 grandchildren, and 2 great grandchildren to mourn her passing. Sister Jones united with the Primitive Baptist church 45 years ago and was baptized by the late Elder Kilgore. She was for several years affiliated with the Limited Baptists but became dissatisfied and begged to be restored to the Predestinarian Primitive Baptist church and was a member of Little Flock church at Altus, Okla. at the time of her death. She had been in very poor health for several years. Little Flock church extends deepest sympathy to her bereaved family. This church instructed the church clerk to send a copy of this notice to SIGNS OF THE TIMES and also to have it entered upon our church book.

ELDER W. N. GREEN, Moderator.

MRS. LOU STARR KESTER, Church Clerk.

URIAH GARTON, the son of Zachariah and Rebecca Garton, was born September 28, 1860, in Atchison County, Kansas and departed this life, at the home of his youngest son, Jubal Garton, at Billings, Oklahoma, December 14, 1941, aged 81 years, 2 months and 16 days.

On the 24th day of September, 1882, he was united in marriage to Nancy Catherine Wood, of his immediate neighborhood.

To this union were born seven children, six boys and one girl, one son having departed this life in infancy.

In the fall of 1893 he, with his family, moved to Oklahoma, where they suffered all the privations incident to a pioneer life, but where through untiring energy and by the blessing of Providence they procured unto themselves a comfortable home.

Those surviving him of his immediate family are, Clarence of Perry, Oklahoma; Earl of Longview, Texas; Mrs. Grace Barket of Perry, Oklahoma; Walter of home address; Roy of Holdenville, Oklahoma; and Jubal of Billings, Oklahoma; ten grandchildren and two great grandchildren. Besides these he is survived by two sisters, Mrs. Betty Wood, Guymon, Oklahoma, and Mrs. Sallie Cockrell, Durham, Okla. Besides these are numerous other relatives, friends and neighbors who mourn his parting.

In the fall of 1933, he with his wife and one son, united with the Old School Baptist Church at Topeka, Kansas and were baptized by Elder L. L. Schenck. Brother Uriah as we knew him, with his wife, had been for many years, strong adherents to this faith, dating their experience back 40 years, but like the children of Israel were led about 40 years in the wilderness until it pleased the Lord to give them strength to go home to their friends and tell them what great things the Lord had done for them. He died in the glorious triumph of the faith he professed.

Thus has passed from our midst a dear brother in Christ, a faithful husband, a loving father, and a loyal neighbor.

We sorrow, but not as those who have no hope. May the dear Lord strengthen all to say, "Not my will, but thine be done".

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.

MEETINGS

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH
IN
NEW YORK CITY**

Meetings every Sunday (except fourth Sunday) at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A.M. 1:30 P. M.

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

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BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays
10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Elgin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"THE SWORD OF THE LORD AND OF GIDEON"

VOL. 110

RUTHERFORD, N. J., APRIL, 1942

NO. 4

DESTINY

"When it pleased God, who separated me from my mother's womb and called me by His grace."—Gal. 1:15.

So passive brought through gate of birth
And landed on this rock the earth,
A helpless infant in life's morn—
I did not know when I was born.

As void of will, as void of thought
As if I were a thing of nought;
Until some days and weeks had flown,
As mindless as if wood or stone.

'Twas not my choice, nor yet by whom,
I entered in this world of gloom,
Where sickness, sorrow, pain or death
Might then assail at any breath.

With foes and fears of every grade,
With grief and woe of every shade,
With heat and cold and raging storms
And death in all its frightful forms.

I was not asked if I'd be white
Or red or brown or dark or light;
Was not consulted as to when
I'd come among the sons of men.

If such be then first birth of men
How is it when they're "born again?"
If diff'ring wide as poles of earth,
Could it, in truth, be called a birth?

As atom in a boundless sea
Moves on to what it is to be,
Is moved by pow'r to it unknown,
And by a pow'r not its own.

So we're as clay in potter's hands,
We're shapeless still till he commands;
Let that be late, or be it soon,
By Him whose word formed stars and moon.

There's nought more passive runs in grooves
Unconscious of the power that moves;
There's nought that's found in all the earth
Less active than a human birth.

Man does no more in his own birth
Than in creation of the earth,
Than in the making of the stars
Or setting for the sea its bars.

And yet vain man his course to fill
Hangs destiny upon his will
As if protection from all harm,
Was only brought by his own arm.

While speechless ox his owner knows
And mute appreciation shows,
Creation's lord in guilt and shame
DENIES the maker of his frame.

—C. W. ANDERSON.

CORRESPONDENCE

"It is finished"—John 19:30.

The thirtieth verse of the nineteenth chapter of the gospel according to John contains these words: "When Jesus therefore had received the vinegar, he said, 'It is finished': and he bowed his head and gave up the ghost." This verse is a part of John's narrative of the crucifixion of Jesus Christ, and the words of Jesus contained in it form the sixth of his seven sayings on the cross, and are of momentous meaning and sacred import to all true believers in the saving grace of our Lord Jesus Christ. The words, "It is finished" embrace in their application the predestination of God in sending his beloved Son into the world to die for believers and in making it possible for the Holy Ghost or Comforter to come into the world to reprove it of sin, of righteousness, and of judgment, and to manifest unto the heirs of glory the riches of their heavenly inheritance, to show unto them the things of Jesus, to quicken them into eternal life, and to guide and instruct them in righteousness. It is through this finished work that the law was fulfilled in Jesus Christ; that Satan's head was bruised by the woman's seed; that death became a conquered foe; that the power of the grave was overcome; that the types which relate to the life and death of the Redeemer had their fulfilment; that the way into the holiest by sacrificial blood was now made open; that all the called of God received justification; and by which the old dispensation came to a glorious close. The finished work of Jesus meant that the cross became the

grave of sin for believers and that the resurrection of the dead in Christ became possible. It is true in a certain sense that Jesus uttered these words somewhat anticipatively, for he had not yet bowed his head nor given up the ghost nor commended his spirit to the Father nor reposed in Joseph's rock hewn tomb wherein man had never been laid. All the prophecies that relate to Jesus until the time of his death had their fulfilment in these very remarkable words of triumphant accomplishment, which marked the goal of the very incarnation of Christ. The fact that Jesus uttered these words before he bowed his head in death proves that he laid down his life willingly to become a ransom for many.

Let us now briefly consider some of the aspects of the work embraced in the words, "It is finished." Scripture teaches that sin is a transgression of the law and separates the sinner from God, and brings him under its awful curse and dread penalty. It imposes upon him death to that sinless state which he had enjoyed when in Adam, his federal head, he walked with God in Eden, and also demands bodily death of the transgressor and further imposes the penalty of eternal wrath and woe with eternal separation from God. Because of his sin-marred nature the offender can not beget an offspring free from the taint of sin and from the curse and penalty of the law or capable of attaining any righteousness of their own. Through inherited sin and because we act out the nature within us, we are all by nature carnal and sold under sin, and we do

the sins of our corrupt nature whether of heart or hand, as we transgress even by a foolish thought. Though outwardly we may be moral and law abiding, cultured and refined after the manner of men, inwardly we are full of dead men's bones by nature, and God looking on the heart, finds no goodness there, no claim even to his mercy. The life of the soul is in the blood, and the soul that sins must die. God is of purer eyes than to behold evil, and such is his ineffable holiness and matchless glory that none but the holy can stand in his presence. It must then be by the shedding of blood that the remission of sin is effected, by the giving up of life, by some one's enduring the penalty for sin, who is qualified to do so, by enduring suffering, by taking the place of the sinner and suffering in full the penalty due the sinner. More than that, the blood that is shed for sin must be holy blood, and the sacrificer must be holy, and the sacrifice also holy. The law can not be lessened one jot or tittle or the honor of God would be tarnished, his glory and holiness set aside, and he would in fact cease to be God. Man, a guilty, hell deserving, helpless sinner could not possibly meet one of these divine requirements, so had no hope through himself. But God in matchless grace had ordained the way to rescue fallen man before the transgression or ever the stars scintillated in the heavens. In the counsel of infinite wisdom he made a covenant with his eternal son whereby he prepared a body that in the fullness of time was conceived in the womb of the virgin Mary, contrary to nature, through the operation of the

Holy Ghost. This body is spoken of as a holy thing, a new thing that the Lord created in the earth, when a woman encompassed a man. This child that was born, this son that was given in the person of this holy thing was Jesus the Christ. He was the word made flesh, he was God manifested in the flesh, the God-man, having a holy human nature and taking the flesh and blood of believers. The blood that flowed through his veins was the blood of the son of God as well as the blood of the son of man. This blood had all the power, efficacy, and virtue of the Godhead, for in Christ dwelt the fullness of the Godhead bodily. This blood was holy blood and could cleanse from all the taint and filth of sin. So awful is sin that it took nothing less than the blood of the son of God, who has all power, to cleanse the sinner from its taint and curse. That is why the blood of the son of God had the efficacy to remove sin and made possible the justification of the sinner, because the son of God represented God. As Jesus was holy, he could make a holy sacrifice by offering himself through the Holy Spirit. Both the offering and the offerer must be holy to satisfy divine justice. So Jesus alone was able to save a penitent sinner, being both priest and offering, thus meeting all the requirements demanded by the holiness of God.

In his finished work on the cross Jesus was the antitype of the offerings spoken of in the Old Testament, finishing all that was signified by them, relative to his death. Jesus was our sin offering. A sin offering was made because of the nature of sin. Believers must have a new nature

imparted unto them in the new birth that is necessary for them to enjoy the blessings of eternal life. There was another offering called the trespass offering made because of the sins of our nature, the sins that we perform in thought or act. Jesus was the antitype of the trespass offering and so atoned for all our trespasses, if so be we have a hope in his mercy. Under the legal dispensation restitution was made by the offender to the offended and one fifth added to the value of that which was restored. If a wrong had been done against Jehovah, a fifth part was added and given to the priest. If a neighbor had been wronged, the person who had been defrauded received the extra fifth. An unblemished ram from the flock was always offered as a trespass offering. How very beautifully this foreshadows the redemptive work of Christ, who gives the redeemed subjects of his grace not only restoration, but eternal salvation, and security from ever falling again under the condemnation of the Adam-transgression. Thus God brings a greater glory to himself and a greater blessing to the subjects of his love and mercy. There were three sweet-savor offerings of which Christ was the antitype, and his finished work embraced all these, the peace offering, the burnt offering, and the meal offering. The sweet-savor offerings denote acceptability with God and our acceptance in him through Christ. The burnt offering offered at the altar at the entrance to the court of the tabernacle or temple often consisted of a bullock without blemish, though sometimes sheep and goats and even turtle doves and pigeons

were offered. The offering of the burnt offering signified that by the laying on of hands on the head of the sacrifice that the ceremonial righteousness of the sacrifice was imputed to the sacrificer, just as ceremonially the sins of the sacrificer in the sin and trespass offerings were imputed to the sacrifice that died for and in place of the sacrificer. In the case of the sin offerings in type, sins were put off the offerer, and in the case of the burnt offering, righteousness was put on the offerer, the ceremonial righteousness of the innocent victim being transferred or imputed to the offerer. Jesus Christ is both a sin offering and a burnt offering, and through faith in him by his finished work on the cross, the sins of believers are imputed unto him and his righteousness unto them. The peace offering differs from the burnt offering in that part of it was eaten by the priests, and it denotes that peace with God believers enjoy through Christ in walk and fellowship with God. Jesus is also our true peace offering, having made peace through his death on the cross, and we spiritually feast upon him. There was another of the sweet-savor offerings that demands attention, the meal or meat offering, which was a bloodless offering, and may represent the life of Christ in his suffering and in his holy attributes. This was eaten by the priests, consisting of meal ground fine to the same evenness throughout, and mixed with salt, signifying the preserving power of grace. Oil was mixed with the meal and also poured upon it. This beautifully typifies the holiness that was in Christ in his incarnation, for he was conceived of the

Holy Spirit which this oil typifies. The pouring of the oil upon the meal denotes the outpouring of the Holy Spirit upon him. The meal was baked in a pan or oven, so subject to great heat. Jesus was subjected to great suffering, and of him it was prophetically written, "From above hath he sent fire into my bones." If we have the life of Christ, we have a life of trial and affliction, of suffering and sorrow as it may please God, and in this we fellowship the son. On the cross when Jesus finished the work of redemption, he felt the flaming wrath of God on his holy soul because of the sins of believers.

In the finished work of Jesus we must not fail to note that judgment and mercy met at the cross. Judgment was executed, not upon the believing sinner, but instead upon Jesus, his faithful surety. All the pangs of torment that the saved sinner would ever have to endure were suffered by Jesus before he said, "It is finished." When he was forsaken by God during those awful hours of darkness, the seven fold thunders of God's righteous wrath flamed in full against his dear son, instead of against the transgressor, so that divine justice was satisfied, God's holiness vindicated, the law fulfilled, and the work of redemption accomplished once and forever that righteousness and peace might meet together. When Jesus said, "It is finished", the spotless Lamb of God had made full expiation for believers' sins that life and immortality and fellowship with the son of God might be made blessed and golden realities for all the elect of God.

ARNOLD H. BELLOWS.

SHALL

The comfort and consolation that is derived from the scriptures, is in a great measure due to the absolute certainty and force of the expressions used, their force and certainty being derived from the power which accompanies the word, when the children are ministered unto by the Spirit. The Lord's people become babes and sucklings, when the work of grace has been wrought in the heart, and like such helpless creatures, their belief in what they see and hear is not based upon the work of their reasoning faculties but by an inherent principle within them which as an invulnerable fortress keeps out any doubts or questionings that might insinuate themselves into their minds. Concerning things, (that are not visible to the natural eye, nor accessible to the natural ear, nor understandable to the natural heart, but) which are invisible and unsearchable, the invisible and unsearchable things of the kingdom of heaven, the mind and heart of God's people take hold of them with an assurance and positiveness and certain knowledge that all the teaching concocted by mortal man could not instill into them. Life is light, and light is knowledge. Jesus is declared to be the word, and the word, life, and the life the light of men. Hence their knowledge comes not from an external source but from within, by the indwelling of the Holy Spirit, which is Christ within them, the hope of glory. Thus was the apostle enabled to declare to his Corinthian brethren: "I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus; that in

everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you, so that ye come behind in no gift; waiting for the coming of our Lord, Jesus Christ."

The wise purposes of God are made known to his people according as it pleaseth him and in a certain tongue known to that favored people. He, himself, declared to his people, "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." None else save spiritual Israel can understand his wondrous language, which, whatever way it may come it speaks to the heart, wherein is the knowledge of it treasured up in the wisdom of God by the grace of God. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his son" yet always in the same pure language and by the same power from above. The dreadful scenes upon the mountain of the law (Sinai) "which burned with fire, and blackness and darkness and tempest, the sound of the trumpet and the voice of the words," the sight of which was so terrible "that Moses said I exceedingly fear and quake", was not more audible to the understanding by faith, than were the words of the Lord to Joseph in the quiet stillness of a dream "And she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins". While the one sets forth the ministration of the law and the other the ministration of the gospel for the confirma-

tion of present things, both necessary in the completion of every detail in the salvation of sinners, yet the voice is the same voice of the eternal God, making known his purposes in declarative "Shalls" in no unmeaning terms. The mighty God publishing his mighty acts to a rebellious and unbelieving people saying, "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." The word "shall" when used, in a natural sense, in reference to an act to be performed by the person spoken to or of, is always indicative of authority vested in the person speaking, but inasmuch as man cannot control circumstances or events, but is controlled by them, so his determination is only certain of fulfillment so far as his authority reaches and circumstances favor their consummation, but when the Lord (who speaks and it is done) said to Joseph's faith, "And she shall bring forth a son" he hesitated not to take the gentle Mary to wife, for his faith opened up to him the whole field of God's sovereign power, and by that faith, he believed implicitly the voice of the Lord which said "For that which is conceived in her is of the Holy Ghost." No man need now tell Joseph that these things were true, and had Moses and all the prophets told him the same thing he could not have believed more certainly. The knowledge that comes by faith so fully enlightened his understanding that he was fully

cognizant of the simple truth that God was the creator and controller of all events causing them to work in perfect harmony with his will and pleasure, and also that he was the author and finisher of the faith that revealed all these precious truths to him. God's "shalls" therefore, cannot by any possibility fall short a hair's breadth, of the mark designed for them, because all power on earth, in earth and in heaven rests in the omnipotent hand of him who said: "My council shall stand and I will do all my pleasure." The very first manifestation of the power of God's eternal "shall" was in the beginning when he said: "Let there be light and there was light." Likewise the first manifestation of the power of God and the indwelling of his holy spirit in our mortal body, was when the same command entered our heart through a gracious experience by which the light of divine wisdom and love shined in our heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ." The voice of the Lord in the experience of dear old Simeon surely did say, you *shall* see the consolation of Israel before you die, for it was that he waited for, his faith had revealed it to him or he could not have known to wait for it. "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And when he was in the temple by direction of the spirit, and the child Jesus was brought in, he recognized him by revelation of the spirit and so took him in his arms and blessed God, that the promise was fulfilled, and now was he ready to depart." What a lasting con-

solation to the tried pilgrim is the assurance, that God is of one mind and none can turn him, no, not all the powers of earth and hell combined, for when by the light of divine grace the precious gift of Jesus is vouchsafed unto us, with its abundant and precious consequences, we, with positive certainty, lay hold on the promise of God that we shall rest from all our labors as God did from his, and behold the transformation in the same moment we realize that we have already ceased to labor, and have sweetly entered into that rest which remains to the people of God.

The teaching of the Lord's people all comes through a gracious experience, they suffer tribulation because of the knowledge that sin reigns in their mortal bodies, having tasted that the Lord is gracious and having the love of God shed abroad in their hearts, and having learned that, "the carnal mind is enmity against God" whom they now love in consequence of which they hate sin with a perfect hatred, so tribulation arises because they cannot do the things that they would, and also because the sins which they hate do so easily beset them. Tribulation, through grace, is working a good work in them, for it "worketh patience (endurance), and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our heart by the Holy Ghost which is given unto us." In all these things the Lord is our teacher. The "shalls" of the gospel are clearly revealed to us, for the spirit takes of the things of Jesus and shows them unto us. Carnal religion does not deal in impera-

tive shall, but they subsist upon the husks of a "you may if you choose" system. Not all the professors of man made institutions could teach a living child one iota of the treasures of wisdom and knowledge that are hid with Christ in God. The prophet of the Lord knew the secret of the Lord when by inspiration he left on record these precious crumbs, "O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones (blessed teaching) with fair colors, and lay thy foundations with sapphires. And I will make thy windows agates, and thy gates of carbuncle, and all thy borders of pleasant stones. And thy children *shall* be taught of the Lord, and great *shall* be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." The ministration of the Spirit reveals to the spiritual understanding, in the pure language of spiritual Israel, all things pertaining to the salvation of the people of God. All that we receive both in providence and in grace points to Jesus. He is the beginning and the ending of the whole work of grace which leads us out of darkness into the marvellous light of his everlasting kingdom. And when his finished work on Calvary is revealed in our experience, we rely no more upon dead works. We view with holy dread the curse resting upon the man who trusted in man with awe inspired by the fear of God and the love of God. We realize that once we were blind but now we see, and we comprehend in the fullest sense, that whatso-

ever the Lord has promised he will perform, and whatsoever he has ordained concerning us, *shall* come to pass. For we now see him as the fullness of him that filleth all in all. And as by faith we view "the throne of God and the Lamb" we *shall* hear the voice of the angel saying: "And there *shall* be no more curse but the throne of God and the Lamb *shall* be in it, and his servants *shall* serve him, and they *shall* see his face, and his name *shall* be in their foreheads, and there *shall* be no night there, and they need no candle neither light of the sun for the Lord God giveth them light and they *shall* reign for ever and ever."

(The late Elder) B. F. COULTER.
Philadelphia, Pa.

ISLAND CITY, Oregon.

"Be not forgetful to entertain strangers."

DEAR EDITOR OF THE SIGNS:—

I am enclosing an obituary for publication. The incident pertaining to it causes me to reflect on the above quotation, and to wonder how and when this applies in our modern civilization. The incident, briefly related in the obituary, is but a sample of many happenings in our day. A few years ago a well-to-do young man of an Eastern state was travelling by auto through the Northwest. He overtook a well dressed young man walking along the highway and took him to ride with him. This traveller was generous to his new acquaintance, bore all the expenses of the trip and entertainment, and their friendship became quite congenial.

After two or three days of this company, while he stooped to get a drink of water at a road-side fountain, his new

friend killed him by a blow on the head, put his body in the car beside him, drove several miles and cast it over an embankment at a lonely place on the mountainside. He took the car, travellers checks, and the man's name proceeding under this name until all could be disposed of. Friends of this traveller began tracing him but obtained no clue until about four months later. The body was found, the drivers license was with it and the murderer soon found. Happenings of this kind have caused our state to make it unlawful to take a stranger to ride, but still our generosity causes us to do so sometimes. I relate this incident in connection with the other one in order to put a vital question before us for our consideration. Is the gospel order changed from what it was when given? We run a great risk now in entertaining strangers or giving them assistance in any way. We are witnesses that the love of God in our hearts begets in us a desire to extend to our fellow man a kindly feeling to assist him when we can, but not being able to read his mind, and to judge correctly his secret purposes we must harden our hearts toward all men and treat the deserving in the same way that we do the criminals. Is this the gospel order? "Whatsoever ye would that men should do to you, do ye even so to them." When we obtain mercy of our God and the forgiveness of our sins and rejoice in the blessings this manifest relationship brings to us we want to show our joy and thankfulness by doing good to our fellow man, but start out to do that now and see where it will soon bring you. I once thought

our common law was to protect us from criminals, and if a man did right he need never have a lawsuit. I have had three lawsuits to protect myself and property that were brought by cunning men to defraud. Two of them were decided for me and one against me. In our generosity wife and I have felt to give a home and needed assistance to two old men at different times. After several months they left and brought suit for high wages under a state law that no man can work for his board and it is supposed that a stranger cannot be in a home except that he is serving there. When this was fully explained the lawyer withdrew the suit, but they could have put us to a lot of trouble and expense. Instances of this kind are frequent and they train us to disregard the gospel injunction and to practice the strictest selfishness. "Whosoever shall smite thee on thy right cheek, turn to him the other also." Words of the Master, the only perfect man that ever lived. When he was reviled, he reviled not again. He knew the will of his Father and did it at all times regardless of his personal comfort, even unto death. He knew the mind of every person whether it tended to good or evil and so was never disappointed by the actions of any one. But his saints in the world, while admonished in all things pertaining to godliness and perfection, are subject to deception and are often the victims of designing evil doers. What shall we do then in order to be safe from the unseen evil which is always around us? Shall we be suspicious of our fellow man at all times because we do not know the

secret designs of his mind? "Be ye therefore wise as serpents, and harmless as doves." Again, "Ye shall know them by their fruits." By these scriptures I understand that our wisdom should be shown by waiting for some manifestation of the fruits before we are to show our goodness of heart or to dispense our charity. All public charity has its bad effects, even if directed to worthy causes. The solicitors of such are to be watched and then no one knows how much they take for themselves. The saints in this world have a knowledge above that of the unregenerate and if they base their activities on this knowledge of the depravity of human nature and let their good works follow, at least, some evidence that the work of Grace operates in the recipients of their favors, there would be less deception. It is plainly taught in the scriptures that God's regenerating power goes ahead of all requirements of the saints termed good works. Hence the gospel injunctions before mentioned, which may sometimes appear to be impractical and impossible, are just as true now as they ever have been and shall continue to be so to the end of time. Phillip joined himself to the chariot of the Eunuch and he found the work of Grace operating there. Peter was called to the house of Cornelius; the Lord both prepared Peter to go, against the custom of the Jews, and prepared the hearers to receive Peter's message. Paul once thought to go to a certain place to preach and was restrained; again he saw in a vision a man of Macedonia calling and he went there. Many such instances are recorded in the scriptures, and not

a single one of failure or disappointment where the Grace of God was fully discerned and obeyed. One instance is recorded which shows that too much generosity is not approved by the Lord. When king Hezekiah showed to the visitors from Babylon all the treasure of his house and the precious things he possessed the prophet rebuked him for it and pronounced a judgment that should follow. "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This indicates that the pearls attract the swine to some extent but their turning to rend you shows you to be of more concern to them than the pearls. The greed of the world to-day makes a man's property of more value in the sight of men generally than his life, and if they can get a chance to get his property nothing stands in their way when a suitable opportunity is afforded. This spirit is moving the warring aggressor nations of the world to-day to destroy millions of innocent people and the accumulated wealth of generations of the past, and putting indebtedness on the survivors that it will take many years to pay, if ever it is. This all causes us to wonder where it will lead us and when it will end. But do not for a moment doubt that God is still on the throne of Heaven, and even the vilest of men can go no further than His purposes are served and He has declared. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

Yours in Hope,

C. W. BOND.

(See obituary in this issue.)

DEAR EDITORS:—

SHIPMAN, Ill.

For some cause I have felt that I would like to write a few words to the brothers and sisters and also feel that if I do not do it soon it will be too late. In my weak way I will try to write about some of the things the Lord has done for a poor sinner like me. I felt myself to be a great sinner in the sight of God when I was about 18 years old. My brother, John Vantrease, was a member of the Old School Baptists. He loved to attend meetings and to sing, and when I would go to his home to stay over night I felt very lonely and sad, and longed to be happy as he seemed. When I was crying over my sad condition the verses in Matthew 5 came to me, "Blessed are they that mourn: for they shall be comforted," and all the blessings that Jesus has promised his little ones. To my surprise I was trying to sing and a feeling came over me that I will never forget. This verse of a song my father used to sing came to me:

God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm.

Dear readers of the SIGNS I feel that if I am one of his little ones God saves by grace and it is not of works lest any man should boast. Think how Jesus bore his cross and was nailed to the cross and shed his blood for sinners here on the earth. How weak and helpless we are and can do nothing without the help of God. I first united with the so-called Brethren Church, and was not satisfied, then I united with the General Baptists and still was not satisfied. I went to Benton to visit my sister and

she was going to be baptized into the fellowship of the Old Baptists there. When they began to sing I joined at the water and we were baptized together. I felt like I had found a home no more to roam. I am now sixty years old and living with my son. Four of my children are living, my oldest daughter died at the age of 23. It is my prayer that they may all be brought into the fold but we can do nothing of ourselves except to trust in our Saviour, Jesus Christ. I live 32 miles north of Alton and do not get to meeting often as there is no Old Baptist Church near here. I enjoy reading the SIGNS and believe that God watches over all both great and small and I should be willing to bear what comes. I would like some of the dear readers to write their views on, "O death, where is thy sting? O grave, where is thy victory?" God watches over the beasts of the field, the fowls of the air, the worms of the dust, and even the hairs of our head are numbered. How can we think of having any power to boast. I do not have words to express my feelings and my thoughts are scattered so I will close.

A few more days on earth to spend,
And all my toils and cares shall end.
also
There I shall see my Savior's face,
And dwell in his beloved embrace.

Your sister I hope,
(Mrs.) MYRTLE C. GREGORY.

913 E. Buffalo Ave., TAMPA, Fla.

DEAR EDITORS:—

It is again I attempt to write and thank some brother or sister who is sending me your good paper, the SIGNS OF THE TIMES. As I wrote you last year I do not know who to thank, but will say

I enjoy it very much but am not financially able to take it. If sending it to me is keeping some other poor brother or sister from enjoying it, who is more worthy than I, (I feel so unworthy of any of God's many blessings, yet thankful I hope.) then I would say, and be perfectly willing, and glad to know of their getting it instead of me. I just finished reading your January number. It is full of spiritual food and drink to the children of God who know the truth as it is in Christ Jesus. He says, "I am the way, the truth, and the life," and I believe that is about all the poor little child of God needs while sojourning here in this unfriendly world. Am I justified in saying "unfriendly world" though? St. Paul speaks of it as such if I am not mistaken. But back to the subject of Jesus Christ being "the way, the truth, and the life" of His people. I believe it as strongly as any one can; it is just so strong that take it away from me and I would feel lost, world without end. As Peter said upon one occasion, "Lord, to whom shall we go? thou hast the words of eternal life." St. John 6:68. When some of his disciples went back and walked no more with him, "Then said Jesus unto the twelve, Will ye also go away? then Peter answered him as above. He had been telling them "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man (or

woman either I believe, as woman is part of man) eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." St. John 6:47 to 53 inclusive. But they were unbelievers, and always found fault, and stirred up the people against him. In so much as some of his disciples, who were hearing these mighty words of life, believed the Jews rather than Jesus and went away; but though they did the twelve stayed with Him right on. Just so to-day there are a few who will stay on as they believe His Word and they "eat and drink of his flesh and blood, and they live." Live in the spirit which comes down to them, just as the manna did in Moses time in nature. This is the heavenly manna which they so much love. Just so I believe in you dear people publishing the dear old SIGNS OF THE TIMES. In a way you are feeding many, many poor children of God this heavenly food and drink. Why some of them do not believe it I cannot see only as those that went back and followed Him no more; not but what they were his people (disciples) yet listened to unbelievers instead of Jesus, himself. Again I feel I can say with one of old, "Lord I believe, help thou mine unbelief."

Well, dear brethren, I did not think I would write so much, just wanted to thank you. May God's richest blessings

enable you to go on publishing the good news, on and on, many more years. To Mr. Beebe I would say, "God bless you," for you will never know the "good news from a far country" that you have been publishing these 50 odd years; no, I say again, you will never live long enough to know how much good you have done the dear children of God. God alone knows. May God bless you.

Unworthily,

J. E. WHITNEY.

1309 California Boulevard, ONTARIO, California.

DEAR BROTHER DODSON:—

When I received the SIGNS was much surprised to find it had passed into new ownership, and I surely hope it will continue to be the same comfort to God's little ones as it has been in the past. The SIGNS has meant a good deal to me. I learned my alphabet from the letters on its front page over eighty years ago. After I named the letters my mother would read, "The sword of the Lord and of Gideon." I wondered what it meant and I am not sure that I do know now. Dear Elder Beebe stopped at our house in Cincinnati every year, until his death, on his way to the Licking Association in Kentucky. He was an honored guest as were many others from the East. Elders Durand, Leachman, Joseph L. and William J. Purrington, William Beebe and Elder Furr. I remember when Elder Chick came and I was to meet him at the Union station. He had asked me to carry a number of the SIGNS to identify me which I did. Nor do I forget, that after many years feeling to be a great sinner in the sight of God, that it was while reading in the SIGNS peace and hope

came to me. I was reading the experiences there when the words came to me "We know that we have passed from death unto life, because we love the brethren." I thought of all the many Old Baptists I had known with a new love and fellowship. I sat on our back porch looking across the Ohio river to the green fields of Kentucky and sang of "Sweet fields arrayed in living green and rivers of delight." Everything seemed to be praising God and how could I keep silent. We moved from Cincinnati to College Hill, a distant suburb, and attended the Mill Creek Church. In 1881 I was received into its fellowship and was baptized in a nearby river by my father who was pastor of the church. As we left the river I looked back and the words came:

"Blest pool in which I lately lay,
And left my fears behind;
What an unworthy wretch am I,
And God, how good and kind."

After Father's death Elder Peter Sawin supplied for some years, and Elder Eubanks was our pastor for twelve years before he went to Welch Tract. In 1908 we moved to California and several years after I became a member of the Little Flock church in Riverside. It felt to be a good home to me, but several years ago it was dissolved for lack of membership. Dear brother, I did not mean to write so long a letter, only meant to say I sent a money-order on Dec. 15 for four dollars. Two for subscription and two for helping the fund. If it is lost I will remit again. Most of all I wanted to wish you success in the new undertaking. Yours in christian love.

HANNAH E. DANKS.

Box 185, WESLACO, Texas.

ELDER R. LESTER DODSON,

DEAR BROTHER:—

If one so unworthy as I be permitted to call you brother. Glad to receive the January SIGNS and glad to know that the dear Lord has arranged for its continuance. I have been a reader of it for about 44 years, ever since I was 8 years old. I remember one time, when I was about 12 years old, coming into the house and saying to mother, who had been in bed for months, the SIGNS has come. She said: "Son put them away and take care of all of them, I cannot read them now, but may be there will be some of the family that will want to read them some day." I had to go out of the room to keep her from seeing the tears in my eyes, for I had been slipping them into my shirt and going out into the woods and hunting for the experiences trying to find some comfort. I see that my subscription has expired. Enclosed find \$3 of which apply \$2 to my subscription and the rest for a new subscriber, see subscription blank enclosed. I am taking you up on your offer to ministers, however, dear brother, I do not feel like I am one of them, and do not know that I have ever preached. That seems like too holy a place for a sinner like me. I realize that unless God is in the matter we can do nothing towards feeding or comforting the little ones; it is faith revealed from faith to faith, they must both be taught by the same teacher. God is the first cause of all causes, and how beautifully he can work the evil along with the good to accomplish his purposes for those that he

loved before the world was. How I do miss Elder J. B. Bowden since the Lord called him home to be at rest. I do not know of another Predestinarian Baptist preacher within 300 miles of here, and how I do long for the Lord to send another one in our midst. We have lots of Baptists in the country but I cannot take their limited doctrine. I read the book of Jonah last night, and my mind went back to some of the arguments I have heard among the other Baptists regarding Jonah. They say he did wrong in going on that voyage; he should have done as the Lord commanded without the voyage and would have received the blessing. But, dear brother, my mind goes back to that God that existed before the world was, and there I see Him with all of Jonah's acts before he did them, all set down in his mind, God's mind. O yes, before the world was they were there, and he saw in them Jonah going down to that ship, and he saw him telling the men that he feared the Lord and was getting away from Him (as he thought), but the Lord saw that storm coming on and saw that the lot was to fall on Jonah; and He had that great fish growing all those years to be right there at the appointed spot to catch Jonah at the appointed time. No "if's and and's" about it, it was all certain even if Jonah did not realize it. We see that the Lord kept it from Jonah as to how he was going to overthrow the city. Jonah was expecting it to come in a different way, but God was not fooled in any way for He had power to carry out his plans or predestination in their fullness and none can stay His hand.

There is a time to be born and a time to die.
 A time to be born in the kingdom of grace,
 A time to redeem all the Lord's chosen race.

With us, or the natural man, we say things happen out of time; they do according to the regular order of things; for example, nine months is the time for a baby to be born, but we often hear of a 7 or an 8 month's child, so we say it was born out of time; premature, but none can say it was not God's time. He can reverse all nature and bring things to pass on time according to His plan whether it seems right to us or not.

Brother Dodson I hope the Lord will hold you up and bless you in the labor of getting out the dear old SIGNS OF THE TIMES so it may comfort many poor souls scattered over this earth. We are indeed sorry to learn of Mr. Beebe's eyesight failing him but hope the Lord will be his guide and stay as long as he lives. If any Old Baptist or friends are visiting in the South or the Lower Rio Grande Valley we would be glad to have them come to see us. Meeting at Sister J. A. Moor's near Weslaco on the 2nd Sunday. She is getting old and nearly blind but surely enjoys the company of the Baptists. Meeting of Mt. Zion church on the 4th Sunday here at my home, 3½ miles south of Weslaco on Progresso Highway. Be glad for you to meet with us. Remember this poor sinner in your prayers. Saved by grace if saved at all.

E. B. AULT.

(As long as God is pleased to carry on his work of grace in the hearts of poor sinners as he has with brother Ault, there will be a place in the world for a paper like the SIGNS. We deeply appre-

ciate his letter and we are glad he took us at our word and sent us a NEW subscriber. We hope others will do likewise. R.L.D.)

190 Main St., FLEMINGTON, N. J.

DEAR BROTHER DODSON:—

We had grown quite anxious about the SIGNS and it was indeed welcome news to us that you had undertaken the added task of publishing the paper. I marvel when I think of you with your varied cares accomplishing all that you do, but I know that the praise must be given to Him who has granted you strength, desire and ability to carry on as you do. My best wishes, although entirely valueless except in sentiment, are fully yours for success and real happiness in all your work. I am enclosing payment for my subscription to the paper. I wish I could fill the blank with names, but my efforts have been futile. Let me continue to hope I am, your sister.

ALWILDA STRYKER.

CONTRIBUTIONS RECEIVED TO SEND THE
 SIGNS TO THE POOR OF THE FLOCK
 AND TO AID THE SIGNS

Mrs. Nellie H. Arnold, Cal., \$3; Mrs. M. Wickham, Mo., \$2; Mrs. J. C. Florence, Ga., \$1; Mrs. Emma Mathis, Ky., \$3; Mrs. Val. Werner, N. J., \$2; Brittie Caudle, Okla., \$1; Mrs. Maynard Finch, N. Y., \$1; Isaac T. McIntyre, N. Y., \$1; Floyd Johnson, W. Va., \$1; A. E. Clark, Kans., \$2; A friend, Mich., \$3; E. H. Rounds, Md., \$1; S. W. Shipway, N. Y., \$1; Florence H. Disharoon, Pa., \$1; A friend, N. Y., \$1; Mrs. L. R. Elgin, D. C., \$1; G. A. Dundas, Cal., \$3; D. W. White, Tex., \$8.

EDITORIAL

RUTHERFORD, N. J.

APRIL, 1942

SIGNS OF THE TIMES

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Rutherford, N. J.

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All letters for this paper should be addressed, and remittances made payable to,

SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.****IT BECOMETH US**

Today as many are brought into serious thinking about the conditions of the world in general, and especially the Church of God, the pillar and ground of the truth, in our meditations we are wondering what relation there is between the world events and the elect of God.

When wars, famines, earthquakes, pestilences and divers things of this kind are sent upon the earth, the country is usually filled with men who use certain Scriptures to try to point out by them present existing conditions. Often prophesy that has no relation to the present time is used to excite people. The question with many of us is where do we fit into this picture, that is unfolding over the world today? The only way anyone understands these things is by revelation, and we should all take heed that

the things we lay hold of are not imagination, instead of revelation.

The Church of Christ is a chosen generation, a royal priesthood that shows forth the praises of Him who hath called them out of darkness into his marvellous light. Of Christ's fulness have they received, and regardless of what happens his word says that all things work together for good to them that love God, to those who are the called according to his purpose. Nothing has, or will happen but what will be for their good and his glory. Even the wrath of man shall praise him, and the remainder he will restrain. He is King of kings, and Lord of lords; the one-eternal, immortal, invisible, the all-wise God.

As far as I know the Old School Baptists are agreed among themselves that salvation is wholly of the Lord, by grace, through faith, and that not of themselves, it is the gift of God. Not of works lest any man should boast. There is now even as there has been through the ages some differences of opinion on some points of doctrine. Preaching and believing the doctrine of the sovereignty of God, election, the necessity of a new birth, before one sees the kingdom of heaven, the perseverance, preservation and resurrection unto eternal glory, for all for whom Christ died are the things that separate us from all the people upon the face of the earth. Moses asked God that if he had found favor with him, then separate him and his people from all of the peoples of the earth.

Are we adorning the doctrine we preach? As faith without works is dead,

even so the preaching of doctrines that we do not lay hold of with the heart, as well as the head, is a dead thing. Paul commanded Timothy, his son in the ministry, to take heed unto himself, and unto the doctrine; and continue in them; for in doing this thou shalt both save thyself and them that hear thee.

The things which are in accord with Holy Writ that are wrought in us by his Spirit, such as an orderly walk, and a godly conversation, become God's people, as they by his sovereign grace are suited to these things. I want to mention here some of the things that become us. Are we following the word in practice? Do we search the Scriptures as did the Bereans, to see if the things we hear are in the word? Do we lay aside all traditions and traditional practices? How easy it is to accept some point of doctrine because it has been generally believed. Let us hold fast the form of sound words. Sometimes when a point of doctrine has been accepted for years the tendency is to ignore other Scriptures that often have some bearing on the same matter, but because these Scriptures cannot be harmonized with the opinion that has been held on the subject these other Scriptures are ignored.

The subject of the resurrection is one which I thought when I united with the Church that all Old School Baptists believed alike on this important question. For many years I thought that, but in later years I heard it remarked that some among us did not believe in the resurrection at all. I wondered then what those who were accused of not

believing in the resurrection did believe. I have talked with a number on both sides of the question, and I have not found any who did not believe in the resurrection. There seems to be a difference as to when it is, and the kind of body we will have, if indeed we are so favored by his grace to awake in his likeness. In my humble opinion these things should cause no strife or confusion. It doth not yet appear what we shall be, and as brethren it becometh us to be charitable towards one another on this subject. We would all do well, even though we are settled in our minds about the matter, to try the spirits and see if the attitude towards the brethren who differ is right, and whether we receive the word with meekness. Surely, a frank discussion of these things might be profitable, if we adhere to the word and take heed unto ourselves and unto the doctrine.

Where are we in Church matters? Are we exhorting one another, confessing our faults one to another? Do we do things without partiality? When a brother is overtaken in a fault, do we restore such in the spirit of meekness, considering thyself, lest thou also be tempted? Do we manifest a respect to persons? There is often a carelessness about attending church meetings. In coming into the church one agrees to abide by the rules of the church, by the help of God. When possible, we should always attend services. You may think you won't be missed if you don't go, but you will. Suppose all felt that way and stayed at home, the meeting houses would soon be closed. We are bound unto the Lord,

and unto one another in ties far greater than earthly bonds, and it becometh us to adhere to these things.

We are told not to receive an accusation against an Elder except before two or three witnesses. So if any should accuse an Elder of something, we are commanded to have witnesses present before we should listen to them. Jealousy and malice sometimes causes one to try to destroy the usefulness of an Elder, and it certainly becomes us to first find out for ourselves about the matter before it is repeated. This also applies to our criticising brethren behind their backs, and often things that belong to the church and should be kept within the bounds of the church are broadcasted. These things ought not to be.

We are commanded by the King of kings and Lord of lords to love one another fervently, to be tender one toward another, forgiving one another; to be of one mind one toward another; to avoid old wives' fables and striving over words to no profit, but to edify one another. I think the entire matter is summed up when we are told to add to our 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 own sins. Wherefore, brethren, give diligence to make

your calling and election sure, for if ye do these things ye shall never fail.

The pure mind is to be stirred up by way of remembrance of these things, and we do not tell you these things because ye do not know them, but because ye do know them.

One reason we have written as we have is because we fall short of attaining unto these things and, yet, having the welfare of Zion at heart, we trust. We desire very much to see the doctrine adorned and to live as becometh the followers of Him. If anyone knows that we cannot do these things in and of ourselves it is the writer. There are a number of things that become the ones who preach and believe the doctrine of salvation by grace more than they would become any other people, such as following the Lord in being baptized, manifesting our love one toward another, mentioning the loving kindness of the Lord, and many other things, and greatest of all ascribing all the praise unto the Lord.

D. V. S.

SOMETHING FOR OLD SCHOOL BAPTISTS TO THINK ABOUT

"DEAR EDITORS:—

Just a few lines to let you know how I have appreciated your kindness in sending me your good paper these many years free of charge, and now my son-in-law wants to pay for it this year for me, and I surely do appreciate his kindness. I have felt embarrassed all the while because I could not pay for it, still I love the doctrine the dear editors and all the good writers hold to. I enjoy

reading it so much; its about all the preaching I get, as I am hard of hearing and don't get to go to church very often either, as the churches here are in a wrangle, or split up so the children don't care to go, and you know I am sure sorry about it on their account as well as my own, for we all love the Old Baptists, but we don't love wrangling.

I have read your New Year's Greeting and enjoyed it so much, as well as the whole paper. May the Lord bless you all with a prosperous New Year and guide and direct us all through the remainder of our lives, and then if it can be His Holy will to take us home to glory, where we can sing and praise Him forevermore and see him as he is and be like him. Oh, can it be for a sinner like me.

I beg your pardon for writing so much. I only intended to write a few words. Pray for me and mine when it goes well with you. A sinner saved by grace if saved at all."

When we received the foregoing letter, which for obvious reasons we are neither giving the name of the writer nor the city from whence it came, we could but feel that it contained much food for thought and should give Old School Baptists much to think about.

We have known of individuals who were deeply interested in the Church, but because of unsatisfactory conditions which prevailed where they attended meeting they never asked for a home in the Church. Not long ago we questioned one in whose heart we are convinced the Lord has wrought his work of grace, to know their mind concerning uniting

with the Church. They confessed to having been on the verge of doing so some years ago, but because of disturbed circumstances in the Church at the time they did not, and now the claim is made they are no longer exercised over the matter.

As to our children, we all well know that it is not within our province or power to teach them true religion, nevertheless the apostle Paul in his epistle to the Ephesians admonished fathers to "provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Those of us who have been taught of the Lord that "this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent," feel that such knowledge is worth ten thousand worlds like this, and we would gladly spend a life time and all that we possess if thereby we could impart such knowledge to our loved ones and friends, but, alas, we are absolutely helpless in and of ourselves to do the least thing to that end. It does seem to us, however, that we should do everything possible to encourage our children to attend our meetings and make things pleasant for them. It is, therefore, a sad commentary upon us when because of wranglings and dissensions among us our children and friends are driven elsewhere. Our writer above says she is "sure sorry about it on their account as well as her own, for they all love the Old Baptists, but they don't love wrangling." We trust that we may all be given to consider these things. It most certainly behooves us to live as becometh the profession we make.

We would to God that we might all so live as to encourage those who have passed from death unto life to take up their cross and follow their Lord by coming home to their friends, being baptized, and thus enter the militant fold. The Poet has well said,

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

Our Sister was, as her letter states, on the Free List, and while we, too, appreciate the generosity of her son-in-law in subscribing to the SIGNS for her this year, we wish to assure her that now she has informed us of her condition, we do not intend that she shall be deprived of the paper she so much loves, regardless of whether it is paid for or not, and this applies to others in similar financial circumstances. God grant, if consistent with his holy and divine will that she may yet live many years to enjoy the SIGNS. R.L.D.

ORDINATION

The ordination service of Brother Harold M. Bennett took place at the Old School Baptist meeting-house in Delmar, Del. on Jan. 8, 1942. Each of the eight churches comprising the Salisbury Association was represented. The ordination of Brother Bennett was at the request of the Indiantown and Forest Grove churches to be their pastor, which churches have been without a pastor since the death of Elder G. E. Coulbourn two years ago less a few months. Brother Bennett is a member of the Rewastico

church, located between Mardela Springs and Quantico, Wicomico Co., Md., one of the oldest organizations in this section of the country.

The order of the ordination was as follows:—Statements; Hymn and prayer by the pastor, Elder H. C. Ker; Ordination sermon by Elder R. Lester Dodson of Rutherford, N. J., text, 2 Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" The laying on of hands by Elders Ker and Dodson; Prayer by Elder Dodson; Charge given by Elder Ker; Hymn and benediction by Elder Harold M. Bennett.

COMMITTEE.

NOTE OF THANKS

Elder and Mrs. George Ruston wish to thank all who have sent messages of loving sympathy to them in the death of their dear sister, Grace Aston. Coming so soon after the death of their son, it seems impossible to acknowledge them individually.

ANNOUNCEMENT

We have just learned of the death of Elder J. R. Hardy, of Dallas, Texas, on March 8th. A very able gift has passed from our midst and our readers will greatly miss his writings. A suitable obituary will appear in due course. R. L. D.

OBITUARIES

MINNIE WATKINS BANKS, the daughter and oldest child of Dennis and Jemima Watkins, was born near Knoxville, in Marion County, Iowa, on January 28, 1870, and passed from this

life in her apartment at the old parental Watkins home, now the W. D. Watkins home, near Jefferson, Oregon, January 5, 1942, at the age of 71 years, 11 months, 7 days.

The early years of childhood were spent in her native state, Iowa. The family moved to Oregon in April 1879, and spent the first summer near Corvallis in Benton Co., the next year near McMinnville in Yamhill Co., and the following winter in Eastern Oregon. Returning to the Willamette Valley in the spring of 1881. Later in the same year they located in Linn Co. where the deceased spent the greater part of her life.

Educated in the public schools and the old Jefferson Institute, with short terms at Philomath College, and McMinnville, now Linfield College, she was a teacher in the Linn Co. schools for a number of years.

She was married on July 4, 1900 to J. C. Banks, who survives her.

No children were born to this union.

She had been a member of the Baptist Church for almost thirty years having been baptized into that faith by Elder Silas Williams, a fundamental Baptist preacher of Linn Co. for many years.

Surviving members of her immediate family are; one sister, Mrs. Virgil Weddle of Jefferson, one brother, W. D. Watkins of Jefferson, one niece, Mrs. Raymond Arnold of Scio, and one foster niece, Mrs. Harold Logsdon of Jefferson.

MRS. L. C. McQUEEN,
Clerk of Bethel Church, Linn County.

MARVIN BRUCE ADAMS was born Nov. 25, 1913 at Touchet, Washington and passed away near Hermiston, Ore. Sept. 25, 1941 aged 27 years and 10 months. He is survived by his mother, Mrs. Edith Showalter, brother, Lawrence Adams, and step-father, Charles Showalter. Also two step-brothers and three step-sisters. He was a grandson of Elder J. T. Barnes, deceased. He was raised in Baptist society and attended meeting regularly most of his life at the Mizpah church of Touchet where his grandfather was pastor and his step-father, deacon. He was an unfortunate child in that he never developed the ability to meet responsibilities of life as normal children do but retained much of childishness after reaching the age of manhood. While his parents were on a summer vacation he was living with an aunt and her son. A stranger spent the

night with this family and the next day he came and killed the woman in order to rob the house. A short while afterward this young man returned from his day's work and was murdered while feeding the cattle. When the son returned he was saluted in a friendly tone by this murderer, and while feeding his hogs he, too, was killed. His purse and car were taken and this stranger, thinking all knowledge concerning him was destroyed, left the state. Later the identity of the car through its license betrayed him and he is held for trial pleading, "Not guilty because of insanity." I was called to minister at the funeral at Walla Walla and tried to comfort the bereaved by reminding them of an over ruling Providence in whose hands are all things and events, many of which are so deep and mysterious that we cannot understand them, but in all of them His wisdom predominates; and the redemption wrought by Jesus Christ is sufficient and the only way to our heavenly inheritance, no matter what our position in life may be or what manner of death we may meet. "Man's goings are of the Lord; how can a man then understand his own way?"

C. W. BOND.

MRS. MINNIE ALICE RICE, wife of T. W. Rice, was born March 19, 1870. Departed this life November 7, 1941, aged 71 years. She was married to T. W. Rice December 27, 1887. Sister Rice united with Wolf Island Primitive Baptist Church in July 1892 afterward moving her membership to Dan River Church, both churches being in Rockingham County, N. C., where it remained until her death. It was my privilege to serve her as pastor for eighteen years. She was firm in the principles of the doctrine of electing grace and is greatly missed by her church. Her life appeared to be as nearly like an open book as any I have ever known. She spoke her mind frankly about things and one admired her frankness and sincerity. If you disagreed with her she always showed a charitable attitude. She is survived by her husband, one of our oldest members, also two children, Mrs. Lelia Cobb and A. M. Rice. Her funeral was conducted from Dan River Church the second day in November, 1941 by Elders T. A. Stanfield, W. R. Dodd, W. C. King and the writer. I feel assured our loss is the gain of our sister. May the grief be not as

for one without hope. May the God of all grace comfort all that are dear to her.

D. V. SPANGLER.

MRS. LOTTIE A. DAVIS, our sister in the fellowship of the grace of God, fell asleep in Jesus January 24, 1942 at the home of her daughter Mrs. H. R. Kidwell, 3832 So. 9th St., Arlington, Va., aged 65. She had been in failing health for a long time and practically helpless for the past several months. I administered to her the ordinance of believer's baptism in July 1914. Her membership was with the Frying Pan Church in Fairfax Co., Va. She first heard the gospel preached in the power of it, and to the deliverance of her soul, from the lips of the late Elder John G. Eubanks. He was made God's messenger to her, and her heart, like Lydia's, was opened of the Lord to receive the preached word. It was one Saturday morning about 1908 or 1909, during which time Elder Eubanks was suppling the church here in the absence of a regular pastor. That morning, Mrs. Davis was driving to Herndon to transact some business; and in passing by the meeting-house where the meeting was then being held, an impression came over her irresistibly, to stop and go into the meeting. Before that, she had attended the meetings only very rarely. But from that day, Frying Pan Church became her spiritual home. She loved the place and the people and the doctrine preached there. At the funeral, I could think of no more appropriate text than the 8th verse of the 26th Psalm. Her heart was ever in the meetings, even when physically it was impossible for her to be present. She is survived by three daughters and four sons, and by three brothers and five sisters. "Blessed are the dead which die in the Lord." She passed out from us in the embrace of the same faith and hope in the Lord Jesus Christ which has held her soul fast thirty and more years. She had been so long in affliction that we felt it wrong to be sad at her funeral, and that we should rejoice for her that she is at rest with the Lord. Her body was laid to rest in the cemetery at Herndon, Va.

H. H. LEFFERTS.

Pilot-Officer JOHN B. RUSTON, second son of Elder and Mrs. George Ruston, died on active

service, September 21, 1941. He was born in New York City, July 14, 1915. He grew up fond of home and friends, and it could truly be said of him that he was a lover of good men. He had no love for war, as he was blessed with a lovely, unselfish disposition, which was reflected in his face, and it was his joy to make others happy. It seemed that necessity was laid upon him, so that although he was well-liked by the company that employed him, and he had been advanced several times, he felt very deeply that it was his duty to go to the aid of his country, even though he knew it might result in the loss of his life. Knowing that he had given the matter months of serious thought, I could not oppose his determination, feeling that our only trust and comfort were in the living God. After he had gone, the boy was almost constantly laid on my mind, and my soul wrestled for him, and it seemed that God was not unmindful of our cry. We felt we had not talked to him much to find out where he stood, but would often feel that he was not without serious thoughts. We wrote him on one occasion soon after he arrived in England, and opened our heart to him as to our hope, and tried to encourage him, if his mind was that way, to not fail to look to the right source for help in every time of need. In reply he said, "Dad, your letter, which I received soon after I arrived in England, has meant a lot to me, I have read it several times, and it does me good." Later he wrote, "I've just been reading your letter again. I really do appreciate it more than I can say. More and more I feel that there is something behind all this mess, controlling it for some purpose. That is the only way I can feel at all reconciled to having things as they are. Anyhow, Dad, your letter expresses my feelings, better than I can, at the moment." His sister Ellen, who is in England, recently sent us some of his letters, to her. In one he wrote, "Have no fear that I shall start cursing when I am in a tight spot. On the occasion you mentioned, (one of his raids when his plane was shot up badly,) I felt very calm, and satisfied that we should be safe if it were the right thing. I do not see how anyone can do this job without seeing a guiding Providence controlling everything. It is not easy for me to express my feelings, but, Ellen, you can rest assured that I am not entirely callous to the beliefs and faith of Mother and Dad." In another letter he wrote, "More and more I feel that we

can only do our best, and beyond that we have to depend on something a bit higher." He was an observer and navigator on a night bomber, had made thirty successful raids over Germany, and had navigated his plane back to the airdrome in England to find a thick soupy fog through which the pilot was unable to make a landing, though he tried several times. After the sixth attempt, they rose to try again when their gas supply failed, and they crashed. He died on the way to the hospital. Of the six boys in the plane, only one is living. John's body was taken to the home of his aunt, Mrs. Harry Price, where many relatives and friends met to show their love and esteem. Mr. Banks, a Strict Baptist minister at Rowley Regis, Staffordshire, officiated at his funeral service in the chapel where my late father, Joseph Ruston, was pastor, and loving hands laid him to rest by his grandfather and grandmother. For over a year we carried our lovely boy to a throne of grace, begging the Lord to preserve him to us, if it were His will. When the news of his death came, our first words were, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord," and like David, we felt to say, "I shall go to him, but he shall not return to me." We bless the Lord that we can say, "God took him." We do feel it was not our enemies. We thank God that we know where he lies, for so many in this cruel war do not know where their boys are, but even they can bless God, for He knows where they all are, and not one can fall without Him. The sweetest expressions from John to us during the past year, could not have come from him except through such trying experiences, and we believe the day will come when we shall see a needs-be for our greatest sorrows.

The wish was expressed by many in the community that a memorial service be held here. Elder Lefferts acceded to our request, and spoke comfortingly to us. G. R.

ELDER C. W. ANDERSON was born September 5, 1853 and died July 29, 1940. He is survived by his widow, Mrs. Lottie Anderson, of Elkins, Arkansas who sent us this brief information. He was a modest, humble man who shunned publicity for himself. For many years he was a minister of the gospel and was a SIGNS subscriber for over 60 years. For several years prior to his passing he was in declining health.

(On the first page of this issue we submit a poem composed by Elder Anderson.)

MEETINGS

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell and Fizer Sts., Memphis, Tenn., second and fourth Saturday nights and Sunday at 11 a. m.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Old School Baptist Church of Philadelphia, Pa., in Park Avenue Hall, 1315 Columbia Ave., Thursday and Friday, May 21st and 22nd, 1942. All brethren, sisters and friends are cordially invited to meet with us.

T. C. KOCH, Church Clerk.

The Delaware River Old School Baptist Association will be held, Providence permitting, with the Hopewell Old School Baptist Church at Hopewell, N. J., for two days, June 3rd and 4th, services commencing at 10:30 a. m. Eastern War Time, or the time that is then prevailing. All ministering and other brethren and friends of our faith and order are cordially invited to meet with us. Those coming by train on June 2nd will be met at the Station in the afternoon, and those coming by auto should go direct to Elder C. W. Vaughn's home, 127 W. Broad St., Hopewell, N. J., and all who come either by train or auto on Wednesday, June 3rd, should go direct to the meetinghouse.

ELVIRA H. CONNER, Church Clerk.

MEETINGS

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH
IN
NEW YORK CITY**

Meetings every Sunday (except fourth Sunday) at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A.M. 1:30 P.M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

**1315 Columbia Avenue
(PARK AVENUE HALL)**

PHILADELPHIA, PA.

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

ALL WELCOME

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

Meetings every first and third Sundays
10:30 A.M. 2 P.M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Eligin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., MAY, 1942

NO. 5

CORRESPONDENCE

ROMANS 12:1

My mind is now arrested by some thoughts concerning Romans 12:1. “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.” The word “therefore” implies that the subject under discussion is considered. This exhortation is in harmony with the doctrine of grace that has just been discussed. This letter is addressed “To all that be in Rome, beloved of God, called to be saints.” Romans 1:7. Therefore, we conclude that the “brethren” in the text could not apply to any other people or by those of any other place, than those who are in possession of the same blessing as being “beloved of God, called to be saints.” In the first part of this letter Paul is inspired to point out that there is no respect of persons with God in regards to the Jews and Gentiles. The Jews have nothing to boast because they are Jews outwardly, “For we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one.” Romans 3:9, 10. Then Paul explains the doctrine of salvation solely and wholly by the grace of God and proves the folly of depending upon works for salvation. In the chapter just preceding the text Paul says, “Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” Romans 11:7. Then it is according to God’s mercy that any of us are in possession of any gift or calling of God and not according to any works or worldly wisdom of ourselves. It is not upon the volition of our own will but “by the mercies of God” that we are enabled to “present our bodies a living sacrifice, holy, acceptable unto God.” God’s calling is holy and acceptable, His gifts are holy and acceptable. Those who are called to be saints were made accepted in the Beloved. Of course all for whom Christ fulfilled the law and died are holy and acceptable unto God. Paul says, “For the gifts and calling of God are without repentance.” Romans 11:29.

God does not call in vain, neither does He bestow a gift in vain. His calling is effectual and His gifts fit in the proper places to perfect a complete body of believers. "So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us." Romans 12:5, 6. In Isaiah 55:10, 11 we read of the effectual working of God's mighty power. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Therefore, I contend that to whomsoever this exhortation is applicable will be enabled to present their bodies a living sacrifice. Paul calls this a "reasonable service." I verily believe this is a reasonable service instead of a very difficult task as some of the people in this world would have us believe. The scriptures explain the yoke as being *easy*, the burden *light* and His commandments as *not grievous* to His people. The reasonableness of this service is made simple when we are blessed to realize the reason, "For it is God which worketh in you both to will and to do of His good pleasure." Paul said, "To will is present with me; but how to perform that which is good I find not." In this experience Paul was taught that God not only must work the will but also *to do* before any of us could be en-

abled to manifest any of these graces. Paul was blessed with the gift of exhortation in the remaining part of this letter to the brethren at Rome and I am persuaded to believe that this exhortation was received by "He that hath an ear, let him hear what the spirit saith unto the churches." I believe these exhortations were effectual to God's children then and have a place in God's church today and when exhortations are necessary now some one is blessed to exhort. Some of these gifts are spoken of in this chapter and they are all necessary and fit in the proper place and function according to the will of God. We are not authorized to say that any gift is more necessary than any other but we must admit that it takes all to constitute the body of Christ. Some of our brethren seem to err in considering some special person who is especially gifted as a straightedge to use in measuring all Old Baptists. Paul, in his letter "To the saints which are at Ephesus, and to the faithful in Christ Jesus," said, "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. And he enumerated the apostles, prophets, evangelists and teachers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. I verily believe God has a specific use for every gift which is bestowed upon his children. When one of God's ordained is blessed with the gift of exhortation, some are in need of exhortation; when one is blessed to teach, some need to be taught (not to change their belief but to more fully explain to them just what

they do actually believe). God knows how and when to strengthen the faith in His children and to renew their hopes. Some are blessed to give and the scriptures say, "Let him do it with simplicity." I do not believe that it is according to this standard when man made institutions and boards plead for donations, publish and praise the names of the donors, and distribute the donations according to man made rules and regulations. This does not occur to me to be with *simplicity*. When God puts it into the heart of one of His children to give, the giving is done cheerfully, liberally and freely to the proper place. When the giver is at a loss to know where the gift is most needed, he is reminded that the church, as authorized by the scriptures, have ordained deacons who are blessed to know how to distribute wisely to the necessity of the saints. Brethren, let us be content with our lot, to abide in our calling, be thankful for the gifts God has seen fit to bestow upon us; and may God bless us not to accuse a brother of heresy until we have been thoroughly convinced that we thoroughly understand his position and that position of doctrine, order or practice to be in opposition to that which is authorized by Christ, who is the head of the church. Brethren, I am now under the treatment of doctors for very high blood pressure and upset nervous system and have not been able to work for several months but I feel to have been made to "Glory in tribulations also." I believe that it pleased God to consecrate such things as deaths, lingering illness, financial calamities, false accusations, persecu-

tions of false brethren and many other unpleasant things to make more perfect the belief instilled in me to wit: the predestination of all things; salvation in time and eternity, solely by the grace of God; God's choice of His elect in Christ Jesus; Jesus, the perfect workman, who obeyed the law and shed His blood that the elect might be holy and acceptable unto God. Yes, I believe in the final preservation of the saints and that some sweet day after awhile God's complete family will be blessed to bask in the sunlight of God's eternal love on the sunny banks of sweet deliverance praising Him more perfectly in that endless eternity. Cast a mantle of charity over my many imperfections. Remember me when at the throne of grace.

E. J. LAMBERT.

[We approve thoroughly all that Elder Lambert has said and can, therefore, utter a hearty Amen. R. L. D.]

EXPERIENCE OF ELDER JACOB F. SPANGLER

(The following experience of the late Elder J. F. Spangler, father of our esteemed associate editor, Elder David V. Spangler, has been sent to us for publication in the SIGNS, as many of our readers in North Carolina and Virginia are anxious to read it. We gladly comply with the request. R. L. D.)

DEAR BRETHREN GOLD AND LESTER:—Beloved brethren in Christ. As it has been requested of me to write my experience for publication in the LANDMARK, I will try, hoping the Lord may direct my mind. I was raised a moral

boy. My mother has belonged to the Tunkered church ever since before I could remember her joining any church, and my father is no professor of religion at all. My parents raised me up to not swear, nor drink and be drunk; and when I was 21 years of age I had never sworn an oath, and I am thankful that they brought me up in morality, but morality is not religion. If I ever have experienced any of the dealings of the Lord, and I am living with that humble hope today, in the year 1887, when at work alone in the field, I saw myself a sinner, and meditating upon death and judgment I got in so much trouble on account of my sins that I shed tears along as I was hoeing corn, and could hardly keep from crying aloud, and the tears fell upon the ground until I got to the end of my row. There I looked all around to see if there was any one to see me, and then fell on my knees, and tried to pray to the good Lord, and it seemed that my prayer did not rise above my head, and I arose and went to work promising myself to do better and live a better life; but this wore away until in the year 1890 in the hours of night, after going to bed as usual, thinking nothing of my soul's welfare, and at the midnight hours when I felt to say that the good Lord did arrest me in my wickedness, and did show to me in a dream of the night that I was sinking in death. I thought the blood was gushing out of my mouth upon the ground. It seemed that myself and wife, my brother-in-law and his wife were walking through an orchard, and I thought I spoke to them and told them that I was bound to die,

and I awoke, and was begging the Lord to be merciful to me a sinner, save or I perish was my very breathing. O, my dear brethren and sisters, this was the time I felt to be the most wretched being that ever had lived on earth. It seemed that everything that I had done wrong was unfolded to me and it appeared it was more than I could bear. I wept till my pillow was wet, no more sleep for me, for I felt that I was going to die at any minute, and sink into everlasting woe and misery, and if so it would be just, for then I saw myself to be such a sinner, and had trodden the goodness and mercies of God under foot. The next morning when I got up and went to the cook room, where I would be out of sight of my family, and made a fire in the cookstove with tears falling in the fire, and my very breathing was, Lord be merciful to me, save or I perish, and went on in this condition for eight months. Some times it would wear away a little, and then trouble would come again, and I would go to the lonely pine grove where I thought no eyes could see me except the All-seeing God, and there would try to pray the best I could, and I could only say, Lord save, I perish. After I had gone on eight months in this awful trouble, one Sunday I read the Bible the best part of the day, and in the evening started to the mill-house to throw out a little grain to my hogs. As I was going along the path I became in so much trouble I thought I would try to ask the Lord one more time to pardon me of my sins, shedding tears of sorrow on account of my sins, and when I got into the mill yard my burden was gone

and I knew not how it went, and I found myself in praise to God aloud, and thanking him for the wonderful work I felt he had done in pardoning my sins, and felt that I wanted to be baptized, and went on this way a day or two, and then doubts and fears did arise, and then I feared that I was deceived, and was in as much trouble as ever for two months, feeling at times that I wanted to offer myself to the church, but fearing I was deceived, and might deceive others, and was at a stand-still point. I could not be satisfied, and I would go to the Baptist meetings, and to the baptizings, and would stand on the bank and shed tears wishing I could feel fit to go into the water, and be baptized. On going to bed one night, when I lay down I prayed to the Lord that if I was deceived that he would undeceive me, that he would show me in some way before morning. I dreamed that night that I was traveling along, and a great, exceeding mountain where the rocks were hanging over me, and when I had gone so far the way was closed up, and could go no farther, and I was in great trouble, and thought that I turned to go back, but the way was closed up behind me, and I could not go back, and was under this great mountain. O, what trouble I was in, but in a moment I heard a noise in front of me in the way I had been traveling, and there was a way opened, and two came marching up to me, one on each side of me, and marched me out with the sweetest music I ever heard, and when I came from this distressing place, as far as eyes could behold, it was the most beautiful place I ever saw, and a multitude of peo-

ple standing with their faces in the direction in which I had just come from with a smile on their faces. This showed to me the trouble I was in, feeling I was deceived, but it was my duty to go on and offer to the church which I did, and was received into the Primitive Church and was baptized by Elder Amos Dickerson, and feel that I am at home with the loved ones that I met when I came from this mountain of trouble.

Brethren, remember me and mine in your prayers. Your little brother if one at all,

JACOB F. SPANGLER.

Little River, Va.

WILSON, N. C.

DEAR ELDER DODSON:—

A few days before receiving the last issue of the SIGNS I asked my wife if we had been missing copies, and we agreed that we had, but when the last one came I found out what had taken place, and somehow it just satisfied me when I read it through, and will say that I enjoyed it as well as any issue I had read in a long time and a little better. I feel to say that I am glad you have taken over the publishing of it, and will look after its contents. I felt that Mr. Beebe did a good job, but when one is not a member it seems that we do not get that fullness of feeling that we do when one is a member, and especially when one can write as well as you. I read with special interest what you had to say about the resurrection which I feel is a vital point in the doctrine of grace, and you said that you believed it, but no fur-

ther than Paul, and that is enough, for he set it forth as plainly as anyone could. None of us have been to heaven to find out any further and none of us were at the crucifixion and resurrection of Christ, so no one living now is an eye witness, and the bible which is the word of God is all that we have, and what we feel that the Lord has revealed to us by His spirit of what Paul and others wrote, so I am hoping that the SIGNS will stay with the doctrine of grace all the way through which is for time and eternity. I have been reading it for several years and have considered it one of the best papers printed among our people, and have asked a few of my brethren and friends to subscribe for it and they have enjoyed it, and I feel that they will continue.

I hope I am a firm believer in the doctrine of grace which embraces the foreknowledge of God, the predestination of God, the selection of His people before time, and the final resurrection of the whole church without a single one being lost. In trying to preach this glorious doctrine it has seemed so plain that every one should have no trouble in believing it, but it is a matter of impossibility with them, for it is said that it is hid from the wise and prudent, and is revealed unto babes. Oh how dependent we poor natural creatures are; just cannot do anything without Him, and if you want to know my feelings I am glad that it is so, for nothing else would be safe, and I have felt that His predestination also takes care of it all, "for whom He did foreknow, He also did predestinate to be conformed to the image of His son,"

and, "whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." A few days ago there came to my mind the language of the prophet, "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." Then the thought followed if there was a power that could say how anything should come out at the end from the beginning He must have power to control all things that come in between to prevent them from destroying His decree that it may come out as He has determined. Then the apostle said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Do we understand this to mean just what it says? I think so. If we do not then we are bound to do some twisting. I did not intend to write all this but just felt to commend you in your undertaking with the SIGNS and hope that you will be successful. Wish you could visit us some time and be at our Association. Last year we had a very large congregation on Sunday, well over 5000 people and 43 visiting preachers. They are not all dead yet, some going out, some coming in. May the dear Lord bless us all to stay with the truth and be faithful to contend for the faith once delivered to the saints. In hope beyond the grave.

E. L. COBB.

[We deeply appreciate Elder Cobb's letter.
R. L. D.]

JACKSONVILLE, N. C.

For some reason it was the Lord's will some few months ago to reveal some beauties to me in regard to the people of God which I saw as the church of God shown to me as a woman. I know I cannot tell or write anything about this that will be to the comfort of any one else, or myself, unless the Lord directs me. This appeared to me in deep sleep. I was taken up and carried to a strange land, away from my wife, my children and all my earthly possessions. In this strange land I saw a beautiful building and I was carried inside it. I looked at the beauty of it and there appeared a woman inside and she was standing with her back to the wall of the building. I heard her groaning and complaining, I looked at her and she was in tears. I do not feel worthy to finish but I was carried to her side and as I stood there I was married alone to her. There was no beauty about her that I should desire her yet I hope there was a feeling went out for her, seeing her tears and hearing her complaints. As soon as this took place there was something said to me "You are a criminal for you have a wife and now you are married to another". I will never be able to describe the awful feelings I had, but just as these words were spoken to me a man appeared on the other side of the woman. In this sad condition I looked at the man and asked him one question, "How can I get a divorce from this woman and go home?" This was the first time I had remembered my natural kindred. I never want to forget the look he gave me. There was a smile on his face as he said, "This

woman is not like other women, for the man who is married to her will never be divorced from her." There was a feeling followed those words that did me so much good that I could say of a truth that God can separate me from every trifle of the world and bless me for a few minutes to look at the beauties that rise from the saddest moments of my life. I do not know that this will be worth anything to any one but I am writing for my own relief. There have been expressions made about the Lord's people that the time is so critical that some of them may be lost. Whoever believes that is not my brother. I believe at this time they are just as safe in the midst of all the confusion as they are in peace time, for their God whom I love is in the air, on the sea, on the battle field, in the trenches, and everywhere else and does His will. It is His purpose that the wicked shall do wickedly, that is what they were made for and to do, but I do rejoice in the one power who has ever defended this woman in the midst of all her conflicts. No matter how lame or sad she may be, she is my love, my dove, my undefiled. When we can see her coming, dancing upon the hills, leaping upon the mountains we can surely say she is our mother, the only one we love. There is no one like her, for love sits upon her eye-lids and scatters delight. So many times she hides herself and I am made to wonder where she is gone but those times are just as necessary as to feel contented. So many times the children of God are made to wonder about many things concerning their hope. I would like to say here that the best evidence of a hope be-

yond this world is that you love the brethren, and if we love them we love the Lord, and heaven will be our home without the loss of one.

Sometimes I want to tell all fathers and mothers who have sons in this war of my own experience in the World War. I feel your hearts have been made to mourn. I remember so well the morning I walked out on top deck of the battleship I had been sailing on for forty days and nights and I was blessed to see the Lord's people standing over the sea in a beautiful brightness I have never forgotten. Elder Isaac Jones was standing before them preaching salvation by the grace of God and grace alone. I am sure your sons and mine, if they are taught of the family of Jacob, will be taught of the Lord and it will take place at God's appointed time and in the right place. When every man falls and the mountains are leveled God will be the same unchangeable one. When we are cast down as low as David was when he said the Lord had forgotten him and he was left alone, this to your flesh is sad but it is the place where God reveals himself as one who is able to make your tongue sing His praise. To be alone is not to be where there is no other person, but if we are among ten thousand without His presence, we are alone. I feel the days I have spent in the past have been filled with much sorrow and disappointment. I was only fourteen years old when I felt to be condemned to hell without the mercy of God, now I am forty years old and you can see at times under doubts and in fears. I would love to tell the whole world just how good the Lord has

been to me. He has blest me with everything I have ever received since I was born into the world. It was not because of my obedience either, but I believe it was prepared for me, naturally and spiritually, before the world began. Some think the Lord has a purpose in all things but it is not in keeping with His will. I do not think at this time He would purpose anything contrary to His will. When we are blessed to look and see the beauties there are in the seven attributes of God we do not see any of them contrary to the other, but all of them are equal, one with the other. I will close for this time. If there is anything in this that is unsound to the reader I will appreciate your calling my attention to it, and if it is any comfort to anyone I will be glad to know it. Yours to remember in love I hope.

T. H. EDWARDS.

FLORENCE, Ala.

To the readers of the SIGNS, and all lovers of the truth:—I wish to comment on the statements of two prominent Editors. No. 1 says, "When God says a thing, it shall be done, all hell can't prevent it." No. 2 says: "When God says anything shall be, it will be, and must be, God's shall are unchangeable." I am confident that the real old Predestinarian Baptists will accept the above statements as bible truth, but is it consistent with the doctrine these gentlemen preach? Well, let us try them by the standard of truth. "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matthew 1:21. God has declared the things that shall be done. No.

1 says: "All hell can't prevent it." No. 2 says: "When God says anything shall be, it will be, and must be, God's shalls are unchangeable." Now keep in mind the statements of the Editors while we present more of God's shalls. "All that the Father giveth me shall come to me." John 6:37. It is written in the prophets, "And they shall all be taught of God." John 6:45, "And other sheep I have, which are not this fold: (Jewish fold) them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. John 10:16. "This shall be written for the generation to come: (Christ's generation) and the people which shall be created, shall praise the Lord, Ps. 102:18. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" Isa. 27:13. "But there were false prophets also among the people, even as there shall be false teachers among you." II Peter 2:1. "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." John 5:25. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." Isaiah 55:11. "In the Lord shall all the seed of Israel be justified, and shall glory." Isa., 45:25. If all the seed of Israel are not justified, and all do not glory, is this prophecy fulfilled? The Saviour said: "Behold, we go up to

Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." Luke 18:31. The prophet said: "All the seed of Israel shall be justified, and shall glory." The Saviour said: What the prophets wrote, "shall be accomplished." No. 1 editor said: "When God says a thing, it shall be done, all hell can't prevent it." In a discussion he said: "Yes, I believe in Election and Predestination and fore-knowledge of God. God put it in his Bible and you can call it Old Baptist doctrine if you want to, but I believe it." Again says he: "They talk about two sides to salvation, there is but one side. Whoever heard tell of a dead man getting out of his coffin?" Again, "Salvation is unconditioned on works past, present, or future." The above was spoken in debate, in his preaching he says: "the sinner must accept Christ and believe on him as his personal Saviour in order to be saved." The word accept occurs but one time in the New Testament, in the 24th chapter of Acts, and does not refer to the salvation of a sinner. In the natural kingdom a child accepts its parents after it is born and grown old enough to receive evidence of the fact. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Did we perform conditions in order to be born of the earthy? If not then we do not perform conditions in order to be born of the heavenly.

Each form of life brings forth its own Through nature's given laws.

It is a fact, that is well known,
Effects arise from cause.

All life that belongs to earth is a created life and is reproduced through the laws that govern its generation, everything bringing forth after its kind. "Thou fool, that which thou sowest is not quickened, except it die." "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In that eternal covenant it was agreed that Jesus should be born of woman, and die that his life be given to the chosen vessels of mercy, and his redeemed family is a great multitude that no man can number. It is the law of the spirit of life in Christ Jesus that makes us free from the law of sin and death. No. 1 Editor in his paper says: "And we, we are by nature of the world and the things which are in the world, the lusts of the flesh, the lusts of the eyes, and the pride of life, are by nature the governing principles of our lives." I accept the above statement as truth, we are in bondage under the elements of the world, as No. 1 says: "We are dead men and cannot get out of our coffins." No. 2 Editor says: "But when we turn to him, when we acknowledge that we are sinners, lost and condemned, when we hear his words and believe him who sent his only begotten Son into the world and gave him to be the propitiation for our sins and when we fully accept that Christ died for our sins and trust in him, the Holy Spirit begins to do His work and we experience a new birth." What I want to know, is the sinner in the flesh, or in the Spirit, when he does the things mentioned above? If he is in the flesh he cannot please God; if he is in the Spirit he is already a child

of God, "for as many as are led by the spirit of God, they are the sons of God." Paul refuted this heresy long ago. "It is the Spirit that quickeneth; the flesh profiteth nothing." "He that believeth and is baptized shall be saved." How do we believe? "This is the work of God, that ye believe on him whom he hath sent." If so can we believe until God does that work? If we believe according to the power of God, can we believe until we feel that power? Who by Him (Christ) do believe in God, is there any other cause for our belief? Do we not believe because we are "ordained to eternal life?" Acts 13:49. "Neither pray I for these alone, but for them also which shall believe on me through their word." Christ is their word and "quick and powerful and sharper than any two edged Sword," He is a discerner of the thoughts and intents of the heart. Now according to No. 1 Editor God's people shall believe on Christ, "and all hell can't prevent it." One smooth stone out of the five is enough to slay Goliath. He has said too much for the safety of his craft. May the God of all grace bless and comfort His poor and afflicted people.

Submitted in love,

LYTLE BURNS.

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

Mrs. G. E. Jones, La., \$1; A Friend, Ont., \$1; Mrs. J. H. Wright, Ky., \$3; Mrs. J. J. Vories, Ky., \$1; Mrs. J. H. Jones, Ga., \$1; D. H. Bradley, Tex., \$2; Mrs. M. E. Kuns, Cal., \$1; Mrs. A. T. Jones, Mich., \$2; Mrs. M. French, Pa., \$1; Mrs. G. T. Franklin, Va., \$1; J. Furr White, Md., \$3; Mrs. L. T. Genung, N. Y., \$1; J. S. Mace, Pa., \$1; Mrs. R. C. Wright, Texas, \$1.

EDITORIAL

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SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.****ISAIAH 35:10**

“And 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.”

A brother in Texas writes us as follows: “I am writing to ask if you will give your views on Isaiah 35:10. The main thought in this is the returning and coming to Zion. Do they in this get back to where they fell from in the Garden of Eden, or where do we locate Zion behind the Gospel Day?”

We are not certain that we clearly understand our brother's query in its entirety. We believe we do understand it sufficiently, however, to realize that we are likely to find ourself in very deep water, so to speak, in attempting to comply with his request, unless the Lord undertakes for us. There have been oc-

casions when our mind has been led to consider the significance of this scripture, but we have never undertaken to enter into the depth of the subject and it is with fearfulness and trembling that we do so now.

Unquestionably, the prophet of the Lord was inspired by the Holy Ghost to look down through the centuries of time, by faith, and see some great and notable event taking place. He first declares that “the ransomed of the Lord shall return.” It might be helpful at this point to ask a couple of questions; (1) Who are the ransomed of the Lord? (2) Where were they originally, and where had they been that it might be said of them they “shall return?” In attempting to answer the first question, we believe the Apostle Paul had “the ransomed of the Lord” in mind when he was writing his epistle to the Church at Ephesus. He said, “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.” Eph. 1:3-4. And in the tenth verse of the second chapter of this same epistle, the apostle says: “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Our understanding is that these ransomed ones are the true spiritual church of God, the Lamb's wife, who was created in Christ. Therefore it was said after God created the world and the fullness thereof and was ready to create man, or Adam, “Let

us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them." Gen. 1: 26-27.

The record shows that Eve was created in Adam, and it is said that God caused a deep sleep to fall upon him and he took out one of his ribs and made a woman. And when they had partaken of the forbidden fruit, God called unto Adam and said, "Where art thou?" This sets forth in type the Church of God as she stood in Christ before ever the earth was, and also showed that God only looked to his Son as the responsible head for the sins of his bride and, therefore, it is written, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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." Isa. 53:4-5. We have been reading something along this line of late in the SIGNS under the topic of Adam being the figure of him that was to come.

As we have already said, the Church of God was chosen in Christ before the foundation of the world. Like Eve, at first she was not manifested, or did not appear separate and apart from her head. David, speaking on behalf of "the ransomed of the Lord" said, "My sub-

stance 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 imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:15-16. God, seeing the substance of his Son, saw his bride as she stood in him, and she was perfect in him, though not yet manifested. It is to be noted it was said she "being unperfect," not imperfect, but *unperfect*, or not fashioned, for as yet there was none of his members manifested. In due time, however, they were to be manifested in Adam and take on flesh and blood, and through the transgression of Adam, their federal earthly head, were to become involved in sin and come under the condemnation of death, thereby being separated from God, who would hold his Son, their Spiritual Head, accountable; and who in the fullness of time would come in the likeness of sinful flesh, to suffer and die, to ransom or redeem and deliver them from under the curse of the law. Therefore Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Hebrews 2: 14-15.

In trying to answer the second question, we wish to say that "the ransomed of the Lord" stood originally in Christ, but as we have already indicated, when

they partook of flesh and blood and Adam transgressed they all fell from their first estate and died, or became separated from God by wicked works with Adam in the transgression. We read in first Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive." Therefore when Christ came and gave his life as a ransom for them, they were redeemed, which means they were his before they sinned, otherwise he could not have redeemed them, for to redeem means to buy back that which was possessed before and having redeemed and delivered them from the bondage they were under, they became free and reinstated, or restored in favor with God. And when Jesus said, as is recorded in John 17:1-8, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out

from thee, and they have believed that thou didst send me," they stood complete in Him and as perfect as though they had never sinned. In Romans, eighth chapter, verse thirty-two, Paul says, "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?" He then asks some questions and shows conclusively in the answers which he gives that nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord. While our readers have doubtless read and heard them many, many times before, they cannot be said or repeated too often.

Here they are: "Who shall lay anything 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. Who 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." This is certainly reassuring to poor sinners.

Our brother asks, "Do they in this get

back to where they fell from in the Garden of Eden, or where do we locate Zion behind the gospel day?" If they do not get back beyond their standing in Adam in the Garden of Eden, may God pity them still, for their standing in Adam was only an earthly standing. It is written, "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." Adam in his first state was not a subject of salvation, being upright and not having sinned. To return to that state, or condition, would mean little, comparatively speaking. When Adam transgressed, the calamity which came upon "the ransomed of the Lord" was that their standing in Christ was jeopardized, but when Christ came and stood and suffered, the just for the unjust, in their stead, their sins were imputed unto him and his righteousness was imputed unto them, and then they became all fair and without spot, wrinkle or any such things before God in love. Let it be noted it was not said the ransomed of the Lord shall return to Zion, but rather that they shall return and *come to Zion*. The same prophet in the seventh verse of the fifty-fifth chapter says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." It is this returning unto the Lord which is so vital and so all-important to the people of God, and the prophet not only tells of the highway by which they shall return,

but also what would take place when these things should come to pass. He begins the thirty-fifth chapter by saying, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." This was foretelling what would come over both Jew and Gentile when the Lord Jesus Christ would appear in his glory in the gospel day. It is in this day that the weak hands need to be strengthened and the feeble knees confirmed, and that it should be said to those who are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Let us take courage and be comforted in these things. The prophet continued to tell of the blessings that would accompany this day. He said, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Herein is set forth the fruitful condition of Zion. Then he says, "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall

not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." He is here exalting Christ who said of himself, "I am the way, the truth, and the life." It is the way of holiness which was cast up in the wilderness, when Jesus came and was manifested in the flesh. Nothing unclean shall pass over this way; no lion or any ravenous beast shall go up thereon, neither has the vulture's eye seen it, but it is for those, the wayfaring men, though fools shall not err therein, and the redeemed of the Lord shall walk there. The truth is gloriously beautiful when seen in its simplicity, and the humblest may behold it when it is revealed unto them. Then it is that Zion is seen as a city set on a hill, which is beautiful for situation and the joy of the whole earth, and those who have returned unto the Lord do desire to come to Zion, and when they come it is with songs and everlasting joy upon their heads, and they do obtain joy and gladness, and sorrow and sighing flee away.

We trust the Lord has guided and directed us in our attempt to comply with our brother's request, and if so it will redound to His own praise and glory, and we most certainly would not have it otherwise.

R. L. D.

WRITINGS OF THE LATE ELDER P. D. GOLD

(One of our good friends in the South has sent us *Zion's Landmark* of January 15th, 1910, with an article entitled "Decay-Immortality," by Elder Gold, for publication. Immediately following that article was one under the caption of the

"Prayer of Faith," and we have decided to publish both of these articles herewith. R. L. D.)

DECAY—IMMORTALITY

Exhaustion is evidence of finiteness and failure, and is the result of the wearing away of the agencies of nature. Vegetation springs forth in luxuriousness and with promise of long life in its early growth. But towards autumn it bears marks of decay, and fades and perishes before winter.

The soil in its virginity puts forth crops that show its fertility, but soon exhaustion follows unless aids are added to stimulate productiveness. However it may be recuperated by feeding the soil with suitable fertilizers.

Man, the noblest creature on earth in his formation and rank, is equally as subject to succumb to the wear and tear of labor, and the taxing of his forces to compete with nature's demands. So that emaciation and death follow. His limbs weaken, his nervous system loses its vitalizing sensitiveness, his taste fails to enjoy the youthful zest of food, his energies relax and weaken, and man soon wastes away and ceases to have pleasure in things of earth. Even that mysterious character known as a Christian who, at times rises above the dull powers of mortality, and finds pasture in the Carmel heights of heavenly manna at times becomes so benumbed by the corrosions of earth, and the wasting of disease, and the gnawing of worldly care as to faint by the way.

All such things of sorrow, decay and disappointment arrest our expectations of satisfaction in this transitory world

of vanities, and furnish a ground of hope and expectation of another and enduring state of perfection—not created out of decay of this perishing state, but a resurrection where former things are done away, and all things become new—not old things made new but out of the old there springs up a new creation in which the desire of immortality dimly felt in the imperfect state as one is renewed in the spirit of his mind, as a vitalizing sense of love and divine joy warms in the soul, and kindles a flame of sacred love for things that never perish, and there appear the foundation and pillars, the frame and substance of a glorious building not made with hands, but eternal in the heavens, and its glories so entrance the soul as to persuade it of a better resurrection wherein mortality is swallowed up of life, and hope is perfected in fruition of eternal youth.

P. D. G.

PRAYER OF FAITH

Sister M. A. Hardy requests my view of James 5:14. "Is any sick among you? Let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord."

The religion of Jesus Christ is the most practical, active, thorough, effectual, complete religion ever known. For there is nothing it comes short in or fails to do.

It digs up by the roots all false systems. The axe is laid at the root of the tree, and every tree that brings not forth good fruit is hewn down and cast into the fire. Those born of God are new creatures. Old things are past away. Behold all things are of God. Make the tree

good and the fruit will be good. The whole teaching of Jesus was new to the world, and condemned every false system of mankind. It was not a rehash made of the selection of the tenets of mankind considered the best, but his doctrine came from heaven, and is pure and holy. It appealed to the judgment of every one born of God, and the doctrine that is pure and true. For instance it is said, as much as in you is live peaceably with all men. What rule could be better than this? Is not the friendship of a man better than his enmity? Is it not good to so live as to conciliate men to peaceable living with you? Where is there as good a rule as the rule of reciprocity, As ye would that men should do to you do ye even so to them.

Jesus teaches his love to his people. He taught also that all power in heaven and earth is delivered into his hand. He showed that he could heal all diseases. His mercy was wonderful. Then if one is sick among you what should he do? The sick among members of the body of Jesus are believers. Now what should they do? Call for the elders and let them pray over him. There must be faith in the one that is sick so that he will call for the elders, and they must have faith in Jesus and pray for him, and the prayer of faith shall save the sick. What is there that the doctrine or truth of Jesus does not do? It makes a sober man out of a drunkard, a loving disciple of Jesus out of a persecutor, an honest man out of a rogue, a truthful man out of a liar, a peaceable man of a violent one, an industrious man out of one too lazy for labor, and is willing to burden

others to support him.

When the people asked John the Baptist what they should do. He said he that hath two coats let him impart to him that has none. To the tax collectors he said, exact no more than what is appointed you. When the soldiers said, and what shall we do? He said unto them do violence to no man, and be content with your wages. What could be safer and better living than this? A religion that does not make any man better than he naturally is does not reach the case. I do not mean that the truth will cause you to feel better in your nature than you were before, but it will improve your conduct, your ways, your thoughts and your doing. It reaches from your head to your feet, and supplies you with the principles that control your entire conduct.

James was an apostle, and preached the gospel, and wrote an epistle full of condemnations of errors and faults, and full of exhortations and instructions as to the manner of living of each child of God. He did not flatter silly human nature that it does not matter how you live—that if you are of the chosen of God you will do all things that are right; but he pointed out the faults of the brethren, and told them how to act concerning their general conduct.

Does our preaching set for the same things? Is it intended that we should prove all things—hold fast to that which is good? How little faith there is among those professing to be God's people? Men ought always to pray and not to faint. God will avenge his own elect—which cry day and night unto him, and

will avenge them speedily though he bear long with them. His elect people cry to him day and night. Do we act that way? But shall the Son of man find faith on the earth when he comes?

Did you ever know it to fail to bring a benefit when a sick member sent for the elders and they prayed over him, and anointed him with the oil of joy and love that he was not benefitted?

The most practical, real, effectual thing that is shown in a child of God is that he has been with Jesus and has learned of him.

How much better to be healed by the Lord than to take a lot of bitter medicine from doctors, pay a heavy bill, and then perhaps not be benefitted.

But our proud nature does not like to be humbled to submit to the Lord.

P. D. G.

OBITUARIES

MISS GRACE ASTON, our sister in Christ, departed from this earthly life January 18, 1942, at the Ontario Hospital, London, Ontario, Canada. She received the ordinance of believer's baptism several years ago at the hands of a "Gospel Standard" Baptist minister, and had been a member of Grove Chapel in Drayton Gardens, London, Eng. She came to the United States some years ago, during the period when her brother-in-law, Elder George Ruston, was settled as pastor over churches in the bounds of the Lexington-Roxbury Association in New York State. At about the time when Elder and sister Ruston, with their children, moved from New York State to the service of the Covenanted Baptist Church in Ontario, Canada, sister Grace went to Florida in company with the late Elder John McConnell's sister as a companion for the latter. From there, she came to Virginia where she lived for a few years, becoming identified with the membership of the Frying Pan Church in Fairfax Co., Va. While in Virginia, she made a

visit back to England to visit her aged father and other members of her family whom she had not seen for a long time. While in England, she interviewed the pastor of Grove Chapel relative to getting a letter from that church dismissing her to the church at Frying Pan, but was advised that the Strict Baptist churches do not grant letters of dismission to any churches in the United States; but her pastor further advised her that if she was steadfastly minded to cast in her lot with a church of sound gospel faith and practice in the U. S., that she should do so by "confession of faith"; and that upon her doing so, the Grove Chapel body would drop her name from their membership upon their being advised by the church-clerk here that she had been duly received into membership by some church over here. Following out this course, she stated to the Frying Pan Church her desire to be numbered with them as one of her members, related to them her experience of grace embodying her confession of faith, and was unanimously received as one with us. All the churches of which I am pastor here in Virginia, in Maryland, in Delaware and in Pennsylvania loved her for the truth's sake. She endeared herself to all by her quiet, gentle, humble manner; but much more by her God-given ability to discern between truth and error; by the steadiness of her faith in Christ, by the christian charity which she evidenced toward those within and without the household of faith. She was well-versed in the scriptures both in the letter of them and in their spiritual import. She accepted nothing simply because a preacher said it. While respecting and esteeming those who preach the gospel of the grace of God, she required a "thus saith the Lord" before accepting some interpretation of scripture with which she could not readily agree. During the few years she was among us here in Virginia, she helped me both by her approval and by her criticism. She was an attentive hearer of the Word, and she desired to be found walking in it and not merely believing it. She desired to be both a doer and a hearer of the Word. On account of her frail health, she was so circumstanced that she had to go from Virginia and make her home with her brother-in-law and his family at Dutton, Ontario, Canada. Sister Esther Ruston is her sister in the flesh as well as her sister in Christ, and no sister could ever be more faithful and devoted to another sister than sister Esther has been to

sister Grace; and Elder Ruston has been a brother in very deed and truth. There are other members of the family who survive, living in England; and, I think, some surviving relatives here in the U. S. I am not able to list these, not knowing them well; nor is it necessary. The main purpose of this notice is to bear testimony to our sister's faith in Christ and to her love and devotion for the cause of Truth. Funeral services, using the 23rd Psalm were held by her pastor from the meeting-house at Dunwich, Ontario, Can. Interment in the burial-yard adjacent. We have a good hope for her toward God, that she sleeps the sleep of the blest; that she is with her beloved Redeemer until the morning breaks and the shadows forever flee away.

H. H. LEFFERTS.

MR. MERIT C. FOX was born Dec. 29, 1860, in Calhoun Co., Miss. and died Jan. 25, 1942, making his stay on earth 81 years and 26 days. He was united in marriage to Miss Josephine Clark and to this union were born 7 children, 3 of whom are deceased. Those living are Bannie L., Walter C., Price and Merit J. His wife died in 1893 and some years later he married Mrs. Hattie Barrett, widow of Tom Barrett, formerly Hattie Gullede. Two sons, Nat and Willie were born to this union. His second wife died in 1929. He came to Arkansas in 1890 and spent the rest of his life here. In his early days he united with the Missionary Baptists but later he became dissatisfied with the doctrine they preached and went to hear the Primitive Baptists and was shown that they were the true church. He loved their doctrine and enjoyed going to the meetings but feeling his unworthiness keenly he never united with them. He enjoyed the old hymns and was often heard singing them in the mornings. He had a hope in the Lord that he would never be cast away. We miss him greatly but feel that our loss is his eternal gain. "Blessed are the dead which die in the Lord". Elder Henry Phillips of Ladelle preached the funeral at Allas Cemetery, near Wilmar, where his body was laid to rest. His granddaughter,

LULA B. FOX.

MRS. JOSEPH BURROUGHS, whose maiden name was Hattie Stout, was born Sept. 27, 1867 and died Oct. 18, 1940. She was married to Mr. Joseph Burroughs Nov. 11, 1891 and to this

union was born one son, Orion Burroughs. She is survived by her husband, son and one grandson, Kenneth Burroughs, who mourn the loss of a devoted wife, mother and grandmother. There is also one brother and one sister, Mrs. Leo Drake, who survive her and realize the loss of another of the family to pass from their associations in this life. She was a devoted lover of the truth and a regular attendant at the meetings of the Hopewell Old School Baptist Church, Hopewell, N. J. At the times of our Associations she was one to be depended on to assist in every possible way. Her regular duties never kept her from the sacred worship of her Saviour. She never felt to ask for membership in the ordinances but the fruit she bore gave evidence of her relation with the doctrine of the Old School Baptist Church. Her steadfastness could well be stated in the language of Peter when he said, "Although all shall be offended, yet will not I." Mark 14:29.

Mrs. Burroughs had some of the burning away of the flesh manifested to her. Her stand of loyalty was through adversity as well as peace. The Hopewell Church and pastor miss her very much but feel that our loss is her eternal gain. The writer was called to conduct her funeral service but was prevented on account of personal illness. Mr. Burroughs requested that another minister in fellowship with the Hopewell Church be called and Elder Arnold H. Bellows of West Hurley, N. Y., was chosen and filled the requirements with satisfaction to all who mourn for her and we feel that embraces all who knew her. May we feel that she is gone from the evil to come. Her remains were interred in the Pennington Cemetery to sleep in the dust until the time that those who sleep shall be caught up in the cloud to meet the Lord in the air and so shall they ever be with the Lord.

CHARLES W. VAUGHN.

Brother JOHN MacFARLANE departed this life at the home of his daughter, Mrs. Charles Hardy, Sarnia Township, Ontario, March 1, 1941. He was born at Tarbert, Argyleshire, Scotland, in the year 1836, so that when he died, he was in his one hundred and fifth year. He came to Canada with his parents, John and Margaret MacFarlane, in 1842, and they settled in Caradoc, Ontario. In 1863 he married Margaret McIntyre of Komoka, and to this union were born seven

children, two dying in infancy. Five daughters remain, Mrs. A. B. Hunt of Seattle, Washington; Mrs. B. H. Shewman of Pomona, California; Mrs. T. G. Turnbull of London, Ontario, and Miss Margaret and Mrs. Charles Hardy at home. In 1866 he went on the farm where he died to spend the remainder of his long and useful life. Being a man of much natural ability and excellent character, he was widely known and highly respected. He was soon called upon for public office as tax collector, assessor, councillor, reeve and treasurer of the township, and held many other offices of trust. He was an excellent husband and father and his home was a place where many enjoyed his hospitality. He was a very meek man, always lovable and truthful. He had always attended the Covenanted Baptist Church, and was baptized by the late Elder John B. Slauson at Lobo. He was an humble and faithful member, often finding such sweetness in the fellowship of his brethren that he would wonder why he had not joined them long before. More than twenty years ago the writer first heard him express himself as to the love of the brethren and his ardent desire to walk together with them in the fear of God, and from that day we observed a consistency in his walk and conversation which showed it was well with him. We were favoured to be with him and his family on his hundredth birthday, when he received messages from the King, the Prime Minister and many other notable persons, and a throng of friends and acquaintances came to greet him, many testifying what his unselfish life and honourable character had meant to them. Above all this, he loved the habitation of God's house and the place where His honour dwelleth, for what are earthly honours compared to this? For his heavenly gifts his children, grandchildren and great-grandchildren will rise up and call him blessed. The writer remembers him as a meek and humble follower of the Lamb, and for him to die was gain. The funeral services were held at his late home, and interment was in Sarnia Cemetery.

G. R.

Our beloved sister, MARY J. SMITH was born March 14, 1852 and departed this life Oct. 30, 1941, at her home 3 miles East of Sipe Springs, Texas, where she had lived many years.

She leaves seven children to mourn her loss, namely: Ida, Ora, Ed., Lucy, Zeak, Etta and Jim. One child, Jessie, having died. Sister Smith, or Aunt Joe as she was lovingly called by her friends and neighbors, had been a member of the Primitive Baptists over 50 years. Her husband died when her children were young and she raised them on the Old Homestead to be grown. She never missed going to meeting when she could do so. In her last days she was very hard of hearing but always sat close to the preacher. I being her pastor spoke loud enough for her to hear and she told me many times she did hear and was comforted. The funeral service was conducted at her home by Elder S. W. Short. Interment in the Winona Cemetery one mile East of her home. She was loved by all that knew her and we miss her at our meetings. The last time I saw her was at our three days meeting in May 1941. We mourn our great loss but not as those having no hope. May the Lord's blessing rest on her mourning children is our prayer.

Her pastor, C. Y. OSTEEEN.

SUSAN R. DANCE, our dear sister in Christ, was born March 23, 1848, and passed away Oct. 13, 1941 at the home of her son Milton J. at Glenarm, Baltimore Co., Md. Sister Dance was the daughter of George and Susan Jenkins, and had six sisters and four brothers. She was married to E. Scott Dance, Nov. 24, 1870, and to this union were born eleven children. The four older ones dying before the fifth one was born and all within a period of 18 days. J. Gilbert died at the age of 16. Clifton died in 1914 leaving a wife and two children. Those surviving sister Dance are the dear, devoted husband and five children. Mrs. George C. Baird, Towson, Md.; Lawrence F. and Ernest S., Baltimore, Md.; G. Willard, Phenix, Md., and Milton J., Glenarm, Md. There are eight grandchildren and four great-grandchildren; also several nieces and nephews.

From the record of the Rock Spring Church, Lancaster, Pa., we have the following: "Susan R. Jenkins came before the church on Wed., Aug. 18 1869, giving her christian experience which was satisfactory to the church. She, with two other candidates, was baptized the following day by Elder Hartwell. Three others who came

before the church the same day were baptized a month later by Elder Wm. Grafton." She was appointed to the clerkship of the Rock Spring Church Oct. 21, 1922 and served until Aug. 27, 1939 at which time she resigned in favor of our present deacon and clerk, Charles B. Osborne. Sister Dance was a faithful member of the Rock Spring Church for over 72 years. Nothing delighted her more than meeting with her brethren. It can truly be said that it was her meat and drink to sit under the sound of the preached word and to mingle with her dear kindred in Christ. After her marriage she moved to the old Dance farm house in the Longreen Valley, Baltimore Co., Md. This delightful old home was a home for Old Baptists for over 50 years. Many Baptists who have passed on have taken away with them fond memories of the hospitality of the Dance home. For many years she took an active part in all the affairs of the Harford Church, better known as the Old Brick, it being much nearer her home than Rock Spring Church. She gave freely whatever assistance it was possible for her to do and her interest was always appreciated by the Harford members. To the writer, sister Dance was a real mother in Israel. For many years it was one of the greatest pleasures of his life to call at the home of Mrs. Baird and take sister Dance and her dear husband to her sister's home at Rock Spring, and then to the church to meeting the following day. Her mind was so filled with the thought of the goodness of her Father's house that it was indeed inspiring to be blessed with her company. She possessed a brilliant mind and a charming personality. These qualities garnished by the grace of God made her a most adorable person. God be praised for such a profitable gift to His church. He alone can bless us with such faithful and devoted members of His body. Sister Dance could truly be called an Old School Baptist, not only in doctrine, but also in walk and conversation. Her life was all that the name implies. Six of the daughters of Brother George Jenkins were members of the Rock Spring Church namely, Susan R., Hannah, Mamie, Hattie, Annie and Lillie. All have now passed into that everlasting rest that awaits the redeemed of the Lord. Mr. and sister Dance, for many years, made their home with their daughter, Mrs. George Baird at Towson, Md., but visited from time to time with their sons. All are now sorrowful that these visits from

mother are now forever ended. I wish to say to each of the children, that however great mother's joy might have been with you, it cannot compare with the joy of the home which is now hers forever more. Mr. Dance is now in his 100th year, and is able to look after many of his needs, and to attend to his duties in the Towson court as he has been doing for many years. Her funeral was held from the home of her son, Milton, and was largely attended. Burial was in the Hartford Church burying ground adjoining the house. The writer felt very unworthy to conduct the last rites over such a godly person. I know how to sympathize with you, father Dance, for I, too, must now gaze upon the vacant chair. Her loving pastor,

D. L. TOPPING.

MRS. MARY GARLAND, our aged sister in Christ, fell sweetly asleep in Jesus February 11, 1942 at the home of her son, Sherman Garland, in Fulton County, Pa., beyond Warfordsburg. She was born April 19, 1850 making her stay on earth 91 years 9 months 23 days. She was the widow of our late brother David R. Garland who died October 10, 1923. She is survived by her son, Sherman Garland, and by one grandson. Her membership was with the Fairview Church at Needmore, Pa. It was my blessed privilege to administer to her the ordinance of believer's baptism March 30, 1920 in company with two others. She was gifted with a spiritual mind, was an interesting talker, and had a large measure of love for the Truth of Christ and for all her brethren in the bonds of that blessed Truth. The one outstanding principle in her was her faithfulness to the cause of Christ, her devotion to the church. She was never so well satisfied as when in the company of her brethren and sitting under the sound of the preached gospel. She was poor in this world but rich in faith. Her deportment was godly, humble, gentle, patient, meek and quiet. Her adornment was that of grace in the heart: outwardly plain, inwardly she was one of the King's daughters. At the funeral, we used as a text the words in 4th chapter of First Thess. from the 13th to the 18th verses. Two hymns were sung. One beginning: "I would not live away, etc."; the other: "I love Thy Kingdom, Lord." Interment in the cemetery at Sideling Hill, Pa. "Precious in the sight of the Lord is the

death of His saints." "The memory of the just is blessed." May the Lord comfort the bereaved son and grandson. Her daughter-in-law, our sister Mary, Sherman's wife, could not have been more faithful and devoted to our aged sister had she been her own daughter. The Lord be praised for His goodness and mercy to the children of men.

H. H. LEFFERTS.

In my weakness I will endeavor, the Lord willing, to write something by way of remembrance of my dear parents, whom we hope have been called of the Lord to come up higher. My Mother, SARAH S. (BRYAN) TATUM, was born in Jackson Co., Ala. Aug 22, 1858 and passed away Oct. 4, 1930. My father, ELDER W. H. TATUM, was born in Georgia in 1850, departing this life Jan. 27, 1938.

Feeling my own insufficiency for such things I have made some effort to get some one else to write this, but it seems this was not the Lord's will. I will endeavor, if it is his will and by his help, to do what I feel is my duty. My parents were both, I believe, securely founded in the faith as it is in Christ Jesus. The faith of salvation by grace and grace alone and so far as I know they both carried this faith with them to the end. I have reason to believe they did having been blessed to attend both in their last illness and until the end came. They both, I believe, bore their afflictions, which were great, without murmur, looking ever to Him who is able to save to the uttermost and feeling that what he does is just and right. I have heard Mother say that twice in her life she had been brought to the point of saying, "Lord save or I perish", and if I perish the Lord is just and in Him will I trust. I believe she experienced this again in her last illness. My Father suffered severely saying the only relief is or must come from the Lord, feeling he was the only one that could grant that relief, and desiring relief one way or the other, but bore his suffering patiently as did my Mother. Father had been preaching the Primitive Baptist Doctrine for sixty-three years. He was ordained in North Alabama in 1875. I do not know the church but I believe it was in Jackson Co. Some there who read this may remember him by the fact that his only brother, Lafayette Tatum and wife, were killed by lightning there about 1888. He returned, having come to Texas about 1886,

there to get the children and straighten up affairs. He frequently spoke of the hospitable reception he received there on that occasion. He was widely known having preached from Louisiana to New Mexico and from Oklahoma to the Rio Grande Valley, also in Alabama about eleven years. My Mother was earnestly and firmly established in the faith being widely read both in the scriptures and the doctrinal papers. She read constantly but said she had little time to spend reading worldly things. She woefully lamented the fact that until her death not one of their children had followed after the faith that she and Father had so earnestly contended for all their married lives. Mother united with the church soon after they were married, April 7, 1880. Father united five years before. After her death my brother Silas and I, we hope by the workings of the Lord, united with the Primitive Baptists. Only one other brother, Alfred; and one sister, Mrs. Celeta Bridges, survive. Two other brothers, Paul and Henry, and one infant having preceded them in death. A host of grandchildren and great grandchildren also survive. One girl by a previous marriage of my Father's, Mrs. Chloe Bridges, also preceded him in death. It was hard indeed to give them up but we feel that our loss is their eternal gain, and we feel to be submissive to His most righteous and holy will, who doeth all things well. Funeral services were conducted by the late Elder S. M. Dickens and Elder J. C. Sikes for Mother and Father respectively. Submitted by NOAH TATUM.

SAMUEL DAVID BEENE was born June 17, 1874 in Ittawamba Co., Miss. and departed this life Feb. 1, 1942 at his home near Mexico, Texas. He moved to Texas with his father's family in Jan. 1885. In 1901 he was united in marriage to Isla Wren. To this union were born eleven children, eight girls and three boys. One girl died in infancy. He professed a hope 30 years ago but a feeling sense of unworthiness kept him from uniting with the church. He was a strong believer in the doctrine of the Old Predestinarian Baptists and was always ready to contribute to their expenses. He was well posted in the scriptures and was ever ready to defend the doctrine of the sovereignty of God and salvation by Grace. All who knew him were his friends. A devoted wife and ten children were at his bedside during

his last illness. All that medical skill and loving hands could do was done but the Lord had called him to that home above. He told his wife and children not to grieve for him, he said, "I am going to that beautiful home above." Besides his wife and ten children he leaves three brothers and one sister and a host of friends to mourn his loss but not as those without hope. Elder Willis Blackman spoke at the funeral to a large congregation of relatives and friends to the comfort of the bereaved ones. His six sons-in-law were the pall-bearers. His wife has lost a devoted husband, his children a kind and loving father, the community a good citizen. May the Lord comfort all that mourn. His body was laid to rest in the Point Enterprise Cemetery to await the glorious resurrection morn when we shall awake with the likeness of our Saviour. His brother,

W. O. BEENE.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father, Almighty God, to remove from time, and from our midst our precious brother, Elder Dell Smith, he having passed away in death May 7, 1941, be it

Resolved, that we desire to bow in humble submission to the Divine Will of our Master, knowing and realizing that he doeth all things well. Oh, for grace to own his hand in all our bitter trials.

Resolved, that the Pocatlico Association has sustained a great loss, truly a great man in Israel hath fallen, his labor spent in the service of Zion's Blessed King in all his ministerial labors among the churches of our Association has been that labor and service of love. His preaching has been to the comfort of the household of faith and to the honor of God. The wife and family has sustained a great loss indeed, the neighborhood has lost a useful citizen, and while words fail to express our deep-felt sense of grief, yet we grieve not as those who have no hope. Our loss is his eternal gain. May our God who is rich in mercy bind up our broken hearts, and comfort all who mourn.

Resolved, that a copy of these resolutions be sent to the SIGNS OF THE TIMES for publication.

Adopted and signed by order of the Pocatlico Association. H. J. Bird, Clerk.

J. C. HAMMOND, Moderator.

NOTE OF THANKS

Mrs. J. R. Hardy and family wish to thank the many friends who rendered assistance and sent messages of sympathy in the death of their husband and father, Elder J. R. Hardy, 1134 Melbourne Ave., Dallas, Texas. They find it impossible to answer them all individually.

PRINTING OF ASSOCIATIONS' MINUTES

We are pleased to state that Mr. Gilbert Beebe, No. 5 Linden Avenue, Middletown, N. Y., former Publisher of the SIGNS, now informs us that his eye is improving to such an extent as to enable him to take care of the Minute work for the Associations. He further says that he will be glad to do this work for them and since he does not have the SIGNS to get out, he will be able to give prompt service.

We hope the brethren will keep this in mind and send him such work of this nature as they feel disposed. Please address all communications in connection with such work direct to him in Middletown, N. Y.

R. L. D.

BIBLE TRUTH

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MEETINGS

There will be no session of the Baltimore Association this year. Instead there will be held two all-day meetings during the latter part of May. One Sunday with the Church at Black Rock, Md., and one Sunday with the Church in Baltimore City. For exact dates of these meetings communicate with any member or friend of either place or address A. S. Rowe, 628 St. John Rd., Baltimore, Md.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Old School Baptist Church of Philadelphia, Pa., in Park Avenue Hall, 1315 Columbia Ave., Thursday and Friday, May 28th and 29th, 1942. All brethren, sisters and friends are cordially invited to meet with us.

T. C. KOCH, Church Clerk.

The Delaware River Old School Baptist Association will be held, Providence permitting, with the Hopewell Old School Baptist Church at Hopewell, N. J., for two days, June 3rd and 4th, services commencing at 10:30 a. m. Eastern War Time, or the time that is then prevailing. All ministering and other brethren and friends of our faith and order are cordially invited to meet with us. Those coming by train on June 2nd will be met at the Station in the afternoon, and those coming by auto should go direct to Elder C. W. Vaughn's home, 127 W. Broad St., Hopewell, N. J., and all who come either by train or auto on Wednesday, June 3rd, should go direct to the meetinghouse.

ELVIRA H. CONNER, Church Clerk.

An all-day meeting is planned to be held with the New Vernon Church, near Howells, N. Y., on Friday, June 12th, 1942. Several visiting ministers are expected to be present and all lovers of the truth are cordially invited to meet with us.

R. LESTER DODSON.

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell and Fizer Sts., Memphis, Tenn., second and fourth Saturday nights and Sunday at 11 a. m.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10.30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

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.

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BAPTIST CHURCH**

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Meetings every Sunday (except fourth Sunday) at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

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

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Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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 Progreso Highway.

E. B. AULT, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Eligin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., JUNE, 1942

NO. 6

POETRY

NATURE AND FAITH

2 Cor. 4:17, 18

We wept! 'Twas Nature wept; but Faith
Can pierce beyond the gloom of death,
And in yon world, so fair and bright,
Behold Thee in refulgent light!
We miss thee here, yet Faith would rather
Know thou art with thy Heavenly Father.
Nature sees the body dead;
Faith beholds the spirit fled.
Nature stops at Jordan's tide;
Faith beholds the other side.
That but hears farewell, and sighs;
This, thy welcome in the skies.
Nature mourns a cruel blow;
Faith assures it is not so.
Nature never sees thee more;
Faith but sees thee gone before.
Nature tells a dismal story;
Faith has visions full of glory.
Nature views the change with sadness;
Faith contemplates it with gladness.
Nature murmurs; Faith gives meekness;
Strength is perfected in weakness.
Nature writhes and hates the rod;
Faith looks up and blesses God.
Sense looks downward; Faith above.
That sees harshness; This sees love.
O let Faith victorious be;
Let it reign triumphantly!

But thou art gone! not lost, but flown.
Shall I then ask thee back, my own?
Back, and leave thy spirit's brightness?
Back, and leave thy robes of whiteness?
Back, and leave thy angel mould?
Back, and leave those streets of gold?
Back, and leave the Lamb who feeds thee?
Back, from founts to which He leads thee?
Back, and leave thy Heavenly Father?
Back, to earth and sin? Nay, rather
Would I live in solitude!
I would not ask thee if I could,
But patient wait in high decree
That calls my spirit home to thee.

(Author unknown)

CORRESPONDENCE

315 N. Tennessee Ave., LAKELAND, Fla.

THE GREATEST GIFT BY THE GREATEST
GIVER TO A PECULIAR PEOPLE. I Peter 2:9.

Will eternal life be according to the will of man, the will of the flesh; or will it be altogether the result of the will and choice of the triune God? Or, is it a co-operative proposition between God and man? Man has ever proved to be a complete failure and I cannot believe that Christ, the Saviour of sinners, would have ever agreed to come to earth to do what he did on an uncertainty; which could only have been the case if left to the will of man. Christ “Redeemed us (his people) to God, (not part of the way), by thy blood, out of every kindred, and tongue, and people, and nation.” Rev. 5:9. It is plain to me that preaching the gospel only savingly finds the redeemed, the sheep; calls them out of the world so that they are no longer of the world; but not without the regenerating power of the Spirit. The gospel of itself, the written word, has no power to call to life the spiritually dead sinner. It takes a new creation by the Holy Spirit. I am well aware that it is generally believed, and taught, that the sinner must first repent, accept, yield and trust Christ for salvation, before

the Holy Spirit gives the new heart, the new creation. That belief it seems to me, greatly conflicts with much scripture, as well as with man's state and condition. The invitations of the gospel are many, and seem so easy and simple, yet too hard for all who are not in a state or condition to receive and rejoice in them. At this point I wish to say that the preaching of the gospel of God's grace was never intended to win all the human family to Christ; but as shown in Isaiah 55:10, 11 it would surely accomplish what he purposed it should. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." As the rain and the snow cannot cause dead trees to bring forth buds and grow; neither can the gospel, the written word, cause the dead sinner to grow into life eternal. It is often said that God has done all he could to save a lost world. See Isaiah 53 and study verses 5, 6, 8, 10, 11. I see no indication of haphazard or failure there. Isaiah 35:8 represents the wayfaring man as the cleansed man, and they are the ones that shall not err (and not, need not as most folks say).

Men in their natural fallen state are all going the easy, broad way to destruction, and to rescue them just takes an effectual call of the Holy Spirit. As proof of that statement, I refer to scriptures I here point out. Eph. 2:3, "By nature the children of wrath." In John 1:12th verse teaches that "as many as received him, to them gave he power to become the sons of God." The 13th verse shows the cause of their receiving him.

Now turn to John 6, and carefully read and study verses 37, 44, 45, 64 and 65. John 8:47. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." 1st John 4:6 teaches the same truth. When Christ was on earth there was some who could not believe, John 12:39, 40. We find the blessing of salvation coming to those only who are effectually called of God. Proof, 1 Cor. 1:23, 24. 18th verse teaches the same; which reads—"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." Therefore something must come to the perishing one that the gospel cannot give before he can lay hold of and rejoice in it. See Matt. 11:25-27, Heb. 9:15, the called receive the promise. Romans 11:7, the election obtained the blessing. Romans 9:24, the called again which can only mean that special effectual call of God, which gets results, see John 10:11, 15, 16 and 26 verses. The 26th gives the reason why some did not believe "because ye are not of my sheep." Acts 10:15 shows there had been a cleansing before Peter reached Cornelius, and as to nationality, Peter confessed that, "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." Cornelius had a good heart and a willing mind before Peter met him. God chooses a man and causes him to approach unto him, Psalms 65:4. Romans 8:28-39 shows the predestinated and called ones and they are the ones that are kept by God's power, and they are the over-

comers and prove faithful to the end. Their faith never fails. Many are saying, they cannot receive such a doctrine because the promise is to whosoever will. Certainly the great blessing of salvation does not come to all the whosoever wills, and an earnest humble seeker is always received, and never cast out, John 6:37. Psalm 110:3—"Thy people shall be willing in the day of thy power." Phil. 2:13 "It is God which worketh in you both to will and to do of his good pleasure." From all this Bible evidence (and much more) I am forced to understand, and believe, that God has chosen his people, already before they choose him. Is the all powerful omniscient God and his Christ and the Holy Spirit, trying to call out Christ's bride and in many instances making a failure? I fail to be able to believe it: though I admit from the human viewpoint and certain scriptures it is a little hard to explain satisfactorily. See Psalm 139:15-16, 2nd Sam. 23:5. If that was true with David's house, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them," surely it is not too much to say the same of God's redeemed family, that their names were written in the Book of Life when as yet there was none of them. David confesses that such knowledge is high and too wonderful for him. See Rev. 13:8, 17:8 and 20:15. Names already in the Book of Life.

It is not possible for us to understand God and his wisdom and ways: but I do think we should be careful to preach and teach in a way so as not to be denying his plain truth. Paul says, "How un-

searchable are his judgments, and his ways past finding out." Romans 11:33. Who are we that we should be judging and finding fault with what God has done, and is doing. Romans 9:20-24.

I do not think it wise and best to make a hobby of this deep and hard to accept, and explain doctrine: neither do I think it wise and right to preach and teach in a way to disregard and deny it: (which it seems to me most preachers and teachers are doing). I have to ask—What are all these unmistakable plain truths given to us for, just to fill space? The Old Baptists of 1689 clearly taught this doctrine. They had this to say of it—"This high mystery of predestination is to be handled with special prudence and care." The church is said to be the "pillar and ground of the truth." I would be much pleased indeed if I could find the church that was really holding to all the plain truths, and not afraid to teach them in this modern age. It is written, "For I have not shunned to declare unto you all the counsel of God." The day must be here when "they will not endure sound doctrine." 2nd Tim. 4:3. The doctrine of election is not, nor ever has been, a popular doctrine; and by most folks a hated and rejected doctrine; and the big majority do interpret it in a way that makes it according to the will of man and not according to the will of God; so this is the picture—Christ's bride has not been chosen but they are to be the ones that can be persuaded to accept and yield. Surely it cannot be that way with the all powerful triune God, and surely I have referred to enough plain scripture

to prove it is not. See 1st John 5:4 "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." So faith here is that which is born of God. The true faith of God's elect is born of God, and it, therefore, will never fail. This popular belief that election is according to foreseen faith would appear to me to imply that it is not born of God. The gospel does bring life and immortality to light: 2nd Tim. 1:10; but it does not create life in giving the new birth: therefore, "the preaching of the cross is to them that perish, foolishness." 1st Cor. 1:18. I am sure that the Old Baptists of past ages did hold to this doctrine and faith; and it appears to me that I have abundantly proven by the word, that they got it from the plain teaching of Christ and his Apostles; and I am sure the great preacher Spurgeon held to it; and it bothers me to see so many rejecting it.

Notwithstanding all these mysterious and hard to accept, and explain, scriptures which God saw fit to give us; which belong to him, and may well be called his secret Deut. 29:29, he also shows the human side; the commands given them, and the many invitations to the human family; their responsibility and accountability. But because of that we must not deny the truths I have been showing. As I stated in the beginning man has always proved a failure, and if left to himself to meet conditions required would still be. All men ought to worship and serve God as their Creator and giver of all good things; but how easy and certain when man, left to him-

self, under the influence of the wicked one, fails and takes the broad easy way. Man's depraved condition is such that it just takes him that way, John 3:19 and 5:39-40. All the way down God has seen fit to reserve to himself a people, as in Romans 11:4-6 and Isaiah 1:9. We will now notice a few of the many invitations and demands of the gospel, which is to be preached to all in a general universal way, and when and where it has the desired effect in calling out men and women to true repentance and faith, we have the only evidence of God's electing grace, that we get in this world. (These are the tangible things for us to handle, for we are not able to handle God's secrets.) Jesus said to the people, "him that cometh to me I will in no wise cast out." "If any man thirst, let him come unto me, and drink." "The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Such invitations give all true earnest seekers the assurance that they will be freely received: but we will do well to remember what God has said concerning his part in the transaction. Phil. 1:6. Remember that election never stands in the way of the true earnest seeker; in fact it is the real, or primary cause of one seeking earnestly and finding the blessing and never finally losing it. We may not be able to put the two sides together satisfactorily; but I am sure when God does his part it is not in vain, and I know it is all plain and certain with him.

I now refer to a few of the many ex-

amples of how, (the style and manner) the Apostles addressed the outside world, see Acts 10:42-43. "And he commanded us to preach unto the people, etc." Acts 2:39. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verse 40, "Save yourselves from this untoward generation." Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." See Acts 13:46, Acts 18:6, Acts 26:19-20, Mark 16:15. Paul called on all, wherever he went, exhorting them to repent and turn to God, and do works meet for repentance. Acts 24:25, Paul reasoned with Felix "of righteousness, temperance, and judgment to come." Acts 20:21, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." 2nd Thess. 2:10, Condemned "because they received not the love of the truth that they might be saved." Such scriptures as these clearly show that we are to make the gospel call to all without any discrimination as to their receiving it, that is between them and their God. We have already shown that it takes the effectual call of God to get the desired results. Jer. 13:23, John 5:25, and Luke 16:31 all clearly show that we cannot persuade or teach folks dead in sin, and in love with the world, to turn about and be good. (It takes the new creation within.) We are not able to gladly receive a thing against our will, so it is plain that the first great thing in salvation, all of grace, is the giving of a new heart, which is the new creation, which only the Holy

Spirit gives; then it is that we have changed will and mind, and no longer love the things of the world as we once did; then it is that we yield gladly and willingly and can see Christ as our only hope and rejoice in the wonderful salvation as a free unmerited gift; even repentance and faith, the channels through which we receive it, being the gift of God. 2nd Tim. 2:25, Romans 12:3, Eph. 2:8. That leaves out any room for boasting on our part. 1st Cor. 1:26-31 and that is the kind of salvation Christ purchased for his people which makes it a sure thing and not just something offered. I would be happy to find the church standing firm in the original faith. Let us examine ourselves by the word (not by custom and practice) and see if we be in the faith. 2nd Cor. 13:5. In this modern age of improvements, a church operating in the simple plain way the Master started it, would hardly be recognized as his church, by a great many churches with their many auxiliaries, societies, and helps. Better get back to the old time, simple, plain, gospel preaching, as taught, and shown by Christ and his Apostles, and depend on the Holy Spirit to call out of the world whom he will, since it is only those thus called out that are profitable spiritually, to the church. I fear there is too much faith in man's work. Salvation, eternal, is all of the Lord. I send this out hoping to stimulate a closer study of God's truth.

W. L. HANCOCK

(The author of the foregoing article says he is not affiliated with any church at the present time, which condition he is not pleased with, but as to just where he belongs is hard for him to decide. He claims he often wonders where the church is that the Saviour

set up while here on earth. He says he knows something about the Primitive Baptists, or Hardshells, and while the soundest of them seem to be the nearest, as he sees it, nevertheless he feels they come short in some respects. He is apparently desirous of finding a people who conform more closely to the sacred truths than any Hardshells he knows. If he is successful, we hope he will tell us about them. We believe our readers will be interested in, and benefitted by, what he has to say. R. L. D.)

1601 South Main St., HOPE, Ark.

"Ye must be born again." John 3:7.

DEAR EDITOR:—

In order to be born there must be a father and a mother. The child that is born naturally or earthly must have a natural or earthly father and mother. The spiritual child must also have a spiritual father and mother so we see that the child becomes an heir by birth, not by choice. No child has anything to do with his or her birth; it does nothing to bring it about and nothing to delay it. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9:16. We see that the work is all of grace and the spiritual birth is the work of God "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Again "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. How are we dead? We are dead to God, dead to righteousness and alive to sin. How are we to get out of this condition? Can we do anything for ourselves or any Adamic man? Eph. 2:8 tells us, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Now, "Ye must be born again." Can the child do anything to hurry its birth or anything to prevent its birth? Could a pro-

tracted meeting bring about this spiritual birth? I say no I think not. "To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." Eccl. 3:1, 2. We see we are helpless like a tree. It cannot bear fruit until the sap comes. It is dead as far as fruit is concerned but when the sap comes the tree is able to bear fruit for it is made alive by the sap. In the tree then where is the glory of the whole thing? It is in the sap. Did the tree do anything to bring this life about? No it was the sap that brought the life to light. So it is with God's people. When God sends his spirit in our hearts, crying for mercy to our Father, then we are made alive; then it is the spirit that causes us to bear righteous fruit. As the tree, we have done nothing to bring it about and can only praise God for his goodness, mercy and life and walk in the light as God reveals this light to us. "Ye must be born again." This birth is not brought about by man but is a spiritual birth which is from above, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. I have heard this subject preached so much by men that claim to be called of God and they said it was brought about by repentance. What is repentance but to feel sorry? Can a dead child feel sorrow? Does not this act in a child manifest that the child is alive? Does action cause life? We will all say no, but life causes action. I hope I have not written too much, and that I have been led by the spirit and not just a fleshly

desire. I know if God is not in it to direct, it will not do the poor hungry child of God any good. May the Editor cast his mantle of charity over it and do what he thinks best with it. Your unworthy sister, saved by grace if saved at all.

(MRS.) J. W. KENNEDY.

WINONA, Kansas.

DEAR BROTHER DODSON:—

You will find enclosed \$2 as renewal for one year. My father took the SIGNS OF THE TIMES some 60 years ago. I am 81 years old and do all my reading and writing without glasses. Most all the preaching I get is through my religious papers and that seems so sweet to me. I hope you will be able to publish the SIGNS as long as did Elder Beebe. Your brother in a precious hope.

J. S. KELLER.

PLEASANT HILL, Mo.

TO THE EDITORS OF THE
SIGNS OF THE TIMES,

DEAR BRETHREN:—I have just had a visit from a very dear sister and she requested that I send you the following article written by my paternal grandfather, and to tell you the reason for his writing it. My grandparents lived in the small town of Dover, Mo. ten miles east of Lexington, the county seat of Lafayette Co. where the battle of Lexington was fought during the Civil War. Grandfather was a member of the Lutheran church as a young man. Grandmother was an Old School Baptist. There was only a Missionary Baptist minister in Dover. He often talked with grandfather and at one time said, "Mr. Startzman, I have never heard you express yourself in

or on the scriptures." Grandfather told him to come back in a few days and he would talk to him. When he came grandfather handed him a sealed envelope, and told him he knew he had not long to live, and that he being the only minister in Dover would be called on, and when he was, to please just break the seal, sing one hymn and no other comment. When the seal was broken it was the following article. We prize it so much and perhaps the readers of the SIGNS would feast on it also, but use your own judgment.

Unworthily,

(Mrs.) J. W. TAYLOR.

THE CHURCH

BY NATHANIEL STARTZMAN

The long existence of the Christian Church would be pronounced, on common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the world she boasts no political stratagems, no disciplined legions, no outward coercion of any kind; yet her expectation is that she will live forever. To mock this hope and to blot out her memorial under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmanship, the concentrated strength of empires have been frequently and perseveringly applied; the blood of her sons and daughters has streamed like water; the smoke of the scaffold and the stake where they were the crown of martyrdom in the cause of Jesus has ascended in thick volumes to the skies; the tribes of persecution have rejoiced over her woes, and erected monuments (as they imagined) of her per-

petual ruin. But where are the tyrants and where their empires? The tyrants have long since gone to their own place. Their names have descended to a roll of infamy. Their empires have passed like shadows over the rock, they have successively disappeared and left not a trace behind. But what became of the Church? She rose from her ashes fresh in beauty and might; celestial glory beamed around her; she dashed down the monumental marble of her foes, and they who hated her fled before her. She celebrated the funerals of kings and kingdoms that plotted her destruction, and with the inscription of their pride has transmitted to posterity the records of her shame. How shall all this be explained? We are at the present moment witnesses of the fact; but who can unfold the mystery? The Book of Truth and Life have made our wonder cease. The Lord her God, in the midst of her, is mighty. His presence is a fountain of health, and his protection a Wall of Fire. He has betrothed her in eternal covenant to himself. Her living Head, in whom she breathes, is above, and his quickening spirit shall never depart from her. Armed with divine virtue his gospel, secret, silent and unobserved enters into the hearts of men and sets up an everlasting kingdom. It eluded all the vigilance and baffles all the adversaries. Bars and bolts and dungeons are no obstacles to its approach; bands, torture and death cannot extinguish its influence. Let no man's heart fail him or tremble because of fear, let no man despair in these days of rebuke and blasphemy of the Christian cause, for the ark is launched indeed upon the

flood. The tempests sweep along the deep, the billows break over her on every side, but Jehovah Jesus has promised to conduct in safety to the haven of peace. She cannot be lost unless her Pilot perishes.

R.F.D. 8, ROANOKE, Virginia

DEAR BROTHER DODSON:—

I have received my copy of the SIGNS for January and must say that I am well pleased both with the typography and the spirit you express in your undertaking as both Editor and Publisher. I am indeed sorry that Mr. Beebe is no longer able to continue his work as Publisher. He has done a good job for a long period of time and I am sure all the readers of the SIGNS wish for him that satisfaction which comes from having done a job well; they pray that God will give him grace in his declining days. All of your readers, I feel sure, are glad that you will continue the publication of the paper and pray that you will be enabled to continue its editorial policy, as well as all other matter, in the same line it has been all these years. May our God give you strength and patience and everything else it takes to continue the work.

I have been a reader of the paper for about 25 years and have enjoyed many of the articles I have read. I have always been delighted when I visit a home where I find the SIGNS. Some way I have been made to feel they were sound in the faith if they enjoyed reading that paper. I shall be glad to do all I can to promote the paper among our people and friends wherever I visit. You may send me some

sample copies at your convenience.

I think that you will have found the right solution to the problem in publishing a collection of articles on the resurrection. I shall await its publication with interest.

May God continue to bless you in this and your other undertakings.

Yours in gospel bonds,
JOHN D. WOOD.

DUTTON, ONTARIO, Canada

Elder R. Lester Dodson,
Dear Brother in Christ:—

Will you forgive me for trespassing on your valuable time to read these few lines? My best wishes for you is the dear Lord's guidance in your labor of love for his cause and for your brethren's sake. I realize only in a small measure your undertaking, but he is able to direct you in all wisdom and patience. I have no doubt your times of anxiety and perplexities will bring you to his Mercy Seat to ask guidance and forbearance and for faith to pursue on the work he has ordained for you. We are all glad you have taken the oversight of the publishing of the SIGNS. We missed having it come to our homes. I should like very well to send new subscribers if I could impress on the minds the value it has been to me these 50 years. I have gotten fifteen subscribers from time to time in years that are past. God grant that many of our young friends may, as children, be led in wisdom's way. "The fear of the Lord is the beginning of wisdom." He only can enlighten the darkened state of natural man, and he shall have all the glory for he is worthy. Dear brother I found in

my box of correspondence this beautiful poem [see first page] and thought to send it on to you for insertion in the SIGNS. I know it is lengthy but so expressive of the sorrow of nature in the parting of loved ones, yet beautiful in the emblem of faith. I leave it to your judgment. We have cause to fear and tremble at the awful, the great, the dread, I AM, yet long suffering and merciful God to us, and we can all say guilty, guilty. His anger is kindled and justly so but we cry for mercy and to be kept from evil.

You will want to know that dear sister Grace Aston has gone to her reward. Elder Lefferts came up and preached and would be, I feel, a comfort to them. We feel assured she is at rest. I feel you have heard of it before now. I hope you are all real well. I am very well and have my three high school girls, none of them Baptists, not concerned about religion, yet very noble girls. Well, dear brother, I should like a letter but do not expect one. As you said, I will read them in the SIGNS. In gospel bonds, your sister,
SARAH McPHAIL

CLARKSVILLE, Tenn.

DEAR BROTHER DODSON:—

As it is time for my renewal, I feel I would like to write a few lines to express my appreciation for the dear family paper. So glad you have taken it over. I am sure you are taking a very great task on yourself, but I, for one, want to bid you Godspeed. May it be His will for the paper to continue for a number of years yet. I would not think of asking a replacement of the two missing papers.

So sorry Mr. Beebe had to give it up as it has been in that name so long. To me the paper is 100 per cent. Dear brother, I am sending in a few lines in remembrance of a dear cousin and sister in the church [see obituary]. If it is not asking too much I would like to see it in your paper. Am also sending \$2.50, two dollars for the paper and \$.50 to help the SIGNS, a widow's mite. My subscription is paid until Jan. 1942. May the Lord bless you and hold you up to carry on with the SIGNS. Without him we can do nothing. A little sister I hope.

NINA S. SHEARON.

NEWTON, Ala.

DEAR BRETHREN:—

Although you made a special request for me to write for the SIGNS I have not done so recently. However, this beautiful morning it seems that I so crave the fellowship of and association with the household of faith until I want to write a short description of my trip to the Upper County Line Association. Leaving home very early on Saturday morning I went by way of Montgomery, Atlanta, Greenville, Spartanburg, Charlotte, Winston-Salem and arrived at Greensboro early Sunday morning where I was most royally entertained in the home of Elder George Hill whom I first met at a union meeting in Atlanta several years ago. Elder Hill contends most earnestly for the faith that sound Baptists have ever upheld since the days of the first Pentecost, and I would so much like to hear him preach again the unsearchable riches of Christ. Brother and sister Lester Doss took me out to the

Association on Sunday and it was a pleasant trip indeed to converse with them as we traveled through the beautiful countryside whose landscape had been designed by a Master Architect and well and wisely planned in every particular by the successful executor of each and every thing that is, hath ever been or shall ever be. What a perfect piece of workmanship! When we arrived at the church we found a large number already present, and soon a multitude had assembled, and as each minister came speaking of the hidden wisdom, which none of the princes of this world know, it seemed that all were comforted. Unity, love and peace abounded to the joy of all and Elders Stanfield, Gilliam and King presided as moderator and clerks in such an able manner in the deliberations of the Association that all were made to feel the presence of Him who holds within the hollow of his hand the issues of life and death, and freely dispenses unto each that which he would have him have, and none can call him in question or say, Jehovah what doest thou. His works are perfect. Great and mysterious are his ways. How secure do we feel when we are kept in his way. On Sunday night we were entertained in the home of brother and sister Johnson near the meeting place where Elders Sumner, Harris, Broom and several others also spent the night. What a glorious feast it was to spend the time so pleasantly with those dear brethren. Never shall we forget our fond recollections of the pleasures we enjoyed there. Returning to the Association on Monday many heavenly treasures were in evidence, and

after the business session a dear sister came home to the church to the great joy of all. We were indeed made to sit together in Heavenly places and feast upon the dew-droppings of the Heavenly Sanctuary and to eat of the true Heavenly Manna which comes down from above. It was a pleasure indeed to attend this Association and to be with the dear brethren and sisters again after a year of absence. After leaving the meeting we went to the home of Elder T. A. Stanfield with Elder J. W. Gilliam and sister Richardson. Never shall we forget our visit in the home of this true soldier of the cross and the way we were entertained by sister Stanfield and daughters. They accompanied us to our appointment at Danville Church, in Danville, Va. on Monday night and again it seemed the windows of heaven were opened wide and we were made to feast upon things Divine. May the Lord's richest blessings ever abide with these dear brethren and sisters in North Carolina and Virginia. Elder W. R. Dodd, Moderator of the Staunton River Association, met us at Danville and took us to his beautiful home near Dry Fork where he and sister Dodd and daughter extended every possible courtesy to us, and made us feel that we were welcome indeed. On Tuesday morning we went to Springfield Church where we met Elder Stegal at our last appointment. It was very heaven below to be there that day. At the conclusion of the services a dear sister came forward asking a home with the church, and there was indeed great rejoicing as she related such a heavenly experience. During the after-

noon the writer left for a visit in Washington and returned home in time to fill his appointment at Bethlehem Church on Saturday where a brother and sister came home to the church. It was indeed a period of great rejoicing to the unworthy one. In conclusion I want to say that our Association has just closed and I believe we had the best session in 20 years. Elders Oscar Broom and H. L. Almond were with us from North Carolina and brother and sister Gloer of Atlanta in addition to our regular correspondents, and we were ever made glad by their coming. May others of our faith and order come our way. Yours in hope of eternal life.

J. J. COLLINS.

DEAR EDITOR:—

GORDO, ALA.

On the subject of Adam as the figure of Christ I wish to add a few thoughts. We will first look at Scripture, Genesis 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them." One of the meanings of the word image is, "A visible representation." In other words God designed, in his creation of Adam, to show in a figure something of his own eternal being, that man under the light of his spirit might understand and rejoice in his Heavenly Father and, to some extent, his purpose in creating the world and its fullness. It seems that the key to the passage, "In the image of God created he him" is the next sentence, "male and female created he them." Adam was created with his bride, Eve, in him. Her existence, or life, was in him before her formation, or visible

appearance. She was as old as Adam, being created in him, for God "called their name Adam, in the day when they were created." She was bone of his bone and flesh of his flesh so in a like manner is Christ and his bride. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:22, 23. Spiritually his bride or church is bone of his bone and flesh of his flesh, "For we are members of his body, of his flesh, and of his bones." Eph. 5:30, "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. But let us keep in mind, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The Adam sinner is first born of the flesh and inherits in this world all belonging to the first man Adam, but in the second birth which is of the spirit he inherits all things belonging to the second Adam which is Christ. Hence his two natures and conflicts, the one warring against the other, so that we cannot do the things that we would. What was Christ's purpose in coming into this world in the flesh to suffer, die and to rise again? Was it not for the benefit of those of the first man Adam, whose names were written in the Lamb's Book of Life from the foundation of the world; who were created of the dust of the earth; who were sinners, helpless and condemned? They receive the spirit of adoption, "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." "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." It is this body then that Paul so earnestly desired to be redeemed which could only mean from the grave, for the grave or death must reign over this body until the resurrection. Would not the work of Christ in this world have been a failure had he failed to secure the bodies of his saints? Paul says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This coming we understand to be the last day when he shall gather his bride from this time world. Yours in hope,

W. L. CROWLEY.

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EDITORIAL

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SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.****HEBREWS XIII:2**

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

The above Scripture was suggested to our mind as a subject for our consideration after reading Brother C. W. Bond's letter in the April number of the SIGNS. We hope that Brother Bond will pardon us should our views cross with whatever conclusions he might have made through the distressing circumstances he narrated, as we venture to give them upon the above admonition.

There have been men of violence in all ages. At the time of the Apostle Paul, wicked men and deceivers were on every hand, and usually the law aided persecutors of the Christians, so that Jesus said, "Whosoever killeth you will think that he doeth God service." John XVI, 2. Because some, who have shown kindness, have been shamefully used, we must not for a moment think that the

Scriptures do not fit in our day. If men are bent on robbery or killing, they are more likely to carry out their foul designs when the door is locked against them, than when kindness is shown to them. The gospel order is not changed from what it was when given. We should not harden our hearts towards all men, and treat the deserving in the same way as we should criminals. Such is what will be found among people in whom there is no regard to the admonitions of the Gospel.

The Apostle begins this chapter by saying, "Let brotherly love continue." When the Church was first established, the disciples were taught to love one another. "By this shall all men know that ye are my disciples, if ye love one another." As the number increased, the love of some waxed cold, especially as differences came among them, and we find, particularly with the Jewish believers, an aloofness towards the Gentiles who were strangers. This is understood when we remember that the Roman Gentiles were ruling over the Jews with an iron hand. They laid all their misfortunes to the presence of the Gentiles in their midst. To them the Gentiles were unclean. When God would send Peter to Cornelius, he first gave him the vision of the sheet knit at the four corners let down from heaven, Acts X. After Peter had baptized Cornelius and his household, he returned to Jerusalem, and there they of the circumcision contended with him. Peter rehearsed the way God had directed him, and how the Holy Ghost fell upon Cornelius and his household, as he did

upon the Apostles in the beginning. When they heard these things, they held their peace, and glorified God, saying "Then hath God also to the Gentiles granted repentance unto life." From then on the Church grew and multiplied, and what seemed unsurmountable was overcome, so that John, a Jew, could say, "We know that we have passed from death unto life because we love the brethren." Jesus said "I send you as sheep among wolves." Men like Saul of Tarsus made havoc of the Church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went everywhere, preaching the Word.

Here we would observe that preaching the Word, was not then just talking, any more than it is now, but **DOING THE WORD**, testifying to those things they had handled, tasted and felt. In doing the Word, they preached and practised the truth as God enabled them, and as they met a brother or sister, they desired to show that same love to them that they themselves had received. Then the Apostle says, "Be not forgetful to entertain strangers." You love people that you know, with a brotherly love, as John says; "How can we love God whom we have not seen, if we love not our brother whom we have seen? It is strangers, whom you do not know, of whom he is speaking. If you knew them, they would not be strangers. Here we would say that sometimes our children may be strangers to us, our wives or husbands may be, but we do not feel to put that construction upon our subject, for we

find Paul, in his admonition to Timothy, writing approvingly of the widow who is "well reported of for good works; if she have brought up children, **IF SHE HAVE LODGED STRANGERS**, if she have washed the saints' feet, etc." I Timothy 5:10. In the Word, we are commended, if hurt or persecuted for doing right. Therefore we desire to state clearly that hospitality is right, even for the widow who trusts in God. God can, as he has always done, take care of you, and should you, in duty's path, meet with pain or death, is it not better to suffer for doing as his Word saith, than for doing wrong? and it would be wrong to turn away from those in need. We live under governments that are tolerant, allowing men to worship according to their own conscience, governments who have made provision for indigents so that those needing help and shelter need not beg it from door to door. It is therefore wisdom when characters of doubtful reputation ask help or shelter, to refer them to the proper authorities. There are occasions, however, when people are away from home, who have been caught in a storm, have met with an accident, or who have been taken ill, who should be cared for, and Christian admonitions should dictate our course, even to our enemies, as it is written, "If thine enemy hunger, feed him; if he thirst, give him drink."

Here we would enter into our subject. Most of us are conversant with the hymn, "I am a stranger here below, and what I am 'tis hard to know." The Lord's people are strangers to themselves and to everybody else; and they

can say with the Psalmist, "I am a stranger with Thee, and a sojourner, as all my fathers were." One of the meanings given to the word stranger by Cruden in his concordance is, "One that uses this world as if he used it not, who does not think himself at home while in this world, but has his mind and eye fixed on his country, which is above." Such is a description of those who feel to be strangers here, who are weary of wandering round and round this vale of sin and gloom, who need a cup of cold water, and some sweet promise upon which to rest their weary heads. It is the Lord, who by his command saith, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Like Job, they can say, "He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger. I am an alien in their sight." Job 19:13, 14, 15. He cried "Have pity upon me, have pity upon me, O, ye my friends, for the hand of God hath touched me." The cloud of witnesses all "confessed that they were strangers and pilgrims on the earth." Moses became a stranger when he fled from Egypt (a type of this world) and it was while a stranger that "the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush." Jacob also was a stranger when he dreamed of the ladder from earth to heaven. What should make us not forgetful? It is the fact that we are the off-

scouring of all flesh, wanderers and way-faring men, as a body with many members having need of each other. Let us not be forgetful, for when we do forget, it is generally as we get puffed up and high-minded, and cannot condescend to men of low estate. It was in that place that Christian found three men fast asleep with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption. Christian tried to awaken them to their peril, and Simple said, "I see no danger;" Sloth said, "Yet a little more sleep;" and Presumption said, "Every tub must stand upon his own bottom." So they lay down to sleep again, and Christian went on his way. He soon caught up with Formalist and Hypocrisy, who were willing to follow the custom of the times, and thus do violence to God's revealed will. Later he met Timorous and Mistrust, who in the day of trouble turned back. They saw lions in the way, and were afraid of being torn to pieces. These made Christian afraid, and he began to be perplexed, and then he remembered he too had slept, and at once began to search for his credentials or roll which had fallen out of his hand when he was sleeping. It is the remembrance of our folly and forgetfulness that should give us at all times a willingness to entertain strangers. We know that in this day there are many of God's strangers around us, who at one time were at home in the worldly organizations to which they belonged, but are now strangers. We can never tell when Providence shall bring to our door those who need help, need a word in season, or may need our

care and our kindness, and "whatsoever thy hand findeth to do, do it with thy might." Do it as to the Lord.

If so be God's strangers come, treat them with kindness. Not a few professing the truth think when one of another persuasion comes near them that they should make sport of them, as the Philistines made sport with Samson, thinking to make such an one look foolish to others, and no doubt desiring to impress others as to their own knowledge. This is wrong. Ministers also are often to blame, for sometimes they have known that there were those present whom they thought differed from them, and have made a point of dwelling upon those differences, and that without the promptings of a Spirit of love. It is becoming of us all to remember, as one has said, that we are not sent to whip the goats, but to feed the sheep, and what is more entertaining than the things of God as we have handled, tasted and felt them? In entertaining the unbelieving Jews, Stephen showed the Lord's dealings with Israel down to their time, and that their hearts had not changed. He asked them "which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One." They stopped their ears, were cut to the heart, and cast him out of the city, and stoned him to death. Yet in that unfriendly throng there was one man who held the clothes of those who stoned Stephen, and that man, though very determined and obstinate, was soon proving, if not even then, how hard it was to kick against the pricks. Stephen did not die in vain, nor did

his entertaining testimony fall to the ground. Peter entertained others, and while declaring the same truths, he found he had entertained those who could be called angels. No doubt this reference to angels was to bring to our minds those of old, who, like Abraham, Lot, and Manoaah and his wife, entertained angels.

We have made reference to Bunyan's Pilgrim. When he was received in the "Palace Beautiful", he was entertained by Prudence, Piety and Charity, virtues that, when exercised, will draw out of strangers a TRUE REPORT as to whether the visitors are spies who have come to see the nakedness of the land, or whether they be true men. Genesis 42:9. Returning to Bunyan's account, he narrates that they sat talking until supper was ready. "So when they had made ready, they sat down to meat. Now the table was furnished with fat things, and with wine that was well-refined; and all their talk at the table was about the Lord of the hill; as namely, about that he had done, whereof he did what he did, and why he had builded that house, etc." Above all, they showed that Christ makes princes of beggars, whose origin had been the dung-hill. They discoursed until late at night, and after they had committed themselves to their Lord for PROTECTION, they betook themselves to rest. It states that they laid the Pilgrim (or stranger) in an upper chamber whose window opened towards the sun-rising. The name of the chamber was Peace, where he slept till break of day. Then before they let him depart, they entertained

him, not as King Hezekiah did, who showed his own wealth, to his own undoing, but to the establishment of their faith, they told of the wonders God had wrought, of Moses' rod with which he entertained Pharaoh, and confounded his magicians, of the hammer and nail that Jael used when she entertained Sisera. They spoke, too, of the pitchers, trumpets and lamps with which Gideon put to flight the armies of Midian, then they showed him the ox's goad wherewith Shamgar slew six hundred men, and they showed the jaw-bone with which Samson did such mighty feats. They showed him, moreover, the sling and the stone with which David slew Goliath of Gath, and the sword also with which their Lord will kill the man of sin, in the day when he shall rise up to the prey. Our readers will see just what is real entertainment to strangers, food for the flock of God. Times have not greatly changed, for men and women still go up and down as tale-bearers, and the Word of God still condemns them. "Thou shalt not go up and down as a tale-bearer among thy people." Leviticus 19:16 for "The words of a tale-bearer are as wounds, and they go down to the inmost parts of the belly." Proverbs 18:8. We have learnt "Where no wood is there the fire goeth out; so where there is no tale-bearer the strife ceaseth." Proverbs 26:20. Let us remember that dust shall be the serpent's meat, and we should not give place to the devil. No doubt he is entertained far too frequently to the sorrow of most of us. These things have always been, and in fighting the fight of faith,

we shall strive to avoid them and overcome them.

It was not long after Christian had seen the error of Simple, Sloth and Presumption that he found that he also had been asleep, and so we often prove that those who point the finger at others need to watch their own steps. The admonition of Paul is good to-day; "Awake to righteousness and sin not; for some of you have not the knowledge of God: I speak this to your shame." Our sympathy goes out to Brother Bond as we read of his troubles with some of those whom he had befriended, and most of us could tell of similar incidents, but we could also tell of many instances where we have done according to the Word, and have had a little satisfaction, especially if we have been enabled to not let our left hand know what our right hand doeth.

We need more of the right kind of entertainment in these days. I believe it was on my first visit to Maine, where there was another elder present, and we were in a circle of brethren on the first evening. The other elder and I were talking of every-day affairs, just as many who meet in this day, talk war, politics, farming and crops, but what are they in entertainment of such guests? As we sat in that circle, one, an old sister in Israel, said, "Here you brethren, TALK OF BETTER THINGS." It came to us both as a mild reproof. Talk of better things, things wherewith one may edify another, for who, even in this day, has not proven our text to be true? Only a few weeks ago we stopped in a town far from here

to see an aged sister who has not been able to visit her brethren or go to meeting for years. She has been a member of our church for sixty-two years, and is now ninety-three years of age and blind. She entertained us as she always has done. She said she talked to people in the town, but they did not understand her. Here she was a stranger entertaining strangers, and, as we talked, I felt we were no more strangers, but fellow-citizens with the saints, and of the household of God.

Let us strive to do that which is set before us in the Word, and though we may not always be satisfied with our guests, yea, we may have those who turn again and rend us, as we, in our zeal, go further than the Word, and cast our pearls before swine, yet we shall be amply rewarded should we ever be found entertaining angels.

G. R.

VIEWS WANTED

Requests have been made for views on the following Scriptures. We hope either our Associate Editors or corresponding Elders, or both, will help us out by giving their views, if they are impressed so to do:

(1) Luke 15:11-31. Sister Addie Chandler of Sulphur, Ky., wants to know if the elder son represents the JEW, and the younger son the Gentiles? Who wants to answer?

(2) Sister Frank Loden of Quinlan, Texas, wants the 24th chapter of Matthew explained. Does it mean the final end of all things, or is it the destruction of Legal Jerusalem that is under consideration.

(3) Brother J. G. Ratcliff, of Emmet, Ark., desires views on Mark 12:28-34, or Matthew 22:35-40.

(4) Brother E. T. Loyd, of Cortez, Calif, asks for views on John 10:7-8.

(5) Sister J. R. McAfee, of Anabel, Mo., says she has often wished that some one would write on Matthew 18:7.

(6) Some one else wants the Book of Daniel explained.

It has seemed utterly impossible for us to comply

with all of the requests which have been sent in, and we will greatly appreciate any assistance that any of our Associate Editors or corresponding Elders will give us along this line.

R. L. D.

OBITUARIES

ELDER J. R. HARDY was born in Kentucky, Jan. 25, 1872. Finished his course and passed to his reward, Mar. 8, 1942. His allotted time on earth was 70 years, 1 month, and 11 days. He leaves behind to mourn his loss his widow, Sister Gussie Hardy, nee Miller; three sons, Roy K., Edwin R., and J. R. Hardy, Jr.; four grandchildren; five brothers, W. L., J. T., J. E., J. B., and H. W. Hardy; four sisters, Mrs. Sarah Enoch, Mrs. Marticia Fox, Mrs. Bertha Clark, and Mrs. Verdie Machesney; many other relatives; a host of friends; and the Old School Primitive Baptists throughout the nation. The deepest grief is felt among the churches of his personal care, who looked to his monthly visits, which brought to them a message of cheer and comfort from the storehouse of his God. A great gift is taken from earth. I want to say to the readers of the SIGNS OF THE TIMES, relatives, and friends who may read this article, allow me to speak freely, and in my own language, not honoring the man, but the gift of God, that was manifested in the man. Elder Hardy came to the church in 1897. About one year later he was ordained to the full work of the ministry, and by the grace of God, did a work, and lived a life, that did not die with the body, nor go hence with the spirit, but remains here a living memory among those with whom he came in contact personally; also those he contacted through the SIGNS OF THE TIMES, and other church periodicals, with his messages of comfort, admonition, instruction and love. From the date of his union with the church, one more laborer was placed in the vineyard of his God, and the fruits of his labor is proof that he got his instruction from the Master of the Vineyard. Yes, his orderly walk and godly conversation was evidence, to all that knew him, of his calling. Space will not permit me to say all that I would like to, that the readers might get the full testimony of his stewardship while on earth, but will try to condense and make pointed only the things that

would honor and ascribe greatness to our God. Oh, for more of such God honoring gifts as we found in this man, both in private and public life. It was our blessed privilege to have known and been in constant touch with him for about 25 years. I always found him to be a lovable, and agreeable companion in the Gospel, and a safe and qualified instructor in the house of God. My association with him has been very pleasant, and I hope instructive. I cherish highly the memory of the many conversations we have had touching the doctrine of God our Saviour as is taught in his Holy Word. In his deliberations he was sound, yet fair, always allowing the other fellow the same privilege he had taken, yet would not compromise between truth and error. He was bold in his convictions, but mild in relating them. He sacrificed all for the cause of his Master. His own feelings and temporal things were not consulted when the impression, or call, came to go. His desire and delight was to do the will of God, and to that end many afflictions, privations, sorrows, and sacrifices were his in his short life on earth. He was truly a servant of God, yet always ready to confess his faults, and acknowledge he was just a sinner, saved by grace, if saved at all. Yes, Brother Hardy believed in, and advocated salvation by grace and grace alone. He affirmed there was nothing left for the creature to perform in order to be moved. In trying to write the obituary of this great gift, I recall many precious, comforting words that fell from his lips, both public and private, in the many hours, yes weeks, we spent together. I found him unchanged in conversation and in his walk. His delight seemed to be in discussing the glorious promises of God through Jesus, and his walk was such that we could say with David, "Thy word is a lamp unto my feet, and a light unto my path." Yes, and his feet were shod with the preparation of the Gospel of Peace. He was a great lover of peace, always ready, when there was confusion among our people, to labor with them for peace. I knew him so well I was just selfish enough to covet his gift, and did not feel bad about it for Paul said, "covet earnestly the best gifts." The latter part of his life on earth was especially full of labor. His correspondence was heavy, and at the time of his death he was serving six congregations. This was his portion and he must fill it. In the very end of his labors his health was failing so fast, Sister Hardy would beg him to take a rest, but

he would say, "No, I must be about my Father's business." Surely a servant of God. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." In what I have said in this article not one word is meant in honor to the natural man, but honoring the giver of the gift which is God. I was called to officiate at the last rites of Elder Hardy. I tried to comfort a large company of brethren and sisters in the Lord, relatives in the flesh, and a host of friends from the language of Paul just before he departed this life. 2 Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith." Sorrow not dear brethren and sisters, but rather rejoice because he is gone from the evil to come, and God is not at a loss to know how to carry on in his absence. He (God) is yet able to make a dumb ass speak with man's voice if it is his will. To his weeping companions, sorrowing children, and other relatives, wish him not back in this old sinful world, but praise God for the memory of the life he lived through the many reverses amidst which he passed. May God bless and comfort you all as he sees fit. Written by one who loved him for the Master's sake.

ELDER W. N. GREEN.

My dear cousin, MRS. ELLEN C. PARHAM was born in Logan County, Ky. near Russellville and passed away June 13, 1941. She was the only daughter of Beverly and Isabella Piper. In 1897 she was married to Robert Lee Parham and to this union were born two sons, Bradly Parham of Nashville, Tenn. and Richard Parham of Guthrie, Ky. She was a sufferer for a number of years before her death. She united with the Primitive Baptist Church and was baptized, with the writer, by the late Elder T. C. Herndon, at the age of 16. We were near the same age and were the same as sisters. I hope we were sisters for Christ's sake. We shared our joys and sorrows together all our lives especially since we united with the church. Shortly after we united we began doubting and wishing we had not united feeling we were deceived and had deceived the Baptists. She had a wonderful experience. After her marriage she began doubting to the extent of feeling lost and without God in this world and the world to come. She remained in this condition for three years, but when God revealed himself to her anew she shouted,

"Thank God, saved at last." So with this wonderful evidence we feel all is well with her soul. O, what a blow it was to the writer, two sons, three grandchildren and one brother, R. B. Piper. She had been such a stay to me especially since I have been a widow. She, too, was a widow for a number of years. Our dear brother, and pastor spoke comforting words in her home to a great number of sorrowing friends and loved ones. The great floral designs showed she was loved by all both colored and white. To know her was to love her. O, how we do miss her at the church and everywhere but she is done with suffering and heartaches. Some time ere long I hope to meet her and know as we are known. Written by a heartbroken cousin, pal and sister in the church, Nina, as she so sweetly called me.

(Mrs.) B. H. SHEARON.

B. A. CHANDLER was born October 2, 1880 and departed this life Jan. 12, 1942 making his stay on earth 61 years, 3 months and 10 days. He was born in Jackson Parish, La., and lived there until grown. July 2, 1902 he married Miss Docia Gentry in Gran Parish near Dry Prong and then moved to Winn Parish near Winfield, La., where he resided until his death. To this union were born 5 children. His wife and three of the children predeceased him. April 26, 1931 he married Mrs. Jessie Boyett and to this union was born one son. Mrs. Boyett had 3 children when she married Bro. Chandler. He united with the regular Predestinarian Baptists of the Primitive Faith in 1904 and was baptized by the late Elder J. R. Chandler. He remained in full fellowship with all orderly Old Baptists and was highly esteemed where he was known among our people and will be greatly missed, not only among Old Baptists but by his neighbors and friends. He enjoyed the company of the brethren and sisters, was devoted to them, and was always at meeting when not providentially hindered. He was in bad health for the last 20 years and suffered untold agonies but never murmured. Unworthy as I am, I have had the pastoral care of his church for the last 25 years, and let me say of him to one and all, in all our trials he stood firm and unwavering, earnestly contending for the faith of God's house. A great man in Israel has laid his armor down in death. His widow, children, friends, and brethren and sisters of our Association, the Louisiana, are left in sadness and grief. Let us bow in

humble submission to the ruling hand of our God who doeth all things well. The writer tried in his weak way to speak words of comfort to the bereaved and friends at Corinth Cemetery where he was laid to rest to wait the coming of the blessed Saviour to carry his jewels home, when they shall be resurrected and changed into a spiritual body fashioned like his glorious body and to sing his praises forevermore. May the good Lord have mercy on us all and lead us in the way is our prayer for Christ's sake.

W. B. VALENTINE.

ELDER T. J. PRINCE quietly bid adieu to this world and all that is earthly, and entered into that rest that remaineth to the people of God, at 1:30 A.M., Jan. 17, 1942 at his home near Martin, Tenn. He was born in McNairy Co., Tenn., Dec. 9, 1857 of the parentage of William and Matilda Prince. He was in his 85th year. He was united in marriage on Nov. 4, 1894 to Miss Fannie Tuttle, near Carbondale, Jackson Co., Ill. To this union were born nine children six of whom survive. Mrs. H. L. Collier, Mrs. Bernard Foley, Elmer Prince, near Martin, Tenn., Harbie Prince, near Dukedom, Tenn., Leonard Prince, Chicago, Ill. and Lawrence Prince, near Benton, Ky. There are fourteen grandchildren, two nieces, Mrs. Lyman Badgley, Mound City, Ill., Mrs. S. S. Kerley, Mt. Vernon, Ill. and one nephew, Walter Prince, Mt. Vernon, Ill. also other relatives and friends.

In his early life he had a hope in Christ and united with the Primitive Baptist Church and on May 17, 1890 he was ordained to the full work of the ministry. He was loved by all and will be greatly missed by his companion, children and friends. We feel our loss is his eternal gain. He preached unceasingly for 54 years and was a firm believer in, and loved, the doctrine of grace. Elder Prince was a genial gentleman of good, clean moral principles and an able defender of the doctrine of salvation by grace; in fact he was well established in all the cardinal points of the doctrine. Many times I have heard him say he believed he would preach every sermon and speak every word that God ordained for him to preach and speak before the world began. He had absolutely no use for conditionalism in any form. O, how I loved that dear old soldier of the cross. I well remember hearing him preach at my father's house in 1904 when I was just a mere boy. He

was dearly loved by his brethren, sisters and friends and it can be truthfully said, he fought a good fight, he kept the faith and when the summons came he laid his armor by and quietly fell asleep in Jesus never more to mourn or carry the burden that he carried for 54 years, but to sleep on though it may be a million years to await his dear Saviour to come to awake him from that sweet night of perfect rest to carry him home to glory.

My heart goes out for his dear wife and children, brethren and sisters. In fifteen days Bethel Association had to give up two able ministers, leaving only one minister to serve five churches. Elder Prince's funeral was held in Cain Creek Church, Obion Co., Tenn., 3rd Sunday in Jan. 1942 amidst many sad and sorrowing brethren, sisters and friends. Elder E. C. Lowery and the writer tried to speak words of comfort and consolation to his many friends and loved ones after which his mortal remains were laid away in Cain Creek Cemetery to sleep until the Captain and Bishop of his soul comes to carry him to his Eternal Home. Sleep on dear soldier and take your rest. How we will miss him as well as Elder Brann, but our loss is their gain. It seems there cannot be enough said of these two men. My dear loved ones, why should our tears in sorrow flow, when God recalls his own and bids them leave this world of woe for an immortal crown, for God's arm is not shortened. He is able to still raise up men and make them feed his sheep and lambs. May God bless all that mourn is my desire enshrined in hope, embalmed in tears.

O. W. PERKINS.

MRS. ELIZABETH EMMA GOSSIEN, our dear mother, passed away April 30, 1940 at the home of her youngest daughter, Mrs. L. A. Calvert, Warren, Ark. Born Nov. 27, 1857 near Mobile, Ala., she was the daughter of A. H. and Kathrine May who moved to Arkansas later. She was married Oct. 28, 1886 to Mr. Byron Gossien who died Mar. 28, 1928. After father's death she made her home with her youngest son near Little Rock, Ark. She leaves to mourn five children. Two sons, A. O. and W. L. Gossien of Little Rock, Ark., three daughters, Mrs. James Fitzgibbon, Little Rock, Mrs. L. A. Calvert and Mrs. J. W. Gambrell, Warren, Ark., one brother Mr. W. A. May, Ellisville, Ark., and two half sisters, Mrs. Ida Mitchel, Ellisville and Mrs.

Caroline Word, Kingsland, Ark., 19 grandchildren and 13 great-grandchildren. She united with the Primitive Baptist Church at Mount Parron in Cleveland Co., was baptized by Elder Little and remained a faithful member until her Heavenly Father called her from a world of sorrow to a better home on high, the fullness of which will be her's to realize on the morning of the resurrection. She always enjoyed attending the Old Baptist meetings. The preaching was her meat and drink. When the end came it seemed a great shock; she had just returned from a visit with her brother and other relatives, and also attended her home church at Fordyce and seemed very happy. Retiring later than usual she soon became seriously ill, breathing her last mortal breath at early dawn. A dear mother in Israel has passed on; the spirit returned to God who gave it; she is safely sleeping in the arms of her God in whom her only hope of salvation relied. Soon he will call her sleeping dust to come forth from the grave, changed to a spiritual body like unto his own glorious body. Her hope was in the resurrection of the body which will be changed to a spiritual. She was strong in God's predestination of all things giving all honor and glory to the one great eternal God, in whom was her only hope of free unmerited salvation. She was a gifted talker on spiritual things and a sweet alto singer. She will be sadly missed by all who knew her, especially her children. May we bow in humble submission to God's will. "The Lord gave, and the Lord hath taken away." "Precious in the sight of the Lord is the death of his saints." She was a precious mother to her children, and a sweet companion to our dear father. Previous to her departure from time to eternity, she contracted pneumonia and we had but little hope of her recovery. Much of the time she seemed in a stupor and while in that state many beautiful and most wonderful things were given her and she talked freely to those around her bedside; she was carried away from this earth; she saw the saints gone on before; she saw Elder Lambert who would be called to preach her funeral.

Her funeral was held at the family cemetery. Many beautiful flowers were placed upon her grave by her many relatives and friends who gathered there to pay their last respects to our precious mother in Israel. We hope to meet her some day where sorrows are unknown and parting comes no more. HER CHILDREN.

MISS HALLIE J. DRAKE was born Oct. 22, 1860 and departed this life Feb. 27, 1941 making her stay on earth 80 years, 4 months and 5 days. She was a daughter of the late Enoch H. and Elizabeth Titus Drake who lived about two miles east of Pennington, N. J. After their departure their heirs, three daughters and one son, sold the farm and moved to Hopewell, N. J. in the residence just east of Elder F. A. Chick's which was a great blessing to Elder and sister Chick and their family. Elder Chick passed away April 14, 1914 leaving sister Chick and family living neighbors to Miss Hallie, as she was called. She realized the great value she had in Miss Hallie as neighbor and friend. On one of the writer's trips to Canada the two joined the party and visited the Covenanted Baptist Church. After the passing of Elder Chick, the writer was called to the pastorate of the Hopewell Church and sister Vaughn and I found in Miss Hallie the same superior qualities which Elder and sister Chick had realized. In our home she was a welcome guest, companion, and helper, and often accompanied sister Vaughn to meetings at a distance, and proved herself a worthy companion and true friend. She often expressed the love she had for the gospel truth she heard preached. She leaves two sisters, Miss Altha Drake, who is a resident of The Primitive Baptist Home, Salisbury, Md., and Mrs. Elizabeth Conover, Hopewell, N. J., and several nieces and nephews to mourn her loss also many other relatives and friends. Her funeral was conducted by the writer. A large gathering assembled to pay tribute to her memory after which her remains were laid to rest in the Hopewell Cemetery. We could continue to write of her qualities and personality but we feel that our loss is her eternal gain and that she lives in the memories of her many friends and relatives.

CHARLES W. VAUGHN.

MEMORIALS

Whereas, it has pleased Almighty God to call from us by death our beloved pastor and brother in the Lord, Elder J. R. Hardy and

Whereas, we esteemed him highly for the truth's sake and worthy of double honor for his faithful labors in the word and doctrine and

Whereas, we feel deeply the great loss to the churches and to the cause of so profitable a gift, therefore, be it

Resolved, that we bow in humble submission to the will of our Heavenly Father in our great loss, and that we extend to the bereaved family our sincere sympathy, and assure them of our prayers for their comfort in this time of their deep sorrow, and be it further

Resolved, that a copy of this memorial be spread on the records of Hopewell Church, that a copy be furnished the family of the deceased, and that a copy be sent to the SIGNS OF THE TIMES for publication. Written and signed by order of Hopewell Church while in conference April 11, 1942.

ELDER W. W. SLAUGHTER,
Moderator pro tem.

J. E. Raley, Clerk.

ALSO

Whereas, the most high and all-wise God has removed by death our beloved and highly esteemed pastor, Elder J. R. Hardy, therefore, be it

Resolved, that in the passing of our dear brother the Ft. Worth Church feels deeply his loss. He was faithful, not missing more than six meetings in almost nine years, and was so kind and patient in all his undertakings. We miss him and are sad and cast down, yet we desire to be submissive to God's will, feeling he has gone from the evil to come and his spirit is now with his blessed Redeemer of whom he loved to set forth in beauty and perfection. Words fail us to express our love, as a church, we had for this man of God.

Resolved, that a copy of these resolutions be recorded in our minutes, a copy sent to the family, and a copy to the SIGNS OF THE TIMES. Adopted at our April conference meeting.

ELDER C. D. VARNELL, Moderator.
Minnie Jameson, Clerk.

MINUTES WANTED

We are anxious to obtain a copy of the latest minutes of the various Associations throughout the country who are in fellowship with the SIGNS OF THE TIMES. We will be glad if the Moderators and Clerks, in particular, would take note of this and send us a copy of their 1942 Minutes as soon as they hold their meetings and have their minutes printed.

R. L. D.

PRINTING OF ASSOCIATIONS' MINUTES

We are pleased to state that Mr. Gilbert Beebe, No. 5 Linden Avenue, Middletown, N. Y., former Publisher of the SIGNS, now informs us that his eye is improving to such an extent as to enable him to take care of the Minute work for the Associations. He further says that he will be glad to do this work for them and since he does not have the SIGNS to get out, he will be able to give prompt service.

We hope the brethren will keep this in mind and send him such work of this nature as they feel disposed. Please address all communications in connection with such work direct to him in Middletown, N. Y.

R. L. D.

BIBLE TRUTH

Is the title of a 115-page book
by ELDER LYTLE BURNS,
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Many beautiful truths are presented
by him in PROSE and POETRY in
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MEETINGS

The Delaware River Old School Baptist Association will be held, Providence permitting, with the Hopewell Old School Baptist Church at Hopewell, N. J., for

two days, June 3rd and 4th, services commencing at 10:30 a. m. Eastern War Time, or the time that is then prevailing. All ministering and other brethren and friends of our faith and order are cordially invited to meet with us. Those coming by train on June 2nd will be met at the Station in the afternoon, and those coming by auto should go direct to Elder C. W. Vaughn's home, 127 W. Broad St., Hopewell, N. J., and all who come either by train or auto on Wednesday, June 3rd, should go direct to the meetinghouse.

ELVIRA H. CONNER, Church Clerk.

An all-day meeting is planned to be held with the New Vernon Church, near Howells, N. Y., on Friday, June 12th, 1942. Several visiting ministers are expected to be present and all lovers of the truth are cordially invited to meet with us.

R. LESTER DODSON.

LOWER COUNTRY LINE ASSOCIATION CHANGES DATES

Since the tobacco crop in this section is being taken in earlier than formerly and interfered with many of our brethren, sisters and friends attending our Association, we decided at our last session to change the dates of the meeting from the third Saturday, Sunday and Monday in July to the first Saturday, Sunday and Monday in July making it two weeks earlier. This being done on Monday of our Association, and many of our visitors having left, we are publishing this change in "Zion's Land Mark" and also in the "SIGNS OF THE TIMES". Our next session will be held with the church at Mebanè, N. C. and we hope our brethren, sisters and friends will come to see us.

Roxboro, N. C.

F. D. LONG.

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a. m. and Saturday before at 2:30 p. m. on South 7th Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH**

IN

NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M. 1:30 P. M.

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

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(PARK AVENUE HALL)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.
ALL WELCOME

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Elgin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell and Fizer Sts., Memphis, Tenn., second and fourth Saturday nights and Sunday at 11 a. m.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., JULY, 1942

NO. 7

CORRESPONDENCE

McANDREWS, Ky.

Written by (the late)

ELDER HOWARD WALLACE MAY

Having been born January 26, 1873 I am 58 years old at this writing. Born on the head of Pond Creek, Pike County, Ky. the days of my pilgrimage have been few and evil. I was raised a poor boy by a kind and loving mother with the aid of two brothers, John and Harvey. I grew up a vile wretched boy. Only at times I would have some serious thoughts but was mostly unconcerned until the age of 22 I plainly saw my state as a vile and wretched sinner condemned to die and go to an awful hell indeed. I went on in that condition for some time; there seemed no mercy for a poor sinner like me. One Wednesday evening about 3 o'clock I thought the time was up for the execution to be made on poor wretched me. My natural strength seemed to be gone. I laid down on the upper end of the family porch not expecting ever to get up when to my surprise a still, calm and loving voice seemed to say in my poor burdened heart, son, thy sins which are many are all forgiven you for Jesus sake. I was made to praise the Lord, I hope, for

saving a poor sinner like me. It was the happiest time I ever experienced before or since. Then and there I received what I have thought was a blessed hope for heaven, not something in me but *me*, which was worth all the world to me. Since that time I have had many, many doubts and fears and thoughts that I was deceived. These fears I have daily and hourly. O how could I ever live without this God, blessed hope. Then something began to press this poor mind of mine. You must go and stand before my people and tell them what the blessed Lord has done for you by the way of grace, but my thoughts were O Lord I never can, I am too vile, too weak, and so sinful. I am of slow speech and slow of tongue but this impression was heavy on my mind. I would often dream of trying to preach the blessed gospel of Christ yet I would think that I was deceived. Sometimes I would go to meeting and after trying in my weakness to pray in public when it was time for meeting to commence I would go out of the house until it began. All this time this heavy burden was on this poor mind of mine. Since those times I have made many attempts though I often think it

has all been a failure. The Lord knows I have never reached the place that I can feel that I have been any comfort to God's blessed children.

Most two years have passed since I began writing this and I have thought many times I would not finish it but of late have thought to write some more before I go hence and be no more. I want to leave a record behind me as to what I do believe in regard to the doctrine I believe and enjoy; God and his sovereign will over all things; that he created this vast universe, and that he (God) had a purpose in everything that he created, and there was nothing created or made only what God created or made, and to say that he does not use it for the self-same purpose that he created it for is a false reflection on the thrice holy God for he says he created "even the wicked for the day of evil." Prov. 16:4. Also in Romans 8:24 to 30 inclusive: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he

also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." God is sovereign over all things, he (God) is from everlasting to everlasting and is unchanging and his purpose is as certain and as sure as he is for he says in Psalms 33:7 to 9 inclusive, "He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." I would as well believe that God himself would fail to be God as to believe that one of his purposes would fail. One often hears it said, Oh, I believe his eternal purpose is sure. There are none but that are eternal and the eternal salvation of God's people is sure. There is but one salvation and that is Jesus Christ, the Lord, and that salvation is enjoyed here in this time world. I believe that it is all of grace and there is nothing left on condition. The enemy of truth says, "If you will, God will: if you will not, God cannot." Lord save me from such delusion and falsehood. God says concerning Jacob and Esau, "For the children being not yet born, neither having done any good or evil:" "Jacob have I loved but Esau have I hated." Was this not a predestinated purpose of God to love Jacob and to hate Esau? "Behold, I have created the smith that bloweth the coals in the fire, and that

bringeth forth an instrument for his work; and I have created the waster to destroy." Isa. 54:16. If he was created to destroy how can he keep from it? "That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:6, 7. We will have to admit that God made and created these things according to his will or against his will and I would hate to believe that the thrice holy God ever did anything that was contrary to his will. Amos 3:5, 6, 7 says, "Can a bird fall in a snare upon the earth, where no gin is for him? Shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants and prophets." When one scripture says a thing we need not hunt for anything else in the scripture to condemn it for all scripture is given by the inspiration of God, and holy men of God spoke as they were moved by the Holy Ghost. It was impossible for those men to pen the scriptures except when they were moved by the Holy Ghost and at those times it was absolutely impossible for them to make mistakes. There are some that claim to be Old School Baptists who say they believe in Predestination but not in Absolute Predestination. Anything that is not absolute is not predestinated at all. Take the

word water and say there is a cup of water; does it not imply that it is wet water? Say there is fire in the grate; does it not imply that it is hot? Using the words ice or snow; does it not mean that it is cold? The word predestination implies that it is absolutely fixed, settled and unchangeable. There is an unchangeable God, "and he doeth according to his will in the army of heaven and among the inhabitants of the earth." I know I shall soon go the way of all the earth and be no more, but that is in God's purpose. This is a dark and cloudy day with the Lord's people, and I sometimes think I would be glad and rejoice to leave this unfriendly world, then I think of leaving God's blessed children here in this poor world and want to stay with them. I want to quote one more scripture, Acts 4:24 to 28 inclusive: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 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, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." If they were gathered together to do what before was determined to be done, was it not the unchangeable purpose of an un-

changeable God, and they were gathered together to do that for the inspiration of God says they were. I would as well believe that God would fail to be God as to believe that this people could fail of being gathered together, or have failed at doing what his hand had before determined to be done, no more or less. All scripture was given by the inspiration of God and holy men of God spoke as they were moved by the Holy Ghost. Could we believe that the Spirit of the thrice Holy God ever moved men to speak in any way that was wrong, or speak something that he (God) did not want left on record here for his dear children to see? His afflicted and poor people is the object of his love, and he is the same yesterday, today and forever, and changes not. He does not teach some one way and others another way; he does not teach some that God's mercy is bestowed on them here in this time world by their good works, and teach others that it is the gift of the Lord. God does not work that way. He teaches that it is of free and unmerited Grace of God bestowed on poor mortals, men and women of Adam's race, and it was according to his love and mercy that his darling Son came into this low ground of sin and sorrow to suffer, bleed, and die for his people who were given him before the world began. David said: "He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." This blessed covenant was made just as God wanted it to be.

(To be continued)

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Psalm 61:2.

We find this portion of Scripture connected in meaning with the fifth verse of the sixty-fifth Psalm, which says in part that God is the confidence of all the ends of the earth, also with the twenty-second verse of the forty-fifth chapter of Isaiah, which reads, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else". How often it becomes apparent that when Scripture is compared with Scripture, the Bible becomes its own commentary. David breathed forth the language of prayer and complaint, of faith and assurance, of hope and grace, from the depths of his heart as he felt overwhelmed with sorrow, trouble, a sense of his sinfulness, and his utter inability to save himself. He felt beset with many difficulties, by foes external, foes internal, and foes infernal. The Psalms of David not only foreshadow Christ in his suffering, death, resurrection, exaltation, and mediatorial work, but also breathe forth the very experiences, exercises, trials, and deliverances of a child of God in his journey through this wilderness world, as he realizes his ruin in Adam and finds his redemption in Christ.

There is something of profound import in the expression, "From the end of the earth will I cry unto thee, when my heart is overwhelmed" in that no cry is uttered or felt until and unless the heart is overwhelmed, and also because to cry denotes life. The dead in nature know nothing of natural things

and are utterly without power, whether life has been extinct for a second or for a thousand years. Also the dead in trespasses and in sins are utterly without comprehension of their condition before God and know nothing of grace and spiritual life until they experience the quickening operation of the Holy Spirit in being born of God. There can be no cry to God unless that cry is preceded by a knowledge of God, and there can be no knowledge of God except through the revelation of Jesus Christ by the Holy Ghost. The office of the third person of the Trinity must be performed before there can be a knowledge given of the other two persons of the Trinity by which God is revealed to a child of God, the law of God written in the heart of the penitent sinner, and that individual sealed with that Holy Spirit of promise which is the earnest of his inheritance until the redemption of the purchased possession unto the praise of the glory of God.

It is of equal significance that the Psalmist realized that he could not, by human means, reach the rock that was higher than he, the place of his salvation, and that he must be led there. This rock typifies Christ Jesus. How very beautifully this all sets forth the doctrine of the grace of Jesus Christ effectually applied to a poor, needy, hell-deserving, helpless, justly condemned sinner of Adam's fallen race, who feels the arrows of conviction from the quiver of the Lord pierce his soul; senses the pangs of hell in his very bosom; sees himself sold under sin, and justly awaiting the execution of the wrath of God.

He mourns his sad and awful state, and realizes that he is as far from holiness as the East is from the West, that he is at the very end of the earth, the end of all self righteousness, legal attainment, and creature effort in his earthly nature. God is the center of all glory, perfection, power, holiness, and wisdom, and the poor penitent laden with an intolerable load of guilt, entangled in the snares of Satan, and overcome by his lusts, passions, and fleshy desires, finds himself overwhelmed and sinking beneath the billows of righteous judgment, the very opposite of all that goodness implies, that is, at the end of the earth, or the greatest possible distance from God. The creature under conviction of sin realizes that justice and judgment are the habitation of the throne of the most high God before whom no sinner can stand and live. As more and more of sin with all its filth and folly, with all its fault and fruit is revealed to his tortured mind, he looks out of and beyond himself for deliverance. In the midst of that terrible darkness a light shines, a gleam of hope enters his soul, and there is the unfolding of Jesus in the glory of his person, work, blood, and righteousness. He sees, with eyes anointed by heavenly eye-salve, a rock that is higher than he. He can not of himself reach it, but he utters a cry, "Lead me to the rock that is higher than I." The poor publican beating his breast with his hands in the temple in anguish of soul cried, "God, be merciful to me a sinner". The meaning of that petition is equivalent to the cry of David to be led to a rock that was higher than he. It is the Holy Spirit

that leads the penitent sinner to that rock; shows him the merit of the atoning blood of Jesus Christ; makes him a partaker of new covenant blessings; gives him a peace that passes understanding; and enables him to be seated in the kingdom of heaven with Abraham, Isaac, and Jacob, and to enjoy that rest that remains to the people of God.

Not only do we note that there must first be given life for the suppliant sinner to cry; and that this life is manifested in the knowledge he has of his lost condition; that sin has become exceeding sinful; and has separated him from God and placed him under its awful curse; but also that this knowledge is revealed in his heart. God puts his law in the sinner's heart and writes it in his mind. The sinner that is saved by grace has his heart made broken and contrite, so that his knowledge of Jesus Christ is a heart knowledge out of the abundance of which his mouth can speak. It is not his natural affections that are treated; and his natural wisdom that is cultivated; and his moral goodness that is improved upon; and his good resolutions that are strengthened in the process of his heart being overwhelmed; but it is the operation of a new principle within, Christ being formed in him the hope of glory, as he is led to the Rock of Ages and has his feet placed securely upon it. A rock to serve as a foundation or chief cornerstone must be deeply imbedded in the soil in order to support the weight placed upon it. The greater the structure upon it, the deeper it must find lodgment in

the earth. The church of the living God is the temple of the living God, and its chief cornerstone, Christ Jesus, must be laid low in earth. The children of God being partakers of flesh and blood, having fallen under the law of sin and death, Jesus partook of their flesh, his flesh being holy by reason of his birth of the virgin Mary by the operation of the Holy Ghost, and was made under the law in the fullness of God's time that he might take upon himself their sins and the full penalty of all their sins and die for them, perfume for them the grave by his presence, and rise from the dead because of their justification. By taking a holy human nature he was enabled to be touched by the feeling of their infirmities, to be their obedience and righteousness in his glorious person because of the efficacy of his Deity, his blood having therefore all the power of Godhead in it, and so he could reach the vilest sinner in the election of grace and justify him from all guilt, and give unto him eternal life. As a daysman who can lay hands upon both, Jesus is enabled to face God for man and render to God all the requirements of divine justice and to face man and give him all the benefits of a full salvation. That is one meaning of Christ being the chief cornerstone of the spiritual temple. As a rock he saves the object of his love and grace from all the storms of wrath, from all the billows of judgment, from all the assaults of Satan, from all the condemnation of the law, and makes him a joint heir with himself unto eternal glory.

ARNOLD H. BELLOWS

Co. E. 39 Inf. A.P.O. No. 9, Ft. BRAGG, N. C.

DEAR PUBLISHER:—

Indeed I feel very unworthy and unfit to write you, but if not deceived I have a desire to express a few of my thoughts that caused me to ask Elder Broom of Monroe, Ga. to send in my subscription as I did not know your address. I do not know how often you hear from soldiers, but if you hear very often it surely must be from a different part of the camps than that in which I have been, and I have been in four different camps though only for a week or so. I have been in the army eight months and I have not seen one soldier that I thought believed as Primitive Baptists do, but I feel sure there are some in our large army even though few. I may not be one myself and my feelings tell me I am too small to be considered one. I often feel so low that it seems I cannot be one, but then I find Scripture that teaches that the chosen elect shall be brought down. How often I have been made to rejoice in the Scripture found in the 10th chapter of Mark. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." My parents are members of the Old Baptists, and as a lad at home I often found myself listening in silence, and agreeing with their many sweet conversations, but felt that the reason I agreed was because I was raised by parents of that faith. That feeling was present as long as I was there, but when I was called to the service I got so hungry for that kind of conversation I searched for miles around my camp in Georgia finding nothing to comfort me. I found what

was called Old Baptists and tried to believe their preaching and to feel at home in their homes in which I was welcomed heartily, but I found myself differing with their conversation and longed for something firm, sound, and pure. I would leave feeling so blue and strange that I would say to myself I would not go back again but the very next Sunday I would try it again. I spent three months there and was sent to Carolina on maneuvers where I spent one month maneuvering over the state before I found what I had been looking for. I would slip off from my outfit after dark, and every other way possible to get away to inquire for the Old Baptists. I did everything in that line one might think of to find some one of that faith and failed. After I had given up, thinking there were none around the maneuver area their identity was given me. I had been all around them proving that our works here on earth are useless indeed. I have been to the churches most every Sunday since and instead of trying to believe their preaching I found myself trying not to, and instead of trying to feel at home I found myself trying to fight off that feeling. Each time I left the church for camp, instead of that blue feeling, I felt filled with rejoicing. The other Sunday I found myself trying to express a true desire, I hope and trust, to unite with what I believe to be the one body, the one Spirit, one faith and one baptism mentioned in the 4th chapter of Ephesians. I could not find words to express my unworthy feelings.

There are all kinds of books, etc. for us to read but if I am not mistaken in

myself there is no book that it is a greater pleasure to read than the SIGNS OF THE TIMES except the Bible itself. If not deceived in my little hope of understanding I will look forward to each issue even on the battle front with the bullets flying by if I am sent there, and it surely looks as if part, if not all, of my outfit is going. There are but few that seem to fear it in the least. Realizing that they are likely to be called into action at any time now they say, "Come on boys, have a good time while we can." What seems to be a good time to them is the lust after the wickedness of this world. I do not feel that my views are worth expressing, but it seems to me the Lord has hardened the hearts of all nations just as was done to Pharaoh as explained in Exodus 10:12. I sincerely believe that it is done for the same purpose which is to harden the hearts of nations that he might show his signs before them that they may know that he is the Lord and all that are of his fold will see his signs, and their hearts will be humbled with a realization that he is the Lord. With that wisdom of understanding being present it makes no difference how rough the sea may toss or the battle guns roar, shaking the earth, it will enable that trembling heart to say, yea Lord, thy will be done in earth as it is in heaven. When we realize that he is the Lord, we know that his power is greater than all, a Supreme Power, working all things after the counsel of his own will, which is his good pleasure, and unless it so pleases him there cannot one hair of our heads be harmed throughout these trying times or for-

evermore. I only intended to write a few lines but I will send it on with the two dollars hoping you will pardon me. As my address changes I will notify you. Though I feel unworthy to be on your mailing list let alone causing you the trouble I am likely to make you with changes of address, if a brother in the Spirit surely the least and most unworthy of all.

WAYLON H. CHANDLER

(While reading the foregoing letter from our young soldier brother our heart was strongly drawn out to him. His experience in many respects parallels our own. If we are not deceived, we have known what it means to earnestly yearn for the companionship of God's dear people, and all the while feel to be like the lone sparrow on the housetop. But in God's own time and way we were made to feel the blessedness of his Holy Spirit abiding with us, and it seemed a veritable truth that he brought us into his banqueting house, with his banner of love over us. We confidently believe that God will make his glory known to our younger brother, wheresoever he may roam. To possess the unfeigned faith which he evidences in the Omnipotent God is more precious than all the gold of Ophir, and it will endure when all that is earthly passes away. We shall do all within our power to have the SIGNS reach him, and hope he will keep us informed of his changes in address. R. L. D.)

ATHENS, Texas

ELDER R. L. DODSON,
Rutherford, N. J.,

DEAR BROTHER IN CHRIST:

After reading your letter under "greetings" for the new year, also your letter "Important Announcement" I feel a desire to express to you a renewed interest and zeal, and in some way, a new inspiration for the cause of truth and for the cause of the SIGNS, as we brethren in the far-away fields deem ourselves very fortunate in the announcements, that we will still be able to get the paper and enjoy its contents as we have the past several years. Missing the two issues

made us a bit uneasy, learning through the paper some time back of Mr. Beebe's eye trouble, much to our sorrow; but hope yet the trouble may be overcome with him, and if not actively with the paper, may be able to render much assistance and service in its promulgation.

In your announcement, you mention the subject of the resurrection of the dead, a subject which has been preached and believed by the Old School Baptists lo these many years, but as you say, some appear to hold different views, while in my humble opinion most all sound Baptists, I mean this in general, sound in the fundamentals of the doctrine otherwise, that if they could properly understand each other, most all, when reduced to their final analysis would be practically in agreement. In every published Confession of Faith, which it has been my privilege to read, the expression, "We believe in the resurrection of the dead, both of the just and unjust," etc., has appeared and evidently, to this extent, is received by all. To this, many have added or expressed their enlarged views which have been expressed in different words. I hardly feel the different views I have heard from different brethren, from most all parts of the country, are indeed at variance sufficient for any serious controversy. Quoting as you did the Apostle in 1st Cor. 15:42-44, "It is sown in corruption; it is raised in incorruption," etc., the least we can say is, whatever was sown, whatever was raised, it was the same something. I think the Apostle was speaking of this body, which in this great transformation will be raised and fash-

ioned like unto the glorious body of our Lord, and like David, when we awake in his likeness we shall be satisfied. Dear brother, this is sufficient, in my opinion it's good theology to leave it there. I love to hear and read the different expressions and opinions from those lead in this field of thought, not that they can improve on the Apostles' theology, but it is all food when presented in the proper spirit. The Apostle said in this chapter, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." By this, declaring we do not have to die, go back to dust, suffering the immediate sting of death, which is in common for all, but this exception is brought by the Apostle, but whatever we are here, the same is changed, and the same thing which *was*, will, in my opinion, be found in heaven, but in a changed state. The mystery shown here by the apostle appears to me somewhat clarified in the resurrection of Christ, only. His body did not see corruption, but this body, which was made flesh and dwelt among us, and, we beheld his glory, is that body which according to the promise, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Ph. 3:21. Now that Christ is raised, being the first fruits of them that slept; and being the head of the Church, over all things pertaining thereto, that our justification, our cleansing, our righteousness, yes our very obedience are found in him, consequently the fruit which follows must be good because the tree is good, Christ told

his disciples, because I live, ye shall live also, so briefly because of his resurrection, we are assured of ours. He said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

I notice this is reaching further out than was meant in the beginning, I do not feel capable of doing justice to so great a subject, but trust what we have offered for your consideration, will be found in keeping with the doctrine of the Church, and also meet your approval.

Speaking of your intended writing on this subject, I shall be glad to have the opportunity of reading, and gladly pay the price if and when the work is ready.

Also be assured that we shall aid all we can in securing new readers for the SIGNS, and feel you are very liberal in your offer, that many of the disturbing elements among our brethren could be avoided, could they be better informed, and have the opportunity to read the opinion of different brethren, over the country, and better understand each other.

As to your suggestion, as to the mind of the brethren concerning writing on the subject of the resurrection, I feel the brethren in this country would be very liberal in this, and do not fear you need rest uneasy as to the brethren receiving it with much interest, however we do commend you for the manifest spirit in trying to avoid these things which you feel would in any way offend the readers of the SIGNS.

You will find attached our check to apply on our subscription which I think is past due. Again wishing you success,

and praying for Divine guidance throughout your new undertaking, feeling that we bespeak the full assurance, and co-operation, and confidence of the brethren in this country. So resting in the hope that, through the wonderful working power of our glorious head, we may have part in this first resurrection.

Your brother in Christ,

L. D. ROSE.

34 N. Adams St., CARTHAGE, Ill.

ELDER R. LESTER DODSON:—

I am sending the obituary of my sister for publication in the SIGNS. Our father was E. D. Varnes and he and sister have visited the Associations in the East in the past. Father's people all lived there, and I would love to hear from any of our people still living there who might not know where E. D. Varnes's children are located.

Father always read the SIGNS and took them years before I was born. I so often received much comfort in reading from the dear saints of their travels and experiences through life when I was burdened and felt to be a great sinner. I could feel we were traveling over the same road, and being kept by the same merciful God.

CLARA E. PRIOR

Route 2, Box 92, VICKSBURG, Miss.

ELDER R. L. DODSON, DEAR BROTHER:—

If one so little as I see and feel myself to be should thus address you, but the Eternal God knows all things. The SIGNS OF THE TIMES has been sent to me a little over two years and words fail me to express how much comfort and joy I have received reading the

grand and good articles that are published in it. It still contends for the same doctrine that it did in 1832 when it was first published by Elder Gilbert Beebe. Dear brother, I got so much comfort out of Elder Roy Smith's writing in September issue of the SIGNS. It was so plain. The Lord hath made all things for himself, yea, even the wicked for the day of evil. If I know anything I feel that I do know that all has been for my good. I have been a member of the Old Baptist Church for thirty-six years and I have believed the God honoring doctrine as far back as I can remember, this may sound strange but it is true. My father was an Old Baptist preacher and died before I was eight years old. The Baptists loved father and loved me too and made much of me because they loved father so much but that was natural love for me. So I loved the Old Baptists at nine years of age. I had a vision and thought I was going to die or be killed, so I prayed for my playmates, for I felt I dared hope, prayed that we might meet in heaven. That was the first time I remember praying. I was a poor, fatherless boy and was a mourner on and on. So many things would throw me down, so to speak. My feet all tangled with briars, ready to cast me down, so I went mourning, except for a few minutes at a time, until I was twenty-nine years old. On July 24, 1908 I was relieved to some extent, but another trouble began that I had something to tell God's people what a wonderful God we had so I ran away. I am sixty-five miles from any Old Baptist Church, my wife is sick and I cannot leave her long.

I am still poor but I do feel and believe that I know the truth when I read it or hear it. I still try to pray, the same poor sinner that I was when I tried to pray for my playmates at nine years of age. That is as plain now as it was then though fifty-two years ago. Now, Brother Dodson, I wrote for a few copies of the SIGNS about two years ago and they have been sent to me ever since and I do not see how I can do without them. I cannot write much but I wanted to write to all for they say so much that means all the world to me; what they write and preach will stand when the world is on fire. I ask all to pray for your unworthy brother, saved by grace if saved at all.

A. J. ODEN

64 Center Street, ST. THOMAS, Ont.

DEAR BROTHER:—

I am enclosing money-order to cover a year's subscription to the SIGNS to be sent to the above address and also to me at Detroit. The first number printed under your direct supervision is very fine, and you are to be congratulated on its very excellent set up, type, paper, etc. The nature of the contents I expect to go along as heretofore, which of course cannot be changed to any great extent, or at least I hope not. I do not now recall in the stress of the occasion having advised you of the passing of our very dear mother, who died on the early morning of Monday, Nov. 17 and was buried the following Thursday. You will recall that mother was in poor health and had failed greatly during the past year. We knew that it was impossi-

ble for her to recover from the ailment which was apparently an abdominal growth, but she went down much more rapidly than we expected, suffered greatly for a spell, and was unable to take sustenance for a week prior to her passing. We miss her so much but we feel we have much to be thankful for in that we had her with us for a long time. She was not made to linger in pain and discomfort for an unduly long period, and we have such wonderful memories of her, and we know she is better off than we are. In case you do not recall, and to keep the record straight, I am working in Detroit but get down to St. Thomas frequently, but not so often now as heretofore. I would like to have the SIGNS at both places. We plan to keep the little home here going and my aunt, Nellie Rawlinson, will be here to welcome you and all Old School Baptist friends. With kindest regards to yourself and family, and best wishes for your success in the publication of the SIGNS, I remain, yours faithfully,

KENNETH L. BLACK

PRESTON HOLLOW, N. Y.

DEAR ELDER DODSON:—

I am so glad you can continue the publishing of the SIGNS. Would be very sorry to have it stopped. I have always kept every copy but would miss it if it stopped coming. Have not taken them so many years but had them to read before I became a subscriber. I am now in my ninety-fourth year. My mother was a member of the Middleburg church and I cannot remember when she did

not take the SIGNS. My father was a believer of the same doctrine but never united with the church. When only twelve years old I loved to read the experiences in the paper but had no interest in the other writings. Now I am glad to say I love to read everything in the paper and look for it when it is due to arrive. I should have renewed my subscription before this but waited for the December paper which did not come. I now have the January number and am remitting with this letter. I live with my daughter and family in winter but have rooms and care for myself the rest of the year. God has blessed me all my life with many, many blessings. I feel unworthy of the least of them. I hope I realize that he is Supreme and does all things according to his will. He knows the end from the beginning and reigns in heaven and earth. I am glad that he does and my desire is to be reconciled to his will in all things. I often wonder why he is keeping me in this sinful world to such a great age, but feel that it is sinful to question his purpose. He has blessed me with good health, good eyesight, strength to care for myself and a good home. Are these not wonderful blessings? When his purpose is fulfilled I trust he will take me to himself. My prayer is that he will give me faith to the end. I did not mean to write so long a letter but my mind kept leading me on. Sorry to take your time, I know you are very busy. May God bless and keep you and give you health and strength as long as it is his purpose to do so. Sincerely yours,

HATTIE B. ALGER

Box 807, BORGER, Texas

DEAR EDITORS:—

I want you to know I want the SIGNS another year and am enclosing the \$2. Sorry I am a week late but let it slip my mind until yesterday. You see I have to get the most of my preaching from the good writers of the dear SIGNS. We have preaching here once a month. I wish we had it every Sunday. I have need of Spiritual food, and do hunger and thirst for it. I wonder what we poor weak creatures would do if we could not go to God in prayer when we are so troubled and grieved, and what a blessing Jesus left us when he left us the "Comforter." My son is in the marines, and I am so thankful an All-wise God is holding and guiding the reins for I know everything will end just as God intended it should. I am afraid we mothers feel too sorry for ourselves instead of being proud we have sons who can go out and fight for the sake of Christianity or Jesus sake. It is so hard to understand all of God's ways. When I received the news from my boy that he had joined the marines I went to bed tossing, moaning, and praying until it seemed I was in a cloud and saw or heard these words:

"Must I be carried to the skies,
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?"

Then I began to try and put the words where they belong and saw at the top in plain words, "Am I a soldier of the cross?" A calm came over me and I slept a good restful sleep the rest of the night. My prayer is that God will give me patience and grace and pardon all

my sins and help me to be a better soldier. If I am one it is by the mercies and grace of God and not anything I have done. Yours in hope,

ADDIE GUTHRIE

SIERRA MADRE, California

DEAR ELDER DODSON:—

Enclosed find check for \$3 for which please renew my subscription to the SIGNS for 1942. The extra dollar you may use where you think it will do the most good. I am sorry to be late with my subscription but it is only due to carelessness on my part, and maybe some others could make the same confession. Let us not be careless in this matter and try and be more prompt in the future. No doubt the transfer of Editor and Publisher has been an added expense to the paper so let us all make an effort to see our new Editor and Publisher start on his new task with a clean slate and not a single subscription in arrears. That would be so nice and we would all feel better about it I am sure. The good old SIGNS has come out at the beginning of 1942 with a brand new dress, very plain and neat looking. I have been a reader of the SIGNS since I was a child, and a subscriber for over thirty years. I have seen it come out in several different covers in that time, but so happy to know that its contents are the same as from its beginning, always contending for the faith once delivered to the Saints with no new ideas or modernisms as some of our papers have. I sincerely hope Mr. Beebe's health will improve now that he will be able to get more rest. We will all miss your father's

good articles for the SIGNS. Brother Dodson, it always seemed as though he was speaking directly to us as he wrote. While we will all miss him, we feel that our loss is his great gain, and we trust you will be able to carry on as he did and may the good Lord uphold you as Editor and Publisher of the SIGNS. May he lead you in paths of righteousness for his name's sake. I will not write more but I want you to know I am wishing you every success in your new undertaking and may the good Lord be your Guide and Councilor. Sincerely yours in the hope of a better life beyond this vale of tears.

(Mrs.) MIRIAM E. KUNS

DEAR BROTHER BURGESS:—

The Lord willing, I will try to write a few words in reply to your letter. Brother Burgess my heart was made glad when I learned some one else felt as I did about our meeting at Old North Fork, second Saturday in November. I believe we are told to forsake not the assembling of ourselves together. Though we are few in number Christ says where two or three are gathered together in his name he will be in the midst of them. What a glorious declaration if we could feel that we have met in his name. The most of my time I feel so poor, so little and unworthy that I am made to wonder do I love the Lord or no, am I his or am I not. Sometimes when I am wondering over my past life, and of the goodness and mercy God has extended to me through our brethren and sisters of Old North Fork in giving them a forgiving heart towards me, after

I had brought reproach upon her as I feel, it looks like more than I can bear, and as I told the church when I offered back, I do not feel like I could live long enough to not regret it. I wonder sometimes if God would ever let one of his little ones go so far. While I was out of the Old Baptist Church, Brother Burgess, I believe I learned what is meant about Jonah's hell. I said I would never tell anybody or let anybody know if I wanted to come back to the church, but when God's appointed time came I did not care who knew it for I felt like I could not leave the church without asking her forgiveness. Sometimes when I am blessed to believe in the Absolute Predestination of our God in all things I feel like it was all for my good. I never could have loved the church as I love her today and I never could have been able to sit down with Abraham, Isaac, and Jacob, as it were, and to have feasted upon the bread that falls from our Master's table as I indeed hope I have been made to sometimes now. I am looking for the same Jesus, who has been so merciful, to clothe me in his righteousness in the morning of time. I feel like I have to be dressed up. I am in no condition to meet him now. You all come to see us. Love to Mrs. Burgess.

A sister in hope,

HILDA MOSELEY

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

H. Osborn, N. Y., \$1; Mrs. L. Vories, Ky., \$1;
A Friend, N. J., \$8; Mrs. W. White, Ky., \$1;
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EDITORIAL

RUTHERFORD, N. J.

JULY, 1942

SIGNS OF THE TIMES

ESTABLISHED 1832

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*Published Each Month By***ELDER R. LESTER DODSON**

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Rutherford, N. J.

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All letters for this paper should be addressed, and remittances made payable to,

SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.****ROMANS 8:14, 15**

"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."

Dear readers, we desire to point out to you our relationship to Christ Jesus, the Lord, the Saviour of sinners. As the creature God created does not give to us the eternal virtues of eternal life, and we are the manifestation of his power in creation, but it pleased God to so create man of the dust of the ground, and breathe in his nostrils the breath of life in which was the seal of multiplication, which God purposed should take place after he had transgressed his law and dead in trespass and sin. We are Adam multiplied, and this condemnation and death resteth upon Adam in the entirety, and in that all have sinned, and come short of the Glory of God. We are under the just condemnation of death with

perfect wisdom knowing us altogether. God, being merciful to his creature made provision for him, in that of this creature his Son should have a companion, and be a partaker of his divine nature and infinite wisdom, thought upon these things and the just mandates of his law and nothing could measure up and satisfy divine justice but the offspring of God, which was his Son; and in that he appointed his Son heir of all things, and predestinated that all his work should glorify his Son, and the only heir which involved him to redeem; wash and glorify his bride from all condemnation and death. According to God's counsel Jesus must save her with an everlasting salvation. God did bow the heavens that his Son should come into the world to save her and pay her debt and make her free as his Son, that she should be like him. God was in Christ with reconciliation perfected by his Son, and acknowledged him in his fulfillment of righteousness. Known unto God was all his work from the beginning. Jesus hath adopted his elect, and when he bowed his head and said "It is finished" the adoption was made to every poor sinner that will sing the praise of God in Glory. The assurances were certified by Jesus in the phrases, "All that the Father giveth me shall come to me," and "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jesus calls them by name, quickens them and leads them out. When one is lead out the flesh is hedged about, and the carnal mind is confused, and all the carnal weapons are useless. It is then that the creature cries

out, "O wretched man that I am! who shall deliver me from the body of this death?" The Leader knows her altogether, and comes to her in this depraved state, and gives her understanding that he is her Saviour, and embraces her and covers her with his presence by which her sins are covered, and her iniquity is pardoned, and the glory is more than she can express and mortal tongue will never express the half of it. The word *her* embraces every member of the bride of Christ, and we hope every one that reads these lines may feel the witness within their own hearts. Those having the witness of these things are not in the spirit of bondage to fear; but have received the Spirit of adoption whereby they cry, Abba, Father. Having the adoption through Jesus Christ we are in the Spirit of our adoption, and realize the works of God in the flesh, and our spirit receiveth the witness of the Spirit that we are the children of God. The Spirit of adoption being in us we live after the Spirit, and sow to the Spirit, and worship God and have no confidence in the flesh, and gives us our acceptance with him. In no other way do we have any acceptance with the household of faith. Every one that hath the Spirit of adoption will bear fruit of the Spirit, which are the only marks given that we may know those led by the Spirit. The question is often asked if it is "by their fruits ye shall know them" how can one individual bear fruit different from another when all are of the same flesh? One is led out from the world and the manifestations we have given are realized, and he is praising God for his

mercy and loving kindness with the realization of his depraved condition in sin which causes him to feel unworthy of the household of faith in which he is adopted, but in the day of God's power he is made obedient to go home to his friends and tell them how great things the Lord has done. But what about those who do not come to the church? The power of God has not constrained them, or strength not given, but every one is exercised by the same Spirit and led by the same Saviour and their faith is the same, and the church militant is given to partake of their fruit. She (the church) is encouraged and strengthened to press on toward the mark of the prize of the high calling in Christ Jesus who is the author and finisher of the faith of all his elect. Every one that is born of the Spirit receiveth the Spirit of adoption, and to them adoption is sure to come. The life of a pilgrim stranger is to walk by faith and not by sight. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. Having received the Spirit of adoption gives us the assurances of our adoption by which we wait for the adoption, "to wit, the redemption of our body." Rom. 8:23. Not until we are fully adopted, soul, body and spirit, will we be satisfied and be like the Son of God. By getting the various declarations of Scripture we could abundantly prove when the poor sinner is fully adopted into the body of the bride of Christ, but you, our dear readers, may read the entire chapter, Romans 8, and you will have Paul's statement relative to the adoption of the child of grace, and before

he finished he said: "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." Romans 8:37, 38, 39. We note the word *nor* is used

nine times and the word *neither* once in expressing the assurance of our adoption, and we are not left to decide this question or wait for some of our loved ones to come back, after passing through death, to tell us, and we dislike the spirit that would prompt a man to quote language not written by the inspiration of the Holy Spirit as was the apostle Paul.

C. W. V.

CORRESPONDING CIRCULAR LETTER

Written by sister Prudence O'C.
Hinkley.

The Lexington-Roxbury Old School Baptist Association, now in session with the First and Second Churches of Roxbury, N. Y., September 17th and 18th, 1941. The churches composing this Association send greetings in the Lord.

DEARLY BELOVED BRETHREN:—It has been the custom of long standing to address the brethren yearly by an epistle of love. We do not feel competent to write this letter, and if the brethren knew our vileness as we know ourself they would not put us to the task. We pray for the guidance of our good Lord to instruct us. It has been a great quandary on our mind what to write but the thought comes, the works of the Lord, which will be found in Acts ii. 11: "We do hear them speak in our tongues the wonderful works of God." It is a great mercy that we have been taught by the Spirit of the living God, and delight in God's wonderful works, if we have an ear to receive them as they are

proclaimed and a heart to understand them. Men are ready to talk of their own good works; many so-called religious people do this. The Pharisee who went up to the temple to pray did not speak of God's works, but boasted of his own works, saying, I thank thee that I am not as other men are. Oh the pride of the human heart! Our hearts are deceitful and desperately wicked above all things. On this occasion the apostles were preaching the Lord Jesus Christ. It was on the day of Pentecost when the Holy Ghost was given, as had been promised, and they were filled with the Holy Ghost and began speaking with other tongues, as the Spirit gave them utterance. This was a wonderful thing, and they spake every man in his own tongue, and they all spake the same thing, the wonderful works of God. We do set forth good works. Not our own, but the works of God as our Creator and Preserver of all mankind, and unless you by divine grace receive that work, and believe that work, you are out of the picture. We are saved by

works; not our own works, but the works of the Lord Jesus, who on earth said, I have finished the work which thou gavest me to do. Just before the Lord Jesus gave up the ghost he said, "It is finished." So it was a finished work. There was nothing connected with salvation for us to do. If so, we never could have done it. For by grace are we saved, through faith, which is the gift of God; not of works, lest any man should boast. God created all things. He formed the hills and valleys, the dry land and the seas. He is the mighty God. He formed the earth, and set the sun in the universe. What a mighty planet is the sun! It is like a great ball of fire. It gives light and heat, and it is the work of God. It causes all vegetation to be brought forth. God also placed the stars in the heavens. He made man, and the more we know how we are so beautifully joined together the more we admire the wisdom of God. There are the seasons, the wonderful works of God, winter, spring, summer and autumn, they are all necessary for man. God gave us seed time and harvest, heat and cold, day and night. His promises have all been fulfilled to the present time. What a mercy if he has given us a word to rest upon. If he gives he will fulfill that word. "Heaven and earth shall pass away; but my words shall not pass away." It endureth forever.

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

God in his infinite wisdom foresaw everything before the foundation of the world.

We can look back on our life and see

how the Lord God has led us. We can see our mistakes and sins. If we were left to ourselves where would we be today? David said, "My sin is ever before me." It is a wonderful thing that God in this very manner humbles us at his feet and teaches us that every mercy we receive is the divine favor of God. Our road will be a crooked path, but we shall prove here and there along the road, and when we come to the end we can say God has been good to us; better than all our fears.

Peter said, "Depart from me, for I am a sinful man, O Lord." Did he want the Lord to leave him? No, but when God's goodness comes and rebukes our sin and unbelief we feel we are not worthy of it, and it brings us to confess from our hearts our unworthiness and God's goodness.

God also gives us grace. God's works in grace were all fixed and settled in his eternal mind before the foundation of the world. Where he begins he finishes. He chose a people who should be saved by his divine grace.

"Grace all the works shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

He was willing to accept the wrath of Almighty God, and the sins of his people. He bore that wrath in his own person. He (God) said, "This is my beloved Son, in whom I am well pleased." We hope our experience comes from God, but with this contrite heart we feel the darkness of soul, and long for a word or a blessing from God. God's teachings in the poor man turn him upside down. He is turned from the

world, and is made willing to endure anything so that he could be one of those people. Now this desire is to be found with them in life and in death. God's works are wonderful works. "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." It is good works to quicken a man and keep a man, and it is good works to inscribe our names in the Lamb's book of life, by his own sacrifice provided on Calvary's cross.

We certainly appreciate you coming among us, your ministers and messengers, bringing messages of love through the preached word of the gospel of Christ.

The Lord willing, our next session will be held with the Olive and Hurley Church, Shokan, N. Y., between the second and third Sundays in September, 1942, at the usual time. Hoping to meet you all then, we bid you farewell.

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

OBITUARIES

ELDER REUBEN MILTON BRANN was born Dec. 23, 1867 and died Jan. 2, 1942, aged 74 years and ten days. He was married to Mary Vaughn Oct. 4, 1888. Seven children were born to this union three of whom survive him, Laura Davis, Clover Wall and Silas Brann. Also his dear companion, one sister, eight grandchildren and a host of relatives and friends mourn his passing. Elder Brann and wife united with the Concord Primitive Baptist Church of Christ, Weakley Co., Tenn. the second Sunday in Sept. 1890 and were baptized by the late Elder Jim

Yates the following December. Endeavoring to rid himself of the impression to preach, he and his wife moved to Texas for awhile but came back to Lauderdale Co., Tenn. where he worked on the railroad. He became acquainted with Elder J. W. Kerley and he and sister Brann united with the Macedonia Church. He was licensed to preach while he lived in Texas but when he came back to Tennessee ceased to speak in public for awhile. Then they came back to Weakley Co., Tenn. and put their letters in at Concord Church where they had first united. He was elected clerk of the church which office he filled until he died. He was chosen deacon and ordained in June 1918 filling this office to the best of his ability. The impression bore down on him so heavily and unceasingly that he again began to speak in public. The church saw his gift was profitable, and while attending the Bethel Association of Old School Baptists asked that a Presbytery be formed to ordain him to the full work of the gospel ministry. The affirmed brethren, Elders J. T. Prince, J. W. Kerley, R. L. Biggs, M. J. Towery, J. N. Darnell, W. B. Overby, E. C. Lowery, O. W. Perkins, and Deacons E. J. Easley, J. B. Collier, M. D. Emerson, J. W. Yates, T. D. Nabors and L. B. Parker ordained him the first Saturday in Oct. 1935. I feel that he was the ablest defender of the Doctrine of Absolute Predestination of all things I ever heard. Held in highest esteem by his brethren and sisters, he was a man of good character, a straight honorable citizen. The Baptists of the Bethel Association of Tennessee and Kentucky have lost a noble brother and faithful servant, his family a noble father and husband. Brother Brann was ever held in highest respect by those that did not believe as he did. He was a patient man and seldom complained of his affliction, which was cancer of the throat, even when he was up and able to go to his churches. He was buried in Sandy Branch Cemetery in Weakley Co., Tenn., Jan. 4, 1942 to await the call from on high, when the trumpet of God shall sound and the dead in Christ shall arise and ascend on high to be with Christ and be like him. Elders E. C. Lowery, P. E. Poyner and the writer tried to comfort the bereaved family. Relatives, brethren, sisters and friends, a truly great man has been called from our midst, enshrined in hope, embalmed in tears. May God comfort all that mourn on account of his passing.

O. W. PERKINS

MARY JANE (VARNES) THURSTON was born Dec. 7, 1860 and passed away Nov. 20, 1941, aged 80 years, 11 months and 20 days. She was united in marriage to John L. Thurston who died in January 1931. Surviving are two sons, Leroy, of Columbus Jct. with whom she made her home, and Albert, of Oregon, Ill. and two grandchildren. There are also two brothers and three sisters; Stewart and Albert of Michigan and Idaho respectively, Mrs. F. P. Meeker, Cucamongo, Cal., Mrs. C. E. Prior, Carthage, Ill. and Mamie Varnes, Galesburg, Ill. Mrs. Thurston was a member of the Baptist Church. Her father was E. D. Varnes who, at the time of his death, was living at Farmington, Ill. She was humble in manner, her ways and tastes were plain and simple and she was devoted to her home and children. She bore her suffering from a broken hip for four weeks with great patience. The funeral was held on a Sunday afternoon at the Stevens Funeral Home. Burial at Columbus City Cemetery.

Another leaf has fallen,
Another soul has gone,
But still we have God's promises
In every robin's song.

Her sister, CLARA ELLA PRIOR

It is with a sad heart we write in memory of one who was loved so dearly and who has done so much for the good of his loved ones, his many friends and his community as a whole; JEPHTHA MONROE WRIGHT was born December 13, 1860 in Troup County, Georgia, and departed this life November 29, 1941 at his home in the Myrtle Springs community in Wood County five miles north of Quitman, Texas—making his stay upon earth 80 years 11 months and 15 days. He was the third child of George and Bettie Wright. He came to Texas in December 1883 and was married to Miss Sarah Elizabeth Galloway July 26, 1885. To this union eleven children were born; four having died in infancy and Bettie, the eldest child preceded him in death by four years.

In the fall of 1886 he bought a number of acres of unimproved land five miles north of Quitman where he and his companion settled and he resided until his death. At that time Wood County was very thinly settled and conveniences of this day unheard of, but he was a fearless man of courage, hard working and undaunted by the hardships of his newly settled home. He and his

companion toiled early and late to improve their land and build a comfortable home. Mere words cannot do justice in trying to express the kind of life this noble man lived, and to the many people that have ever known "Uncle Jepp" as he was fondly called there need be no words, for no one ever associated or had any dealings with him but what was made to feel the influence of his kind and goodly nature. No man regardless of creed or color did he ever turn from his door hungry or wanting anything he had, but was always ready to share the material things of life to the comfort and good of his fellow men who were less fortunate; and many are the sad hearts he has cheered with kind words of encouragement and wise council. The way was never too long or rough or the weather too stormy for him to visit the sick or assist those in need. Not only a good father to his family but to the community as a whole, ever doing and giving of his means to the widows and orphans, always ready and willing, never shirking to do the things that were upright before God and man to the upbuilding of his community and country, yet never doing these things simply because he felt it his duty but out of the goodness and generosity of a kind and noble heart. Yes, a whole volume could be written of this noble character yet it could never portray the true beauty of his life as was seen and felt by his near and dear ones, or anyone who was ever the recipients of his love and kind deeds; as a loving husband and devoted father he experienced many providential trials and afflictions in rearing his family, yet these trials proved the faithfulness and love of God toward him and he was enabled to provide the comforts of a good home and gracious surroundings for them, the hospitality of which is known far and wide.

Early in life he united with the Missionary Baptist Church, but later became dissatisfied and withdrew from them and in 1900 he joined the Primitive Baptist Church at Hopewell where he remained a member until 1915 when the little church at Cana near his home was organized and he was ordained a deacon and served in that capacity (also served as clerk) until his death. He filled the office of deacon faithfully, the cause of God and the good of his people lay near his heart, this was well attested by his constancy for so many years, never missing a meeting if he was able to get there and oft times went when he was not able, and when it was so he could he went

far and near to the associations, thereby has met and known many throughout the country that will be made sad to hear of his passing. He was a man of simple but strong faith unassuming and humble, he set a Godly example to all around him,

"His hope was built on nothing less
Than Jesus blood and righteousness".

He had been in declining health for some years but was able to be up and about his work seeing after the interest of his business until a week before his death. His sufferings at times were intense but he bore it with great patience and fortitude, never heard to complain or murmur. He died resting upon a finished work of his dear Redeemer and was laid to rest in the Myrtle Springs cemetery there to await the coming of our blessed Lord and Saviour. His well loved Pastor and long time friend Elder S. C. Davenport, had charge of the last sad rites. He spoke befitting words of comfort and solace to the bereaved ones from the text which he read in 2nd Timothy, "I have fought a good fight, I have finished my course, I have kept the faith". The hymns, "Amazing Grace" and "How Firm A Foundation", were sung in the way he had so loved to hear them.

He leaves to mourn his passing his aged companion and six children to wit: Mrs. Buena White, Quitman; Robert C. Wright, San Antonio; Mrs. Myrtie Blalock, Quitman; Mrs. Nevie Thompson, Quitman; W. Owen Wright, Quitman; and Mrs. Lutie Granberry, Big Sandy, twenty-six grandchildren and eight great-grandchildren. Also two brothers and one sister all of Georgia, and a host of other relatives survive him.

Sadly and greatly will he be missed in the home, church and community, but we feel our loss is his eternal gain, and the confidence of a glorious resurrection forbids sorrow which is without hope both for the church and his bereaved family. "The memory of the just is blessed." One who loved him by ties of nature and of spirit. His daughter-in-law,

(Mrs.) R. C. WRIGHT

MRS. JULIA C. McCLANAHAN, our beloved sister in Christian fellowship, a daughter of Levi and Mary (Canfield) Coberly, was born Nov. 21, 1852 in Randolph Co., W. Va. and died Aug. 19, 1941 at the home of her daughter, Mrs. H. H. Murphy, with whom she resided, near Montrose, W. Va., making her stay on earth 88

years and 9 months. She was married to Johnson R. Wilmoth on Dec. 21, 1876. To this union were born nine children. Two died in infancy, one son, Ewen Wilmoth died June 11, 1927. Six surviving children are T. C. Wilmoth, S. L. Wilmoth and Mrs. H. H. Murphy, Montrose, W. Va., H. J. Wilmoth and Mrs. A. L. Perry, Elkins, W. Va., and Floyd Wilmoth, Pittsburgh, Pa. Her first husband died Feb. 13, 1923 and on Nov. 25, 1924 she married Elder George B. McClanahan who died Nov. 1, 1939. She united with the Leading Creek Church of Old School Baptists by experience and baptism June 14, 1879 and was a devoted member to the end of her life. She never missed attending meeting if it was possible for her to get there and attended the regular meeting on Saturday and Sunday before her death on Tuesday evening following. Always standing firmly for peace and good order she manifested gentleness and charity toward all and was not given to speaking ill of any one. Her walk and conversation were an example to all of us. She was blessed of the Lord to walk uprightly before him and in the presence of her brethren, and manifested meekness, humility and childlike, simple faith in her God and Saviour. She enjoyed reading the SIGNS OF THE TIMES very much, visited the sick whenever possible, rendering any service or comfort she could to them. She had been a member of the church over 62 years. I had been her unworthy pastor more than 38 years. There were forty-six members in the Leading Creek Church when I united nearly 50 years ago. She was the last one of the forty-six to be called home. When I was feeling low down and in the dark she always had a word of comfort and encouragement for me. We miss her presence very much at church. She was a good, kind wife and mother. At her request her funeral was conducted by the writer at the church of her membership Aug. 21, 1941. Her body was laid to rest beside her first husband in the church cemetery nearby. Written by request of Mrs. H. H. Murphy.

J. S. MURPHY

MRS. MARY MARTHA SCHOOLEY, nee MELLOTT, our beloved sister in Christ, was called to her eternal home March 13, 1942 from her earthly home near Andover, Fulton Co., Pa. aged 74 years 5 months 28 days. She had, for many months, been suffering from a heart affliction which caused her extreme weakness at times,

and as the end approached she suffered such pain as hindered her from resting or lying down, yet the end came to her peacefully. She was a daughter of the late Elder Ahimaz Mellott and his wife, Catherine. She is survived by two brothers and two sisters. She leaves two sons: Clem Schooley of Andover and Vernon Schooley of McConnellsburg. There are thirteen grandchildren and one great-grandchild. She was baptized over 50 years ago by the late Elder E. V. White, into the membership of the Sideling Hill Baptist Church. Her husband, G. L. Schooley, passed away in May, 1933. She proved by her Christian deportment that she had been with Jesus and had learned of him. Her adornment was that of a meek and quiet spirit, becomingly fitting her profession of faith in Christ Jesus as her Lord and Savior. In her measure, she was humble and lowly even as her adorable Lord before her had been in his fullness. Only as true believers take his yoke on them, do they learn of him to be meek and lowly even as he was. Such experimental learning on the part of true believers is the effect of their vital union with Christ as their head. She loved her brethren and was always in her place at the meetings unless providentially hindered. She was gifted with spiritual discernment to know truth from error, and to choose the good and refuse the evil. She faithfully held to the doctrine of salvation by grace, of the absolute sovereignty of God, of the resurrection of the body and of the life everlasting. Her mortal body was laid to rest in the Siloam burying-ground not far from her earthly home. Funeral services were conducted by the writer of this notice in the church-house at Siloam. May the Holy Spirit comfort the bereaved church and family. The Lord has taken to himself one of his jewels. Her going has been gain to her.

H. H. LEFFERTS

Once more it is my sad duty to write an obituary of a highly esteemed sister of the Elk Lick Old School Baptist Church at Sadieville, Ky. SUSAN MELISSA MULBERRY was born Jan. 6, 1857 in Scott Co., Ky. and died Feb. 6, 1942 making her 85 years old. She was united in marriage March 3, 1878 to John L. Mulberry and to this union were born three children, Clarence of Sadieville, George L. of Lexington and a daughter Myra Jones who died in 1908. She left one son, Charles Paul Jones, who has spent all his life

caring for his grandmother at the old home. Our sister had been an invalid for many years partly in bed and the rest of the time in a wheel-chair. She would help with the housework and with the assistance of Charles Paul kept the home fires burning. One time I visited her with several of the brethren. We found her in bed with several copies of the SIGNS and a much worn Bible on the bed with her. I said to her, "you have good company." She said, "yes, the best there is and the only enjoyment I have, I keep them handy." December 1886 she and her husband were received and baptized by Elder George S. Weaver, pastor of the Elk Lick Church. Both she and her husband died in the faith which they professed that day in 1886. Her walk was upright, her faith in Christ was strong, her allotted time came and she has entered into the joy of her Lord. We shall miss her and may the good Lord reconcile us all to our great loss which we feel is her eternal gain. After a short service in the meeting house we buried her in Porter Cemetery beside her husband and daughter. Blessed are the dead that die in the Lord. As thou hast given us grace to live by, give us grace to die by and to thee be all the glory.

GEORGE L. WEAVER

MRS. LOVA MEREDITH EDWARDS, daughter of Lovie R. and Anna Belle Meredith, was born Feb. 11, 1866 and died March 5, 1942. She was married to Isaac C. Edwards Jan. 13, 1887. To this union was born seven children: Mrs. L. W. Copeland, San Diego, Cal., Clide, Hershel, Clarence, Lovie Edwards and Mrs. Briley Queen, Waynesboro, Tenn. and Harvel Edwards, Lawrenceburg, Tenn. She also leaves sixteen grandchildren, two great-grandchildren and two brothers, Lou Meredith, Millsboro, Texas and Wat Meredith, Waynesboro, Tenn. The writer was called by the family to attend the funeral of their mother. She nor her husband, who died two years ago March 13, ever united with any church organization but professed a hope in Christ, and bore the character marks of the children of God. The writer tried to present the principals of doctrine that the Christian hope is based upon the eternal purpose and promises of God, confirmed by his oath, that there is no condemnation to them which are in Christ Jesus. May the comforting influence of the Holy Spirit comfort the bereaved ones.

ELDER LYTLE BURNS

MISS JANE C. BOWER passed away at The Primitive Baptist Home in Salisbury, Maryland, on February 10th, 1942, after having been confined to her bed for several years. Sister Jennie, as she was familiarly called by those who knew her well, was born February 23, 1857. This made her earthly career a little short of 85 years. She was received into the fellowship of the Ebenezer Old School Baptist Church in New York City on June 24th, 1883, and was baptized by Elder William J. Purrington the first day of the following month. She spent nearly sixty years in the church as a faithful member, and nothing delighted her soul more than to hear the praises of her Savior extolled. She was quite a student of the written word and, therefore, was very familiar with the Scriptures, and liked to talk with those who understood them. Many has been the time when we felt to be ministered unto by her conversation.

She came of a large family, but so far as we know none of her immediate family survive her. Some years ago she went to The Primitive Baptist Home to reside, and her last days were spent there with others of like precious faith. Her funeral service was conducted by Elder Harold M. Bennett, of Mardela Springs, Md., and interment was made in the Forest Grove Cemetery near Salisbury. We shall miss her but are persuaded that our loss is her eternal gain.

R. L. D.

MINUTES WANTED

We are anxious to obtain a copy of the latest minutes of the various Associations throughout the country who are in fellowship with the SIGNS OF THE TIMES. We will be glad if the Moderators and Clerks, in particular, would take note of this and send us a copy of their 1942 Minutes as soon as they hold their meetings and have their minutes printed.

R. L. D.

MEETINGS

LOWER COUNTRY LINE ASSOCIATION CHANGES DATES

Since the tobacco crop in this section is being taken in earlier than formerly and interfered with many of our brethren, sisters and friends attending our Association, we decided at our last session to change the dates of the meeting from the third Saturday, Sunday and Monday in July to the first Saturday, Sunday and Monday in July making it two weeks earlier. This being done on Monday of our Association, and many of our visitors having left, we are publishing this change in "Zion's Land Mark" and also in the "SIGNS OF THE TIMES". Our next session will be held with the church at Mebane, N. C. and we hope our brethren, sisters and friends will come to see us.

Roxboro, N. C.

F. D. LONG.

The next session of the Staunton River Primitive Baptist Association will be held with the church at Banister Springs, Va., on the second Sunday and Friday and Saturday before in July. The church is on Highway 29 leading from Danville to Chatham. All lovers of truth are cordially invited, especially preaching brethren.

J. FLOYD WILLIAMS.

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a.m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a. m. and Saturday before at 2:30 p. m. on South 7th Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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.

**EBENEZER
OLD SCHOOL
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Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M. 1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
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**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Elgin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell and Fizer Sts., Memphis, Tenn., second and fourth Saturday nights and Sunday at 11 a. m.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"THE SWORD OF THE LORD AND OF GIDEON"

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NO. 8

CORRESPONDENCE

ELECTION

Among the many things held to be true, and, therefore, a part of the doctrine of the Church, is the Election of Grace. This highly important subject is denied in fact, if not by admission, by much of the so called Christian world. Rational minds immediately become floundered when trying to give a plausible exegesis of the subject; so much so, that they usually explain away the truth of the matter to such an extent that this part of their doctrine should be given a more appropriate name. This is because the inception of election was before the world began and, therefore, can only be understood and believed by faith. Since faith is the gift of God, all of us are dependent upon him for an understanding of truth.

The word ELECT, used as a verb, means "to choose out", and, of course, as a noun, means "one who is chosen out". In its doctrinal sense it means, "one who is chosen of God to salvation". The following, therefore, is the true meaning according to our understanding: The sovereign act of God in choosing a people, peculiarly and particularly loved by him, out of the posterity of Adam, upon whom he would bestow sufficient grace in the person of his Son,

Jesus Christ, to cleanse them from all sin and iniquity; thus preparing them, after all the work of grace is wrought in them, for an eternal habitation with him in heaven.

The term Election, in any sense in which it may be used, always presupposes that the elected are chosen by others and they are not able to choose themselves. In considering the subject further, let us lay our foundation on safe and sure footing of proper depths by calling to mind what the inspired Scriptures say in part about it. First, who did the choosing? Isaiah wrote in the 45th chapter, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, I have surnamed thee, though thou hast not known me." Mark, in the 13th chapter says, "And 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". In the 11th chapter of Romans Paul wrote, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace". Paul also says in the first

chapter of Ephesians that we are blessed "with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him", etc. In the 2nd letter to the Thessalonians, 2nd chapter, we find, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." It is written in the 15th chapter of John, "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". The above lay the foundation that God did the electing or choosing.

Second, when did the choosing take place? Above was quoted Paul from 2nd Thessalonians, that, "—God hath from the beginning chosen you to salvation", etc. Finishing the quotation above from the 1st chapter of Ephesians, "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". Paul further says in 2nd Timothy, "Who hath saved us, and called us with a 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". These quotations lay the foundation that the choice was made from the beginning or before the world began.

Third, what was the moving cause of the choosing? As already quoted from Timothy, "—but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

In the 9th chapter of Romans, Paul says, "(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." Jeremiah in the 31st chapter says, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." We find in the 1st chapter of Ephesians, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." These lay the foundation that the choosing was according to God's purpose and love for his people.

Fourth, was the choice made because of any merit or work of the chosen? As quoted above from 2nd Timothy, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace," etc. Before was quoted, "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." In the same 9th chapter of Romans we find, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Then, in the 15th chapter of John, we read, "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," etc. These show that it was not because of

merit or works on the part of those chosen.

From all these references to the Scriptures, and many more, this, then, is the sum of the evidence on the doctrine of Election:

That it was part of God's purpose, before he brought anything into existence, that is, before the world began, to choose or elect a people as his own, out of the family of Adam; (who should also according to the same purpose be brought into existence). These people were to be redeemed from under the curse of their fall in sin, (for it was also a part of God's purpose, however distasteful to carnal thought, that they should fall), by a redeemer who was given them at the same time they were chosen. Therefore it is said they were chosen in him before the foundation of the world. This redeemer was the Son of God, Jesus, the Christ.

At the proper time Jesus made his appearance into the world and, since there could be no remission of sins without the shedding of blood, he died upon the cross, bearing their sins in his own body, being made sin for us, who knew no sin. Thus, being a perfect offering given of God, dying for the sins of his people, he forever satisfied the wrath of God which stood against them. Indeed, such a wonderful saviour was he, when he arose from the dead he even justified them in the sight of God. So all that Jesus died for—all who were chosen in him—are made perfect, so much so that in their standing before God in Jesus, they are as perfectly clean as they would be if they had never fallen in sin and

condemnation. Nevertheless, both the sin and the redemption were necessary before they were prepared for their inheritance.

However, this state of perfection is not realized so long as His people remain in their natural life. Death is inevitable and is necessary for there must be a resurrection from the dead before they are brought "Unto the measure of the stature of the fullness of Christ." In the resurrection they are "Fashioned like unto his glorious body" and shall "Inherit the kingdom prepared for you from the foundation of the world." When all of this work of grace is completed in them then shall they be in possession of that unto which they were chosen.

That a person is chosen of God is manifested to them in a peculiar way—an unmistakable way. Whoever has been made to feel the "exceeding sinfulness of sin" and to realize he is justly condemned, and knows that all of his own efforts have availed him nothing, and who has been made to beg for mercy and has felt the relief from the awful burden of sin and made to rejoice in the hope that Jesus died for him, is surely of the chosen and redeemed family. No other people have this experience. No other people feel the weight of sin. No other people know the calmness and joy and peace that Jesus only can give.

JOHN D. WOOD
Roanoke, Va.

EUREKA, New York.

Dear Brethren in Christ:

I have never written to you before. I hope that God will guide my hand, in

the spirit, to relate something of Christ's dealings with me, and that it will prove to be in harmony with the experiences of others. I have heard some wonderful and beautiful testimonies and feel that maybe mine is not one. We all believe and know that salvation is of the Lord our Saviour Christ Jesus.

I was born, raised, baptized, and confirmed, as it is called, in the high Episcopalian order. I went to Sunday school regularly, receiving various medals for perfect attendance and an album of stamps, I remember, of fast days and saints for the same reason. When older and confirmed, I went to church with fair regularity for a time and gradually less. The proceedings of the church were all written down in our prayer book, so when I was not in attendance, I did not miss very much. There was the same ritual for the morning service and the same certain service for every evening. I gradually drifted away, and I know now that it was the predestination, and the foreknowledge, and the will of God that led me into many denominations searching with God's guiding hand after righteousness. I did not see all this until I had the desire to unite with the Old School Baptists. My wife, and sister in Christ, with me came nearly uniting with the New School Baptist Church at one time, but again the ever blessed omnipresent, omnipotent hand of God kept me from going forward.

Sometime later through sister Adsit's mother, who was a believer in the invisible church, we came to the Old School Baptist Church at Shokan, New York to hear Elder Arnold H. Bellows.

And there, brethren, I for the first time sat on hard and straight-backed seats, saw no beautiful stained glass windows, saw no beautiful altar or minister dressed in the calling of another denomination, and for the first time I really seemed to understand the spoken word of God, and not for fifteen or twenty minutes, but for one and one half hours of continuous preaching, and I was not even tired of sitting. As I see it now, I was having my eyes opened to the word and truth, and there I find my happiness. I do not know what I have said then or since, but the brethren came to me. Think of it! I was condemned that day and condemned more since that time, and if it was not for that blessed hope that I have, I do not know what would become of me.

I truly say, how could the brethren come to me? There is nothing good in me, no, not anything. If I said anything I know it not except that I loved the brethren each and every one, and that such a sinner as I was not worthy. I feel to be the least, if one at all, and like the woman who said that the dogs ate of the crumbs which fell from their master's table. It was all God's purpose. The brethren have taken me into their loving fellowship when I feel that I can not even pray. I have known beautiful man-made prayers. I can not say one of them now. Why? God knows. They were not from the heart, as I now know that only true prayer is from the heart. The Lord has taught me to say, "God, be merciful to me a sinner," and to feel sweetness in the shortest verse of the Bible, "Jesus wept." If the brethren had known the

hardness of my heart! I never knew I could be brought down and made to cry. But God knoweth all things and judgeth all men. He is the one, the Alpha, the Omega, the beginning and the end. Jesus was a man of sorrows and acquainted with grief, and must needs know. Sin was laid on him. It was not in him. He was crucified, shed blood and water, died and rose again to God's right hand to reign in glory. Before Christ went away, he told his disciples that he would send the Comforter, the Holy Spirit. How happy we are, brethren, when he sends us a little hope. Sister Adsit and myself were baptized the same day, the nineteenth of May. It was a cloudy day, threatening to rain. I was laid down in the deep water of that spring day. As I came up out of the water the heavens actually opened up to let sun shine through, and it was the most fearful, the most solemn, and the happiest moment of my life. I have felt fearfulness since then and do say often, "God, be merciful to me a sinner." I have been drawn more and more to the brethren in bonds of love and fellowship in the truth as it is in Christ Jesus. I have had many seasons when it seemed my hope was dimmed, but Christ has made his grace sufficient for me (II Cor. 12-9). The rod and the staff (Psalm 23) have been a comfort to me. The rod to me is the word, the promise, the Bible, and the law, and the staff is the grace of Christ Jesus, who is the great Shepherd who guides and guards his little flock. I have written this to relieve my mind, and I will conclude by saying that I hope and pray that God will ever keep me at the

feet of the brethren and in their love and fellowship although I feel so unworthy.

A brother saved by grace if saved at all.
E. K. ADSIT.

Written by (the late)

ELDER HOWARD WALLACE MAY

(Continued from July issue)

God's purpose is like a great chain, link in link. If anywhere in the chain one link was to fail it would separate the two ends of the chain. If God's purpose was to fail in one thing there would be no certainty of the Lord's poor people ever being taken to that God blessed home where they will never have to suffer. If one thing had failed, with Joseph being in Egypt, the corn would not have been stored up for the famine, but Jacob sent Joseph to see whether it be well with thy brethren, and well with the flock, and when he (Joseph) came to where his brothers were they aimed to kill him, or some of them did. Reuben aimed to deliver him back to his father, but God over-ruled both of their intentions for he (God) had decreed from all eternity, within himself, that Joseph should be sold to Pharaoh's officer and captain of the guard, to be lied about, to be cast into prison on a false accusation, and to interpret the dreams of the chief butler and the baker. If this lie had not been told on him he would not have been in prison, and he would not have interpreted their dreams; then the chief butler could not have told Pharaoh, I remember my faults, there is a young man, an Hebrew, that can interpret dreams. Joseph was brought before Pharaoh and he (Joseph) told Pharaoh

what God was going to bring to pass. The hand or power that caused the dreams to be dreamed caused these three to be in the prison. The chief butler, the baker, and Joseph were all there according to God's will and purpose. The same hand or power that sent Joseph down there caused these dreams to be, and the way was fixed of God from all eternity, and God watched over Joseph and took care of him all the time. Joseph said to his brethren, "be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." It was all of the Lord from the start to the finish like everything else both in heaven and in earth. I believe it was God's purpose for sin to be in the world. He did, from all eternity, purpose that his name should be praised by poor sinners here in this time world. Had there not been any sin there would have been no sinners to praise his blessed name, but God, unchangeable, fixed that sinners should be in the world. Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." If there had been no sinners Christ Jesus never would have come into this sin-cursed world, if there had been no sin there would have been no sinners and God's name never would have been praised, but it was all fixed in God's eternal mind for each and every thing to be just as it is without any failure, that his name might be praised by poor sinners which was the object of his love. Paul says, "of the hope and resurrection of the dead I am called in question." He also says by the authority

of high Heaven that these bodies shall be changed from natural to spiritual bodies, "It is sown a natural body, it is raised a spiritual body." If Paul was not talking about the bodies of God's children pray tell me what was he talking about. Who ever heard of a spiritual body being changed. He was absolutely talking about these mortal bodies of God's children. It make no difference what any one says they are to be made like him, Jesus. If it is something in this mortal body why did Paul say, "O death, where is thy sting? O grave, where is thy victory?" If all that ever goes or is taken to Heaven and Immortal Glory is when God's blessed children die the common death of all men, what did the grave have victory over and why would Christ appear the second time without sin unto salvation if he, Christ, is not coming after the very thing that the grave has the victory over? Thes. 4:13 to 18 inclusive. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 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." Paul was talking about the dead that had died the common death of all men, and was buried in the grave, or wherever they be if it be in the bottom of the mighty deep. The Lord knows where they are and he will bring them with him at his second coming without the loss of one of them. What words are we to comfort one another with? That the Lord himself shall descend the second time, and that he, the Lord, will raise the dead from their sleeping dust. Brethren and friends I believe the dust of Abraham, Isaac, and Jacob with all the rest of the redeemed family of God will raise them to meet the Lord in the air, and God's people that are alive at that time will be changed in a moment from a mortal body to a spiritual body. Brethren, Paul was talking about the dead that had died and they that were alive of the redeemed family of God when time will be no longer. This is as plain as the sun at noon day when there is not a cloud to be seen and cannot be explained away to mean anything else. Men can say they do not believe it, but that does not change God's purpose in raising the dead and changing the living. If Paul was not talking about when this world was coming to an end, pray tell me what was he talking about? If the dead are not going to be raised from the graves, and the living are not going to be changed, and all caught up to meet the Lord in the air, and ever be with the Lord, Heaven will be a blank for we do know that we take our people out and bury them in the grave, and if that very body that is laid down in the

grave never is raised from the grave it would never meet the Lord in the air to ever be with the Lord. All the arguing that men and devils can do will never keep this from coming to pass at God's time. God's people are saved by grace and grace alone in time and eternity for the scripture says in Gal. 3, 21, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, but there was no law given that could give life, life comes by Jesus Christ, the Lord, and by him only. "By grace ye are saved." I want to say regarding the time on the end of the old family porch referred to at the beginning of this writing, the first Saturday in August 1895, that I went down to the Little Hope Church and tried to tell those good old people what I hoped the blessed Lord had done for poor, unworthy me by his work of grace and was received. The next day, Sunday, I was baptized by my uncle, Elder W. J. May. I had been in water many a time before, but never that felt like that time, and went home that evening with an easy mind. The next day my wife and I were out in the woods singing when I just lacked one step of stepping on a large copperhead and I thought then it was God's eternal purpose that I should not make that step. John 9:22, "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of

the synagogue." The same threatening is going on in this world in our day and time. If you preach the Absolute Predestination of all things, Salvation by Grace and Grace alone, that God is Sovereign, and that Christ Jesus is the obedience of his children they put you out of the church. You have to preach that you can do something of yourself to merit God's blessings.

(The late) ELDER
HOWARD WALLIS MAY

R.F.D. 1, ST. ALBANS, W. Va.

Elder R. Lester Dodson,

Dear Brother in Christ:—

I am enclosing a letter written me by my niece, Clarice Johnson, written after I had the gracious privilege of burying her in baptism, also two letters written by another niece of mine, sister Lena Byrnside. She wrote the first letter to me during the time of her trial and labor of soul. Her trial and weight of conviction was sore and deep, and during this time she was drawn in, or united with, the New School Baptists to find it was not her home before they baptized her. The last letter was written shortly after she united with the Providence Church (Old School Baptist), and another blessed privilege was mine to bury her and her husband in the liquid grave. If you deem these letters worthy of space in the columns of the dear old SIGNS OF THE TIMES give them space, and if not please return them to me. Let me express my sincere well wishes to you as Editor and Publisher of the SIGNS. May the God of Israel bless your efforts and uphold you with his Almighty power ac-

ording to his own holy will. Yours in hope through grace.

HARVEY J. BIRD

HUNTINGTON, W. Va.

My Precious Uncle Harvey:—

I will try again to write you a few lines although sometimes I vow to myself I will never be so bold as to write any one. I think I tire people with my poor letters when I feel so lost and low down. I am not like you dear people and feel no better than any Arminian. While it is my greatest pleasure, and I know I love the dear people of God, yet I feel I do not deserve to stand in the place that I do. Oh, how pure, clean and good they all looked on Sunday when I was at the waters edge, when I lost sight of fear, was not ashamed and was made bold enough to ask that I might be received and live among those whom I hope are my dear kindred in Christ. I left behind in the water a great burden. The heavy weight is gone and I can talk more freely with my dear sister who followed me into the water for baptism. In a way we were such strangers. I was afraid to speak and she doubtless was also to speak freely of these things. How I would love to see my other sister follow us in the steps we have taken and I feel she will have to come soon as well as others. I regretted that my beloved companion was away. He had to be in Maryland and I in West Virginia but it pleased the Lord to have it that way and he came back the next day. My faults are many and it requires much patience from my family and from God's children to overlook them but God has put that love in our hearts. Bless his right-

eous and divine will. Without his love and tender mercy I would be left to perish. We know not what is good for us or in store for us, but the Lord knoweth and doeth all things well and none can hinder. Everything will come to pass at the Lord's time. May I not deceive you dear ones. Think I shall always carry that fear. Have written plenty to weary you but before closing I want to say your preaching Sunday was the sweetest I ever heard and I have heard others say the same. It seemed to me any one loving Old Baptists would have enjoyed every minute of it. Forgive me if I have written anything amiss. I am weak in the flesh. Your unworthy niece and sister I hope.

CLARICE JOHNSON

HURRICANE, W. Va.

Dear Uncle Harvey:—

It has been on my mind for several days to write you, but just put it off feeling part of the time too bad to write. I wonder sometimes if any one else has gone through such trials as I have for the past year. It came on me in such a mysterious way. I have always felt that when one united with the church all their burdens would leave them but it has not been that way with me. I was made to feel worse. That worried me, I felt like I was ruined forever. I am wondering what is the trouble and have spent many sleepless nights in such misery I just wanted to wring my hands and cry and try to pray for relief. Often wish I could be as I once was and not have such a burden on me. I read these words in the Bible the other day, "Many are the afflictions of the righteous: but the

Lord delivereth him out of them all." This comforted me for awhile but not for long. I have often seen people that I thought were good christians and wished I could be like them but feel like I am lost and ruined forever. I have often retired at night feeling so badly that I was sure I would not live until morning, desiring that I might have just a little evidence that I was all right and then I would be happy. I have had little dreams that would make me wonder about myself. After a few days of feeling my natural self when I think it was just nervousness then this burden comes on me again. Nothing I do is a pleasure to me. I have had company and would have to go off to myself and cry wondering what they must have thought of me. Virgil will ask me to help him sing and I feel I cannot stand it to hear him sing. I wanted to keep my feelings a secret from him. The last few days I have been reading the SIGNS and they seem to comfort me more than anything else. Some of the writers tell my feelings better than I can. Last spring someone told Virgil they knew a doctor in Huntington would help me in a short while. I was encouraged that if it was nervousness it might be so but in a short while I had no hope of his helping me. It seems like my mind is not on the things of this earth. I want to know more about God's word. If I am never baptized I feel it is my desire to be in a church somewhere.

LENA BYRNSIDE

HURRICANE, W. Va.

Dear Uncle Harvey:—

I think I will write just a little more now and mail it. Everything that hap-

pened Saturday night and Sunday seems like a sweet dream to me. I hope I can always feel as I do now. I have had a desire to be baptized for so long that it is off my mind now and I feel satisfied. Down in my heart I have had a longing for something and did not know just what it was but as soon as you began preaching Saturday night I knew it was to be with you all. I tried hard to fight it off but could not do it any longer. That proves to me that God will show us the right way in due time if I did worry so much about it. I feel like I want to hear your sweet words again. Do not think I would ever tire of listening to them. I could not sleep for thinking about it. It was so different from what I had been listening to and made me feel so different. Excuse this poor letter but I wanted to express some of my feelings. It had been on my mind all day to write. Hope we will be seeing you all again very soon. Your unworthy niece and sister I hope.

LENA BYRNSIDE

FAYETTE, Ala.

Hebrews 13:2

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

Fear and trembling takes hold on me as I come into your presence by way of the written page. For some months I have been in the "Slough of Despond" with Bunyan, and at times have so despaired of ever being lifted out that it has caused me to seriously doubt that I have ever known anything of the Lord's graciousness to me, a poor, rebellious wretch, full of sin, and vile, polluted,

cankorous sores. But at the same time I have been so deeply in the dark, that my life (if indeed I have any spiritual life) has been despaired of I have not lost some little impression to write and speak in the name of Him who fills heaven and earth. My pen has been still for some time, and I have not done as much speaking, being compelled to work on Saturday and, to honestly confess to the truth, because I have had such little liberty that I have been afraid of the pulpit. Ah! brethren how I hate my ways. How vile I am when, as I hope, the Lord gives me grace and light of the Holy Spirit to look into the dark recesses of my soul or self-righteous self. But there is a strange peculiarity about all this. I cannot teach it to any man, I cannot explain to them why I cannot. Here is something that, if we know anything about it, we must be taught it from above by the teaching of the Holy Spirit. Here is a mystery. The wise and prudent know nothing of it. It is completely hid from them by him who rules heaven and earth. As a whole, the noble, the wise, and the mighty cannot fathom its mysterious depths, but the poor, the afflicted, the despised know it. Heaven reveals it to them. It seems good in the sight of the Lord to do this. My readers know this, the mercy of the Lord has taught it to them. How hateful they appear to themselves; how lean, barren and destitute they are; how poor, afflicted and wretched have they become; how hungry, thirsty and empty they are; how polluted, sinful and wretched they are; how weary, footsore and ragged they are; how sick of sin, of worldliness (in

themselves) and the flesh they are; how they would quit sinning if they could; how close to Jesus and his followers they would live if they could; and Oh, dear brethren, how strange they are; how little can they understand themselves; how different they have become. Once all their goods were in peace; their way was smooth and easy; they had gotten religion and were feasting on the riches of arm-of-flesh God. But now, Ah yes, now; their goods, they have none; their way, it has become rough, hard, stony and thorny; their religion, it has been taken from them, and their feasts have gourds in them; and how the children of God hate all this. How they do wish and long and hope to measure up to the standard of those that know the Lord. But (and here is the mystery, the characteristics of strangers and the peculiarity) as much as they hate and abominate themselves they love those that are like them.

Now let us see how Peter would talk about this matter. "Be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear. 1 Peter 3:15. I have my doubts about the children of God being under any obligation, or having any admonition given them to entertain and care for every stranger (in the flesh) that comes along. If that were true, some of us who live on the main thoroughfares would have to turn out some of our own at times in order to do it. I cannot see how the Lord's people can take literally what the Bible says. Let me give you some examples of what I mean. "Train up a child in the way he

should go: and when he is old, he will not depart from it." Prov. 22:6. I think this is to and concerning the church. I cannot believe for an instant that I can, by training, instill into my two boys morality and good citizenship to where they will not depart from it. To so understand the above text would mean that by good parents the depravity of the human race might be overcome. In the sixth chapter of Paul's letter to the church at Ephesus he gives some admonitions to children, parents, servants and masters. Brethren, I cannot take that literally. I do not think it is written to parents, children, etc. after the flesh. To me it spoils the Bible. It is a flat contradiction of Old Baptist doctrine. There are fathers in Israel, in fact, Paul called himself Timothy's father and Timothy, his son. There are the children, those that are young, that still speak as a child. They are admonished to obey their parents. After the flesh? No, sir; not that, the law teaches that, and it is a good law, and it is nice to see people with regulation and system and obedience in the family although they are not acquainted with grace, but their parents in the Lord. The parents in this chapter, and the children, are each the Lord's handiwork. One has grown in grace, the other is a new arrival in the church. I think I have given sufficient hint to show what I mean. Now under this taking of the Scriptures does not our text take on new meaning? The chapter starts out with brotherly love continuing. We are told to let it continue. What kind of love? Continue to love (in the Spirit) those that show by their talk and walk that

they know nothing of the travel of a heaven born soul? No, continue to love the brethren. Now what kind of a character is a brother? Go back a few paragraphs and read a description of a child of God, or read Paul's experience in the seventh chapter of Romans. A man with this kind of complexness is a stranger to himself and to one another, and yet, well acquainted. This man is told to give an answer to his hope. When strangers in the flesh stop for entertainment speak to them of their hope. If they tell you what Paul tells you about his then take them in, they are strangers indeed and in truth. If they do not I do not think the admonition has you bound. In the entertainment of these strangers sometimes we have lodged and succored to the needs of angels. An angel is a messenger or agent (not free) of the Lord. It does not necessarily mean a preacher, although that might be the primary meaning. I feel that many times the Lord has sent some poor, afflicted child of God my way. They had a message for me. A message from afar, a message from heaven, a message that was as cold water to my thirsty soul, a message that enabled me to rejoice in the fact that I am a stranger and far from home, that I have no abiding city here but that I seek one not made with hands. I hope Elder Bond may be comforted with this and if I am wrong I hope to be put right. Yours cast down, yet in hope.

W. D. GRIFFIN

OXFORD, Pa.

DEAR BROTHER DODSON:—

Enclosed find check for \$2 to pay for SIGNS OF THE TIMES until Dec. 1942. I

am so very glad the SIGNS is still to be published. The passing years bring so many changes. For fifty-four years I have read it and for fifty years have been a subscriber except for a few years I felt I could not take it. When the time came that I could not get to meeting I felt so shut off I just had to take it. I am now in my eightieth year and feel I must take it as long as I can see to read. In the last number a letter written to sister Jennie Bower by sister Nellie H. Arnold cheered me. She spoke of Elder Jenkins and Elder McConnell both of whom I knew well. I was baptized by Elder William Grafton almost fifty years ago. My membership was at Rock Springs. I have had many bright seasons listening to the gospel preached at our little meeting house. You may not remember me but I have heard you preach with comfort and your letters in the SIGNS have come with healing. When my paper expires if you do not hear from me you will know to stop it. I have many dark seasons but am never left entirely in darkness for that passage, "We know that we have passed from death unto life, because we love the brethren." I could not understand why I loved the people at Rock Springs when I had known them such a short time never having been among Old Baptists until we moved to sister Tollinger's farm. I know you are busy and will close. Your sister in gospel bonds.

MARY J. GRIEST

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

Mrs. C. Horton, N. Y., \$3; Mrs. J. Jeffares, Ga., \$1; A friend, N. Y., \$1; Elder H. H. Bennett, Md., \$4.

EDITORIAL

RUTHERFORD, N. J.

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"Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew." Matthew 26:74.

The apostles of our Lord, though called and sent of God to preach his everlasting gospel, were men of passion and subject to error. There had lingered in the minds of the Jews the belief that Jesus would reign as a natural king over them, and restore the kingdom of Israel when he came. This thought was often in the minds of his disciples. The language of the prophets, though foretelling of his coming and pointing out many things connected with his death, was such as to leave the impression that his would be an earthly kingdom. This was God's way of hiding these things until the time was ripe to show that his kingdom was not of this world. Christ was spoken of by the prophets as the king. A king shall reign in righteousness, etc. After the resurrection of Christ, before his ascension when he was with his disciples the last time before being received up into glory, he was asked if he would

at that time restore the kingdom of Israel. So we see that during his life, and even after his resurrection, before his ascension there was with his own chosen an earthly hope of being restored to power again as a nation upon the earth. When one took the sword and cut off the ear of the high priests servant, Jesus rebuked him saying, "My kingdom is not of this world." At the conclusion of eating the passover after Jesus and the apostles had sung a hymn and went out into the Mount of Olives, Jesus said unto them, "All ye shall be offended because of me this night" having reference to his being delivered into the hands of them that would crucify him. Peter said unto him, "Though all men shall be offended because of thee, yet will I never be offended." Jesus said unto him, "Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice." In the face of these words Peter yet insisted that he would die with him before he would deny him. So said they all. How little the disciples knew of what was to follow. The earthly kingdom and earthly hopes was in their minds. Here we see something of self confidence about something that they knew nothing about. How emphatic Peter was in his assertion that he would never be offended because of Jesus. How weak we all are when left to ourselves. Our vows fail, our resolutions are broken. Jesus had told Peter, "Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee that thy faith fail not." Jesus did not pray that he would not deny, but that he would have that which would bring him through this

terrible ordeal through which he was to pass, "And when thou art converted strengthen thy brethren." How necessary it was that he be sifted, that self confidence be pulled down. Not only was it so with Peter, but it is necessary today that our props be taken from beneath us from time to time and so learn that we are kept by the power of God. One can never strengthen his brethren as long as his confidence is in himself, and he is boasting of what he has or can do himself. The time that Peter was to deny his Lord had been set. It was not a year from then, neither was it a month, it was tonight. This very night, how close it was at hand, how positive Peter was. The number of times he would deny was determined. Not once only but thrice. Nothing could prevent him from doing this the number of times Jesus had said. All things were determined of God in the matter. After the denial thrice the cock was to crow, not before. How can any who believe the Bible question the all-prevailing power of God over all worlds and events when we find the mouths of lions have been stopped; the dumb ass has been made to speak with a man's voice, rebuking a man; the fish delivers Jonah on time to preach to Ninevah; the raven fed a prophet daily; and the cock crows on time; all because of God's power. Sometimes the thought is advanced that after one has been born into the kingdom of God he can live in such a manner that he will never receive the chastisement of God, that in the new birth he is given this ability. The word teaches, "But if ye be without chastisement, whereof all are partakers, then

are ye bastards, and not sons." The chastening by the Lord of one of his people is an evidence of sonship. "Whom the Lord loveth he chasteneth." It was a small thing for the word of Peter to fail. Not so with Jesus. He upholdeth all things by the word of his power. When Jesus was taken into the judgment hall Peter followed. He had already learned that he could not watch one hour. In the judgment hall Peter was to learn a lesson he would never forget. The sifting now begins. Satan's bounds are set. He can go no farther than God allows. The sifting will be no more or less than Jesus has purposed. At times it is a great comfort to believe with all our heart that not a dart of Satan can hit, except the God of heaven sees fit. All that is necessary to cause one to forget the tender mercies of our God is for God to forsake us in a manifest sense, and when left to ourselves we are prone to wander, Lord we feel it. He is now questioned, and accused of being a disciple of Jesus. His speech is betraying him. If one is a follower of Jesus, there will be some manifestation of it. Peter, professing not to know what they are talking about, pleads ignorance. Another approaches affirming that he was a follower of Jesus. This time he could no longer claim he did not know what they were talking about, he says he does not know the man. Twice will not do, the sifting is not over. Three times he must be questioned, and the same number of times deny his Lord. Why? Because Christ has said, he would deny him thrice. The ones who questioned the apostle knew not what the Lord had

said. They knew nothing of the purpose of God in the matter. The cock could not crow until the third denial, neither could the questioning stop until the word of the Lord was fulfilled. The last time this tempest tossed one is approached he begins to curse and swear saying, I know not the man and immediately the cock crew. It could not wait. The apostle must be reminded of the word of his master. The time for weeping is at hand for a proof that the faith has not failed. What a blessing it is that God causes us to weep. All things are in the hand of him with whom we have to do. He can use anything to remind us of his word, whether it be a promise or a chastening. Peter remembers the word of Jesus. What a terrible thing he had done. Not only denied knowing his Master, but cursing and swearing about it. How enduring is the love of Jesus for his people. No natural love would endure such a test. To have one who had been so graciously blessed deny any knowledge of Jesus when he was being tried for his life, and every accusation brought against him was false so that finally a sentence is passed like this; crucify him I find no fault in him. How peculiar are His ways in revealing unto his people their weakness, and then enabling them to know something of his everlasting love, and feel beneath the everlasting arms. Jesus now looks on him, he remembers the word of the Lord. Weeping begins, what bitter weeping. Only those that have had a like experience know. The knowledge of what he had done being now brought home to him. The weeping was evidence his

faith yet abided, that self confidence was overthrown, and he is not his own keeper. Weeping never goes with self works and self confidence. It is evidence of life, only the living naturally weep. How true also is this spiritually. Do we not at times even groan because we cannot weep? Child of God is this not your experience? Though one knows the purpose of God embraced the entire matter, and that God for his own glory, and the good of his chosen ones, often leaves them to the designs of their wicked hearts, thereby causing them to learn how frail they are, yet they weep over such things, and are made through these experiences to say over and over—Lord lead me, Lord undertake for me. They cannot excuse themselves, hate their own lives, and are brought to say with the poet:

O that the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!

By these things men live, and the life we live in the flesh, (that honors God) we live by the faith of the son of God, who loved us and gave himself for us. Peter can now strengthen his brethren by declaring unto them the all-prevailing love and grace of God. That they are kept by the power of God, through faith, ready to be revealed at the last time. That all flesh is as grass, all the glory of man as the flower of grass, each passing shortly away, but the word of the Lord endureth forever.

D. V. S.

CIRCULAR LETTER

Written by sister Nellie Palmer.
The Maine Old School Baptist Asso-

ciation, in session with the Bowdoinham Church, Bowdoinham, Sagadahock Co., Maine, Sept. 12, 13, 14, 1941, sendeth greetings and love in our Lord to the several churches and associations with which we correspond.

DEARLY BELOVED BRETHREN:—We come again in weakness and poverty, knowing the flesh profiteth nothing, but we feel we know of the love that passeth understanding. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This love of God, who can fathom it? It is without beginning of days or end of years. We, who are fathers and mothers, feel we know the depth of natural love. We would willingly take the trials of our children upon ourselves to relieve them, but could we give them to save others? I fear we would falter. But this love of God is a love surpassing the love of women. It strengthens us daily. In him we live, move and have our being all because of his deep love for us. God loved us from everlasting, therefore, with loving kindness hath he drawn us unto himself and we love our brethren with the same love. The natural mind cannot comprehend it, but we do feel their sorrow and with them bear a part. We feel burdened when their hearts are sorrowful. It is this great love that leads us out of darkness into the glorious liberty of the children of God, and how great is this liberty after having been encompassed by darkness that could be felt, cut off, alone without God, like the storm and darkness of night, followed by the bright sun

of the morning ushering in a new-born day, so old things have passed away. The works of the flesh have failed us, and now we behold the Son of Righteousness riding triumphant over death, hell and the grave, and he came to where we lay in our filth and nakedness. He covered us with his skirts, and when he looks upon us sees only the beautiful robe with which he has covered us. "Thou art all fair, my love; there is no spot in thee." Cant. 4:7. Is it not wonderful? "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. This wonderful love has brought us all the way along. He has carried us in his arms, as it were, and we came home to our friends. We do not need to tell them very much before this joy flows from heart to heart, and why? Because of this love that passeth understanding. We love them afar off when we behold in them a desire to hear of this great love, and as children of the Heavenly King as we journey we do sweetly sing at times, but when he withdraws his face then our harps are hung upon the willows. We cannot sing the Lord's song in a strange land, but he will lead us out.

As surely as he overcame and triumphed once
for you,

So surely you who love his name shall triumph
in him too.

We will now leave the subject, we have but touched upon, adding the lines of the hymn writer, "The love of Jesus what it is, none but his loved ones know."

ELDER A. H. BELLOWS, Mod.
SANFORD S. BARTLETT, Clerk.

CORRESPONDING LETTER

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Sagadahock Co., Maine, Sept. 12, 13, 14, 1941 sendeth greetings and love in the Lord to the several churches and association with which we correspond.

DEAR BRETHREN:—Through a kind providence the Bowdoinham and Whitefield Churches of only three members each have been able to meet again in an Association. Your correspondence was gladly received reminding us that we are all kindred in Christ even though we may be strangers in the flesh. Your ministering brethren, Elders Bellows and Vaughn, came to us preaching the gospel like the Apostles of old as directed by the Holy Spirit, thereby renewing our hope and strengthening our faith in the saving power of Almighty God. In

the war scarred world of to-day, where so many are suffering from mental and physical afflictions, we must not forget that nothing happens contrary to God's will. As he sent his angel to loose the bands of Shadrach, Meshach and Abednego and walk with them in the fiery furnace so that the fire had no power over them, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed over them; so will he always care for them that are his wherever they may be to their good and his glory. Our meeting was attended by nearly all the Maine brethren. The next meeting of our Association, the Lord willing, will be held with the Whitefield Church on Friday, Saturday and Sunday before the second Monday in September 1942.

ELDER A. H. BELLOWS, Mod.
SANFORD S. BARTLETT, Clerk.

CORRESPONDING CIRCULAR LETTER

The Virginia Corresponding Meeting, in session with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th, 1941, to the churches composing this meeting and to the associations with which we correspond, sends christian greeting.

DEARLY BE LOVED BRETHREN:—Luke xviii. 1: "Men ought always to pray, and not to faint." There is no time and no circumstance in the believer's life when or where one can afford to be without union with the Redeemer who is our Lord. Prayer is the fruit of such union, communion and fellowship with the Lord. Lacking this, we faint. There is

no half-way stop between praying and fainting; either we pray or we faint. To faint is to become discouraged, disheartened, to "stagger" in unbelief. Unbelief is the root sin of all fainting or staggering. Abraham believed God and this alone was imputed unto him for righteousness. It is written of him that he "staggered not through unbelief." To stagger is to wander, being not able to hold a straight course. Drunkenness causes staggering. Hence the need of being temperate in all things, that our moderation be known to all men. To be drunk is to be intoxicated with the things of the corrupt present world and of our fallen human nature. Sowing to

the flesh results in reaping corruption. From this arises "staggering," a wandering from the precepts of the Lord to whom we are in subjection through his grace by virtue of his having bought us with his blood. Truly believing in the word of God, both written and living, produces soberness which is the ability of the believing soul to steer a straight course by the compass of faith, looking alone unto Jesus the Author and Finisher thereof. "A double minded man is unstable in all his ways." The truth of the vital unity of Christ and his people is realized experimentally through prayer. Prayer being the outbreathing of the believing soul Godward, it can only be produced by the dwelling of the Holy Ghost within the believer, and the Holy Spirit dwells in none but the people of God's own choice. The natural man cannot pray, neither can unregenerate persons. These have not the Spirit of Christ to enable them to pray. Even in the true believer, the hindrance of the unregenerate human nature yet persists, obscuring often such evidences of our quickened state as God has been pleased to graciously grant us. We believe with one of our natures (the spiritual), but we disbelieve with that other nature of ours (the carnal). No wonder, then, Christ tells us we always have need to pray. Whether we always do so or do not do so, does not affect the fact that we ought to do so. The enabling power unto ceaseless prayer is alone of God the Spirit, yet there is no time or condition when or where we can escape the necessity for prayer. If joyful, we need to pray that we become not

too exalted through elation; if sorrowful, we need to pray that we become not despondent through abasement; if tempted, we need to pray for power to prevail over the accuser of our souls who seeks to work us woe; if delivered from temptation, there is need to pray against the danger of taking any credit to our own arm for the victory. These are some of our personal needs for prayer. Collectively, as churches we need prayer which links us up with Christ at the Throne in the Heavens, in order to supplicate him to send laborers of his own choice and qualifying into his vineyard. The ministers of the gospel are very few and far between these days. We need, as churches, to pray the Lord to maintain his cause in the earth that we may be truly living testimonials of his grace and truth, not fearing to own him before men nor shunning any principle of the whole counsel of God. Though these times in which we live be full of difficulty for men of faith, though the tumult all around us may give rise to doubting, now is no time to "stagger" through unbelief. God has not gone off and left us to the working of chance or blind fate. He is on the Throne of the Universe working all things after the counsel of his own will, conforming his elect among all nations more and more to the accomplishment of his end for them, which is that they shall be brought into conformity with the Lord Jesus Christ in their bodies, souls and spirits finally. "The Lord direct your hearts into the love of God and into the patient waiting for Christ!"

We thank you in the name of the Lord

for the coming of your messengers, visitors and messages among us this year, and we earnestly beg for a continuance of your love and fellowship in the kingdom and patience of our Lord Jesus Christ. The Lord willing, our next annual session is appointed to be held at this same time in 1942 with the Mt. Zion Church, Loudoun County, Virginia, when and where we hope to meet you all again.

H. H. LEFFERTS, Moderator.
G. C. SPINDLE, Clerk.

CIRCULAR LETTER

Written by Elder H. C. Ker

The Salisbury Old School Baptist Association, now in session with the Snow Hill Church, of Snow Hill, Maryland, October 22nd and 23rd, 1941, to the different associations and meetings with which we correspond, sendeth love in the Lord.

At this time we will call your attention to the following Scripture: "Greet one another with an holy kiss." The longing desire of the apostles for the peace and unity of the church seems to have been unbounded. To that end they prayed, preached, exhorted and wrote, and willingly spent and were spent in the cause of Christ, deeming it of more importance and worth than all the world beside. After the brethren were instructed in the word of God, nothing preceded the desire of the apostles that they might live in peace and unity as brethren should. All fleshly ambition and pride should be sacrificed to that end. The same desire, and delight in it, was in David when he said, "Behold, how good

and how pleasant it is for brethren to dwell together in unity."

It seems to us that the apostle had several things in mind when he penned the words of our text. Likely he remembered some things of the Old Testament, when kissing was indulged in by some, and not always in a godly way. He may have also remembered the kiss of Judas, and would not have those of his love and care follow such an example, therefore said, "Greet one another with an holy kiss." In ancient times a kiss was a sign of reverence and submission to a superior, also of love and affection. Traitors, however, practiced deception with kisses, as was the case when Joab kissed Amasa, and slew him, and when Judas kissed Christ and betrayed him. These kisses were anything but "holy," hence could have no place in the kingdom of God. Kissing was not an ordinance in the apostolic age of the church, nor will it ever be, as no such commandment was given by the Builder and Maker of the house, therefore we do not understand this exhortation of the apostle's to mean that the children of God, male and female, young and old, should kiss each other every time they meet, regardless of occasion or circumstances, but that when they do so greet one another to let it be "an holy kiss," and not such as Joab and Judas. Neither did he mean that brethren should kiss the sisters and the sisters kiss one another, but that neither male nor female should be known in this sacred relationship. The word "holy" means sacred, pure, guiltless, and well did the apostle use the word "holy" in this connection,

and all will do well to consider this when greeting with kisses. To convey the thought in our mind with regard to an holy kiss we shall call attention to the father and his prodigal son, not to prove them brethren in the Spirit, but to show, as near as we can, what "an holy kiss" is. The son had sinned against the father and in the sight of heaven; had wasted all his living and become, as it were, a vagabond, but notwithstanding all his faults and shortcomings his father loved him still, and when he returned home filled with shame and self-loathing his father, full of pity, compassion and forgiveness, and his very being aglow with love, ran to meet him, and fell on his neck and kissed him. That kiss was as near "holy" as anything in this life can be that is not altogether, entirely and absolutely of the Spirit of God. In that kiss was no hypocrisy, no guile, no deceit, no evil surmisings, no selfishness, no thought of vice, no thought of sex. Not another man in all the world could have kissed that boy as his father did. No kiss of men or angels could have meant the same to that son as did the kiss of his father. That kiss spoke louder and said more than all the voices of men combined could have done, and the chief thing it said to the wayward boy was, my son, I love you. That love covered all the boy's faults, and he knew it. The father loved his son because he was bone of his bones and flesh of his flesh. The children of God are members one of another, and because of this union should love one another with pure hearts fervently, and their kisses should be

"holy," embracing every thing, as above illustrated by the father and his prodigal son. There can be no such thing as "an holy kiss" when malice, envy, hatred or pride find place in the feelings of God's children toward one another. Backbiting and fault finding never suggest to those to whom we thus speak that we love the one in whom we see so many faults. When an old lady kisses a young man who is her brother in Christ, it should be an holy kiss of a mother to her son, in it telling him of her love for him in the Lord and her interest in his spiritual welfare. The kiss of a young man upon the lips or cheek of an old woman should be an holy kiss of a son to a mother, recognizing her age, faithfulness and steadfastness in the gospel.

We have wondered that if a kiss is a sign of reverence and affection, is the grasp of the hand or the falling of a tear less so? We feel sure that the same good feeling of love one toward another is made known in the hearty hand shake that is demonstrated by a kiss, and can there be stronger evidence or greater manifestation of affection and good will one toward another in the kingdom of God than when in trouble or distress to see "the sympathizing tear" steal across the cheek of a brother or sister? Sometimes kissing is indulged in perhaps without the slightest thought of brotherly love; some are naturally more affectionate than others, but those who kiss less do not love less, nor is their desire for the peace and spiritual prosperity of others less. A kind word often means much to a poor, discouraged soul who

(Continued on page 191)

OBITUARIES

MRS. MARTHA (HANES) KINGREY, our sister in Christ, departed this life March 15, 1942 after a lingering illness. She was afflicted with cancer on the face just below her eye. Her suffering was most intense as the infection of this dread cancer spread and wasted her frail strength. In all her suffering and afflictions she was resigned to her lot, and as the end drew near she often expressed her desire to depart and be with Christ. Sister Kingrey was born July 9, 1848 in Franklin Co., Va. United in marriage to W. B. Kingrey in 1867. Mr. Kingrey predeceased her many years ago leaving her a widow to face the many trials of life in sorrow. She remained a widow until the end. She was given a sweet hope in Jesus in early life and united with the Pig River Old School Primitive Baptist Church in Franklin Co., Va. Soon afterward in the year 1887 she and her family moved to Lincoln Co., W. Va. The Bethel Church was soon organized in this county and she moved her membership by letter to this church. Many are the evidences and incidents that yet live to bespeak her faithfulness to her church and to the cause of Christ. Through cold and heat, through rain and storm she came to fill her seat at the place of worship when she was physically able. Many have been her visits to the sister churches of Providence and Sarah, traveling over mountain country by primitive modes of conveyance, horse back, ox wagon or even on foot, to meet with the Saints of God in worship, all because her heart was aglow with love. She was humble and quiet in disposition, so childlike in her implicit trust in God. Her convictions were deep, hence she was not carried about by every wind of doctrine, but was established, rooted and grounded in all the cardinal points of doctrine. She was not given to much talking but it can be truly said of her that her conversation was in Heaven. Her profession was adorned by a godly walk and conversation. The Doctrine of Grace was the theme of her song. She had no confidence in the puny arm of flesh. As I am made to look back to the days of my childhood I remember how at meeting time at old Providence Church she would visit my father's home, and how she, together with my parents, would join in such earnest conversation of the things of the Kingdom of God's dear Son, or join in singing songs of grace around the old hearthstone in simplicity

of spirit. Words utterly fail me in portraying the many noble qualities of this dear Saint of God. Let me say she was endeared to all, she was a mother in the neighborhood never sparing herself to lend a helping hand. She was baptized by the late Elder John C. Hall and was a member of the Primitive Baptist Church about fifty-three years. She leaves six sons to mourn their loss. J. B., W. C., and John Kingrey, Hamlin, W. Va., and George L., J. H., and Taw Kingrey Yawkey, W. Va. Two daughters, Mrs. Mary Wade, Griffithville, W. Va., and Mrs. Cora Mays, Yawkey, W. Va. There are also fifty-one grandchildren, one hundred and one great-grandchildren and eleven great-great-grandchildren together with a host of friends. Her loss is keenly felt by the church but we grieve not as those who have no hope. A mother in Israel has fallen. I was called, according to her request, to conduct her funeral where I tried to set forth the doctrine she believed and loved. A large concourse of friends and loved ones attended the funeral. The floral offerings were many and beautiful thus attesting the high esteem in which she was held. Burial was in Beech Grove Cemetery near her old home. Her last hours were spent in the home of her granddaughter, Mrs. Everett L. Saul. All that loving hands could do was done for her in her last hours of suffering. May God reconcile us all. Written by request.

ALSO

MR. O. F. BELL, our brother in Christ, was born in Franklin Co., Va., Nov. 13, 1867, and departed this life March 15, 1942, aged 74 years, 4 months, and 2 days. He was the son of Peter and Ella (Castle) Bell. He was united in marriage to Fannie J. Oxley in 1887 and to this union were born six children, two of whom preceded him in death. He leaves to mourn their loss four sons, Elder R. C. Bell Huntington, W. Va., R. A. Bell, South Charleston, W. Va., C. R., and F. L. Bell, Galveston, Texas. Also two brothers, E. P. Bell, Hurricane, W. Va., and H. C. Bell, St. Albans, W. Va. It is with a felt sense of my own weakness I make the attempt to write this notice. Brother Bell was so very close to me. He was convicted of sin and guilt before God many years ago, was visited with sweet deliverance and given a good hope through grace in the blood and imputed righteousness of Christ. He united with the Primitive Baptist Church about the year 1908, however, this band of Baptists proved to

be conditional in doctrine and he became dissatisfied and came out from among them several years ago. He then united with the Providence Old School Baptist Church of Lincoln Co., W. Va. When the Harmony Old School Baptist Church of Cabbell Co., W. Va., was organized, Brother Bell went into the Harmony Church as a charter member and lived a faithful and devoted member until his death. His seat was seldom vacant at meeting time although he had been very frail in health for several years. He was always satisfied with the goodness of the Lord's house. He was licensed by the church to speak in public and was blessed to speak many times to the comfort of his brethren. Through all the years of his pilgrimage I feel that he had nothing in view but the Glory of God and the welfare of Zion. He visited much among the churches of the Pocatalico Association and some among sister Associations, the Elk Horn, Mates Creek and Tygarts Valley River. He had many friends, was well known and well liked. Many were his visits in my humble home, and many and sweet have been our conversations together. So often in conversation would he so feelingly refer to the time of his deliverance, when peace was spoken to his troubled soul. Nothing but the Doctrine of God our Saviour, yea even the sure mercies of David, would cause his soul to rejoice. Our loss we keenly feel and I realize his seat will be empty from henceforth in the Harmony Church, the little flock I have tried in weakness to serve since it was organized, but, dear brethren, it is God who has bereft us. He saw fit, according to his own will, to call Brother Bell from our midst, yea to call him from the evils to come, and what he does is ever right. May our God reconcile us to our loss and visit the bereft children and family with grace and reconciliation if it be his holy will. Brother Bell had a stroke and was paralyzed in one side two years ago but recovered sufficiently to travel around until a few weeks before his death when he was confined to his bed and seemed to gradually weaken away. He bore his sufferings without murmuring or complaining with sweet resignation to his Master's will. The end came placidly and peacefully without a noticeable struggle. For the last several years his home had been with his son, Elder R. C. Bell, where every attention was given him by both Elder and Sister Bell. In accordance with his request I was called to conduct his funeral. I tried,

in weakness, on that occasion to set forth the merit and worth of the crucified and risen Lord hoping it might be the Lord's will to bless it to the comfort of the sorrowing ones, after which I was hastily conveyed to speak on the sorrowing occasion of Sister Kingrey's funeral. Elder John J. Smith assisted at Brother Bell's funeral which was held at the cemetery on the old home place where he was laid away to rest and return to the mother dust in hope of the glorious resurrection from the dead. Submitted in love.

ALSO

JOHN MARTIN BIRD, our cousin, was born April 9, 1860 and departed this life October 19, 1940, aged 80 years, 6 months and 10 days. He was united in marriage to Mary Perdue Nov. 25, 1883 and to this union were born five children. One son, James, predeceased him several years ago. He leaves to mourn their loss his wife, Mary Bird, and four children, W. H. and L. C. Bird, Miriam Meddings and Naomi Morris all of Scott Depot, W. Va. Also thirteen grandchildren and seven great-grandchildren and a host of relatives and friends. Cousin John was a man of noble character, a useful citizen, a good friend and neighbor. He had very few, if any, enemies. Always kind, friendly, self-sacrificing, never speaking ill of any one. He never united with the church because of his felt sense of unworthiness, but he was strongly entrenched in the doctrine and had a wonderful spiritual knowledge and perception of the deep hidden, yet revealed, mysteries of God and Godliness. He would earnestly contend for the doctrine of truth against opposition. His only hope was the blood of Christ. I have heard him so feelingly express that his only hope was in the mercy and grace of God. During the great conflict between the states his father, who was serving in the Confederate Army, contracted cholera morbus and died in camp. His mother also sickened and died in those perilous days leaving him an orphan in the world. Because of a lack of full statistics I can only present this brief notice. I was called to conduct his funeral, according to his request, where I tried to preach Christ to a large concourse of relatives and friends. We feel our loss is his great gain. May the Lord bless according to his own will and cause us to own his holy hand in all our many trials while we remain here below. Submitted in love.

H. J. BIRD

Salisbury Circular Letter

(Continued from page 188)

feels like giving up the race. Is not this, in a sense, greeting one another with an holy kiss? If the widow and fatherless are poor and needy, and we visit them with the necessities of life, watching over them to see they do not suffer, is not such service greeting them with an holy kiss? If a brother be destitute of food and clothing, and makes his needs known to us, and we kiss him, saying, Depart in peace, be ye warmed and filled; notwithstanding we give him not those things which are needful to the body; what doth it profit? Was it an holy kiss? We do not mean to spiritualize away the exhortation of the apostle, because there is no doubt that he meant just what he said, but we make these few suggestions as they occur to our mind in connection with brotherly kindness.

May the Lord help us to take heed unto ourselves that we endeavor to keep the unity of the Spirit in the bond of peace.

H. C. KER, Moderator.

GEORGE F. ADKINS, Clerk.

H. M. BENNETT, Ass't Clerk.

Dedication of New Building and Good Meeting Reported

DEAR BROTHER DODSON:

We had a pleasant meeting at Dan River last Sunday. We have just completed a new building there, and this was our first meeting in it. I wish you could have been with us. Elders T. F. Adams, Roy Smith, W. C. King, and J. W. Gilliam were there. All spoke ably, and indeed it was a lovely meeting. It was estimated that about three hundred communed at the close of the service. Your

sister was there, also the Wiles as the Cane Creek meeting was called off.

I hope you will visit us this summer. Would be glad if it could be during some meeting.

With best wishes

D. V. S.

(While the foregoing note from our Associate Editor was intended to be personal, we are confident our readers will be glad to hear of the new meetinghouse for the Dan River Church and their good meeting, but of particular interest to many will be the large number who communed. It is a very unusual event for three hundred Old School Baptists to be able to commune together at one time and place. We hope this will be of encouragement to many of our brethren who are scattered and where only small groups are able to assemble together. R. L. D.)

MINUTES WANTED

We are anxious to obtain a copy of the latest minutes of the various Associations throughout the country who are in fellowship with the SIGNS OF THE TIMES. We will be glad if the Moderators and Clerks, in particular, would take note of this and send us a copy of their 1942 Minutes as soon as they hold their meetings and have their minutes printed.

R. L. D.

CHURCH CONSTITUTED

The Salem Primitive Baptist Church, Panama City, Fla., was constituted May 31, 1942. Elder F. A. Collins, Pastor. A meeting house is being erected as fast as funds can be collected to pay for materials. Owing to war conditions we must pay as we go. We will be grateful for donations sent to C. H. Byrd, Treasurer, Box 644, Panama City, Fla.

MEETINGS

The regular all-day meeting is scheduled to be held in the Brookfield meetinghouse at Slate Hill, N. Y., on Friday, August 21st, 1942. All who are desirous of meeting with us there at that time will be heartily welcomed. R. Lester Dodson.

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a.m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH**

IN

NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M. 1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

1315 Columbia Avenue

(PARK AVENUE HALL)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**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 Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Eligin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis, Tenn., on second Sunday each month at 11 a. m. and Saturday night before.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., SEPTEMBER, 1942

NO. 9

CORRESPONDENCE

MATTHEW 11:28

Art thou weary, heavy laden,
Full of grief and sore oppressed?
Look to Christ,—for he has spoken
Come to me, I'll give you rest.

Each one here is just a sinner,
Just a mass of loathsome sin;
Not one better than another,
When the light shows what's within.

No one but God's Son was holy,
He was perfect, kept the law;
And he only gives acceptance,
Those he through the Son doth draw.

Does he not array the lilies,
Though they toil not neither spin?
Will he then forget his children,
When they're burdened, groan within?

Have you sought him, told him trembling
Of your care and grief of mind?
He will hear you, he has said it,
Seek of me and ye shall find.

He has mercy without measure
For his people burdened here;
If they but go seeking mercy,
He will give his listening ear.

Nothing in the law can help you
If you need to be made whole;
Seek him, tell him and implore him,
He will give rest to your soul.

214½ East Main St., WALLA WALLA, Wash.

I have been requested to write on the subject of the garden of Eden which is a great field for comment. Gen. 2:7, 8, 9 reads: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” We see in this ninth verse the ground there produced the tree of life and the tree of knowledge of good and evil, there was every tree that was pleasant to the sight and good for food. In the same chapter verses 15, 16, and 17 read: “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” We must consider the garden of Eden was not planted

FLOSSIE I. FAULKNER

as we plant our vegetable gardens for in all of our gardens are such plants as can be transplanted, and handed out to our friends, and moved about from place to place. God formed this man and breathed into his nostrils the breath of life and he became a living soul. This living soul was not to cultivate as we do in our gardens and I consider the difference so great as to be incomparable. We find at times cattle or other destructive animals in our gardens but the Lord God put this living soul out of his garden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." The man and his wife that God placed in the garden transgressed God's law and ate of the forbidden fruit. The serpent came into the garden of Eden but to steal and destroy. He beguiled Eve and she ate of the forbidden fruit and she was a subject condemned to die for God told the living souls in the day they ate of the fruit of the tree of the knowledge of good and evil they should surely die. She was deceived by the beguiling influence of the serpent. To break the law of God is sin and the soul that sins must die so here the saints of God transgressed the law in the garden of Eden. The saints of God are these living souls that God put in the garden, their names are recorded in the Lamb's book of life and they are the ones that were chosen in Christ before the world was. Listen to the angel of heaven that came to Mary and declared she should bear a son and she should call his name Jesus for he should save his people from their sins. When Christ Jesus came to his disciples he told them all that ever came before

him came to steal and to kill but he said, "I am the Good Shepherd" I came to redeem that which was captured and led into sin. Satan was manifested before Jesus was manifested. Satan was manifested for the day of evil. If the wicked act had not been revealed there would have been no transgression, and there could have been nothing redeemed. Had there been no death there would not have been any resurrection of the dead. God manifested the serpent for the day of evil. The Devil is a liar and the father of lies. The Son of God came to redeem the living souls that were deceived by the beguiling influence as they were deceived in the garden of Eden. God sent his only begotten Son to save his people. Jesus Christ never came to bring the serpent back to the garden of Eden where the tree of life is, yet the saints are led back and are feasting on the gospel truth, for Jesus set up the gospel kingdom and the gospel is manifested and given to the elect family of God by Jesus Christ. Notice the servants of God occupy the same ground that God planted his garden in such as Eden, and that is the ground Moses stood on when God gave him the command to loose the shoes from off his feet for the ground on which thou standest is holy ground, even so all of Eden is the same ground. God's garden is at a specified place, eastward in Eden is where the garden was planted, and the living souls were put there by Almighty God. God's purpose in the beginning was to manifest such things and has ever been so. God created the heavens and the earth. This was not the beginning of light nor the beginning of

darkness it was the beginning of revealing such things as have ever been. God revealed darkness first. Here is Satan the opposite to light. God is light, in him is no darkness. God revealed darkness first in our experience. We were in darkness or convinced of condemnation. Then at God's pleasure he said let there be light and there was light so then it was revealed that God's light was the greater power, even as the truth of God is a greater power than the Devil's lies. It is manifested that the gospel truth shines above all false doctrines or systems. In this day, we, as Paul, are in war with spiritual wickedness. He never fought with flesh and blood in the war that God's saints are soldiers in. David met Goliath and won the war, or battle, in his day. They said he killed his tens of thousands. His weapons of war were five smooth stones. There could be much commented here but I am old and often times wonder if God has given me the power to defend his truth, yet I hope that I love those that declare that God's elect are saved by his only begotten Son. Consider my weakness.

PETER JONES

BENTON, Ky.

Dear Brother Dodson:—

If you will bear with me I would like to express myself to you for this one reason, I cannot think of anything else but the thousand years that Jesus is to reign here on the earth with his saints. Often it is this way with me, if I have an awful shaking up on a text and cannot sleep, nor eat, nor do as I would like to do naturally because of the text keeping

itself before me, if I write or talk about it I get relief. You being familiar with the Scriptures I want to write you, God willing, and please remember it is not for publication that I write you, but it is for relief on subjects that come to me and will not leave me. If, indeed, I were able to write I would be glad to do so, but I know I am nothing and less, but do sometimes hope, and when hope is great in my heart I do not fear anything. Few of these seasons come along with me and I cannot draw nigh to bring about peaceful, hopeful seasons, but because of this hope, which I hope is Jesus in me, I am drawn nigh by God's own power, as I hope, and he feeds me and his power shakes me and causes me to lay down my natural life and natural ways. I would go and be about his business. Oh, is that saying too much? This thousand years that I want to write about I seem to not want to believe, and neither can I that Jesus will come and have a first resurrection and a few will come forth and live with Jesus on this earth, and he will again dwell on earth in the world as the Saviour with a few of the saints, and Satan bound one thousand years and then afterward Satan loosed a little while and the rest of the dead live. I was so wrought upon by some power, I will not say it is God's (I really do not know whether I have ever felt a divine power or not), but may be I started out to making scripture and speculating and added it all together and found this, but you know a thousand years is but a day and a day is a thousand years with the Lord. I find a peace in believing that we have had the time before the flood and we call

it a day, and it might have been a thousand years or more. We have had the legal day and perhaps it was a thousand years or more, and in that legal day the old Prophets prophesied of what would be. We know they were prophesying of the Bride and Groom in the gospel day, so it is clear to me that the gospel day is the time when Jesus should come, he being the Saviour, the hope of Israel, the Wonderful One that could finish the work and did. He came to this earth born of a woman, and for sin, was made flesh and was the word, and I see Jesus then coming for a purpose and finishing it. Going away and sending a Comforter to dwell in the hearts of who? And to comfort who? Those whom he redeemed and who should know him in spirit and in truth and who would live on earth here and be in them and they in him. The Gentiles were, in the mind and purpose of God, to come into the church just the same as the Jews were his chosen ones in the dispensations of time for the Gentiles were prophesied of to come to Jesus. One said, "the Gentiles shall come to thy light" after He had said, "Arise shine; for thy light is come," speaking to the Israelites or prophesying their light (Jesus) would come, and the little sister would come to the same light. Why? God did take out of the Gentiles a people for himself, and then I began to see Jesus coming to his own and his own, the Jews, received him not, but as many as did (meaning some did) "gave he power to become the sons of God, even to them that believe on his name". You know why they believed. Man could not will it and make it so, man's blood nor

power of the flesh could not cause it, but the will of God caused it, then this gospel day. The Gentiles must come first into this beautiful reign with Jesus in them and they in him and Satan bound and cast into the bottomless pit, and an angel with the key. I see that during this thousand year reign with his church on earth they have peace with God and it is the Gentiles part, the Gentiles time to set in heavenly places in Christ, the Devil thrust out. Oh, what peace, what foretastes of heaven, the church, the Gentiles, have enjoyed here. It has been a heaven below our Redeemer to know, and the promise is, he (Satan) is bound and he could not work in us to destroy our peace, and if we needed tormenting, and we all feel we have been at times cast into hell, but blessed be God, the guardian angel of mercy that guides each one of us, only turns us into hell when it is good for us, and if we make our bed in hell he is there and it is not for long. The angel, the one who guards lest we dash our foot against a stone, opens to us the beauties of our Lord, and Jesus having overcome for us poor Lazaruses, who are now enjoying the same faith as did faithful Abraham, are in the same bosom with him, feeding and living by the faith of the Son of God, and the Jew, who was first, is last to come in in this gospel day, and cannot come in until the fullness of the Gentiles has come in. So, when the Jews who are called and chosen of our God to come in, when our thousand years are over as the Gentiles reign with Jesus here, then they shall come in, but they were dead and buried as a church and felt rich (and

were in their minds), but do you not believe that this rich man will cry for water, being tormented by the thoughts? The Gentiles are now claiming the same faith of Abraham, they are at rest in a heavenly place, and the Jews are tormented (they are dead and buried as a church) during the time of the Gentiles reign which will be a thousand years here in the gospel day. While the Gentiles are reigning it is to them a new life, they are resurrected to a newness of life, and reign as priests with God and with Christ and they who have this newness of life have part in the first resurrection, the second death will have no power over them. Do I see these things correctly? When it is time for the Jews to come in, after the thousand years reign of the Gentiles with Jesus here on earth in the beautiful enjoyment of a church or a bride, Jesus coming in unto her and her bearing fruit of him, then Satan will be loosed and go out to deceive nations and they will rise up against each other and it is going on now it looks like the Devil is working fast. His time is short and he knows it so he stirs up Gog and Magog to battle. I think Gog and Magog are powers ordained of God. Mystery Babylon and they are battling, each denomination trying to kill the other one and set him up as the right church, preaching another gospel that is not a gospel. All this had to be and it seems is now coming to pass, and it is all to be at the same time that the poor Jews will be brought to know Christ, that Jesus is come unto them in spirit and in truth and they will be true witnesses in their time, the last part of the gospel day. Jesus is the gulf

between Jew and Gentile. They could not go to each other, but he, Jesus, can make them one fold and did when he finished the work, but it is being made manifest to the sons of God in time and in the way God did foresee and know. The Jew wondered what they would do for the little sister when she was called for but Jesus did it all and tore down the middle wall of partition and made them one in him.

I am sorry to burden you with this but I cannot rest and if it is something Satan has blinded me with I hope you will not cast me out, but will have experienced what it is to fall into his hands and still be desirous of knowing God's will and being glad to suffer for the cause of Christ. If he, indeed, is mine why have I had this on my mind? Do I see anything or am I just not wanting to believe the little Missionary Baptist idea they pass on to me and send me tracts of how beautiful it will be to be in the first resurrection here and dwell with Jesus and Satan bound. I have an idea they have studied this all out. I have not read even a reference and I cannot believe but what John saw the church coming down from heaven, the new Jerusalem, adorned as a bride to meet her husband. He saw it all and told it as he saw it. Seeing the finished work he said, "He that is unjust, let him be unjust still:—and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. Why, John? Because the work is finished.

EFFIE BLAGG WHITENTON
(What our sister has written is very

acceptable and satisfying to us and we believe it will be to others. Such things are hid from the wise and prudent and revealed unto babes.

R. L. D.)

BENTLEY, III.

R. L. Dodson, Dear Brother in a precious hope in Christ:—

I had thought for some time of writing again for the dear old SIGNS OF THE TIMES that has come to my home continually since 1893, and which has been a source of great comfort all these forty eight years though not to me for the first three years of its arrival in our home. My wife, who was a member of the Old Baptist Church, was taking it and greatly feasting on its contents, going quietly about her household duties and enjoyed meeting with the Baptists when they would have meeting in her father's (a "drylander" but surely a true believer) house or at the schoolhouse. In the meantime learning of their peculiar belief, having never associated with them before, I knew nothing about their ways much less about their doctrine. I soon began to discern that they used Scripture such as, "Not by works of righteousness which we have done," "For by grace are ye saved through faith; and that not of yourselves it is the gift of God," and many others in line with these. All this time I was comparing their teachings with those I was accustomed to and loved and could not see any reason in some of their quotations such as, "But whosoever hath not, from him shall be taken away even that he hath." I thought how can there be

anything taken from any one when he hath not? And so on did I compare their way with mine but got little consolation. One question had bothered me after I had united with the Methodist Church about ten years before this (and there were godly, Christian people in this church) and that was the question of the money matters of the church. I verily believed it took money to run the church and care for the preacher, and I had read where Jesus said: "Carry neither purse, nor scrip, nor shoes," and again he said: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing." The church to which I then belonged seemed to call for more and more money and by this time I found there was not much difference in any of like churches. After I had known my wife's people, or church, about three years Elder John Downey was the preacher at one of their meetings. Next morning my father-in-law was taking Elder Downey to the train and asked me to go along. While standing by the railroad track my father-in-law (who had but little of this world's goods) handed Elder Downey two silver dollars, saying, "This will help you pay your fare home," and Elder Downey said, "No, John you keep it." Father Markle urged him to take it, this time saying, "No, I do not need it." To me this was a wonder, an eye opener, for I had never seen a preacher refuse money before, and for quite awhile I did not see how they kept up their church and never pass around the collection box. Consequently I observed how they conducted themselves in the house of God

CHICAGO, Ill.

and before men how they had a good report and would accept nothing that did not harmonize with a thus saith the Lord. Brother Dodson I have enjoyed reading the SIGNS for I found it encouraging to the weary, heavy laden and when we are cast down. I am expecting to take it as long as I am able. Hope those who are able to pay up will do so. None of us should be careless. We surely would not want the Editors and Managers to be careless as to letting unsoundness get into its columns, or be neglectful about getting the paper in the mail about its usual time. I feel we should all extend to Mr. Beebe our deep appreciation for his earnest efforts in getting the SIGNS in the mails so promptly and in such workmanlike manner all these years. May He who is the giver of every good and perfect gift be with him in his declining years to comfort and help him in all ways. I want to say our church, Smyrna, is enjoying peace and we are blessed with Elders C. E. Webb and Orvil Brir coming to us laden with the good things of the kingdom. As I am not very well it bothers me to write and I feel so unable to say what I want to. It will be all right with me if you discard this as there is plenty of edifying reading in the SIGNS. I am sending a letter from a brother Cox who is not very well but is a great Bible reader whom I like to read after so well. I feel like it should be shared with our readers. Pray for me, a poor tempest tossed sinner saved by grace if saved. A brother in hope of life beyond the grave.

LEONARD H. HOPKINS

Brother Hopkins:—

I note you write for the SIGNS occasionally and as I have been sick I have been reading old numbers. I have also been reading the Bible and at times my attention has been arrested by some passage I had read before but did not notice at the time. I am past seventy-five now and at best with me, as in the ninetyeth Psalm, it is a case of labor and sorrow and my thoughts have been turning to that better kingdom where the wicked cease from troubling and the weary are at rest as said by Job in the midst of his afflictions. Looking back over my unprofitable life even since I received a hope fifty years ago I exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:24. "For the good that I would, I do not: but the evil which I would not, that I do." Romans 7:19. This conflict between flesh and spirit rages on and hymns 1248, 1249 and 1250 (Beebe's Collection) are before me, "Death loosed the massy chains of woe, to let the mournful captives go." At times I try to imagine what heaven will be like, but we are expressly told in the Bible that it has not "entered into the heart of man, the things which God hath prepared for them that love him."

Asleep in Jesus! blessed sleep,
From which none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woe shall dim that hour
That manifests the Saviour's power.

I sometimes think the end of time is

not far off. We have the wars and rumors of wars mentioned in the Bible. Many things prophesied in Revelation have come to pass. I cannot write for the SIGNS for so many good articles appear I feel anything of mine printed would crowd out better matter. Whatever heaven shall be we know this as David said, "I shall be satisfied, when I awake, with thy likeness." "Thine eyes shall see the King in his beauty." Isaiah 33: 17. Like Job I can say, "I know that my Redeemer liveth," and "The righteous also shall hold on his way." We may never meet again on this earth but around the throne among that blood washed throng may we meet and mingle our voices in praise to Him who has redeemed us and washed us in his own blood. "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." May grace, mercy and peace be multiplied to you and all God's children everywhere. In hope,

W. C. COX

601 North 7th St., FREDERICK, Okla.

ELDER R. LESTER DODSON,

DEAR BROTHER:—

I feel myself to be too sinful and unworthy to thus address you. An apology is due you for not writing sooner but please forgive me for neglecting my duty. My husband was receiving the dear old SIGNS OF THE TIMES free and had been for several years. Both he and

I surely enjoyed reading them and endorsed the doctrine it advocated. He has been gone nearly two years and had been so nearly blind he could not see to read but I read every paper to him and when he was gone just felt I could not be without it. I began reading it in 1890, over fifty years ago and it advocates the same doctrine today. I have been in the Old School Baptist Church since 1888 and I, too, stand firm in the same doctrine as then. I surely appreciate the kindness of the Editors in sending the paper to me for it is nearly all the preaching I get as my church is about thirty miles from me, and I am crippled and cannot go more than two or three times a year. If you cannot continue to send it I will not think unkindly of you but if you can it will be greatly appreciated. I am past 72 years of age. Pray for me when at the Throne of Grace. Your poor unworthy sister, saved by grace if saved at all.

(Mrs.) O. H. BREWER

Route 1, THOMASVILLE, N. C.

DEAR BROTHER LESTER DODSON:—

Upon writing you I wish to state that I have been a subscriber to the SIGNS for four years, and I believe at this time a word of praise or encouragement to our Editor in Chief is quite in order. Through your efforts we still have a paper worthy of recognition in every home that loves the Truth, and we feel sure for the Truth's sake you are in the work, and we trust God will bless you in the future as he has in the past to carry on. However, while I am on the subject of expressing my appreciations I

feel it would be proper at this time to extend our thanks to the Associate Editors and all those who have contributed to its pages in an interesting way and bid them Godspeed. I have received every issue almost on even dates each month since I subscribed for it. The greater the interest the more comfort I get out of reading and as I read I like to think that many of the brothers and sisters of a like precious faith are visiting me through the medium of our church paper and all are welcome. I must admit that I am not personally acquainted with many of them that write, nevertheless, let them sacrifice the sacrifices of thanksgiving and declare his works with rejoicing. In closing I want to say I have some promising prospects as subscribers whose names I hope to send in in the near future. Yours in hope,

L. T. TUCKER

(The foregoing letter affords encouragement to those who are laboring for the upbuilding of Zion in her most holy faith, and we thank our brother on behalf of all to whom he has referred. We shall be very glad to receive the names of the NEW subscribers he has in mind, and hope others will keep in mind the fact that we are desirous of building up our subscription list and do what they can to assist us in this undertaking. R. L. D.)

632 C. Camilla St., MEMPHIS, Tenn.

Unto you that love salvation by grace both in time and eternity, grace be unto you and peace from God the Father of our Lord and Saviour Jesus Christ, "who hath blessed us with all spiritual

blessings in heavenly places in Christ Jesus."

I have often wanted to write to the Lord's people through the SIGNS OF THE TIMES, but knowing myself to be so sinful and unworthy I hesitated to take space that would be better for some one else. I have been reading the paper for several years and it is comforting to me for you write with the spirit of the Lord and not of man. Friends, if I could write a few words of comfort unto you it would be my only desire, but I know that if the Lord does not give me grace sufficient it will be as sounding brass or a tinkling cymbal. Brethren, I desire to teach no new thing among you, but by the grace of the Lord to stir up your pure minds by way of remembrance of the wonderful works the Lord hath wrought among the children of men. The Lord by the mouth of Isaiah spake these words, "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." My thoughts go back to the law that the Lord gave unto Israel by Moses which said, "Thou shalt have no other gods before me," Exodus 20:3, with all the things the law said that they should not do. When we read the travels of Israel how that they did not keep the law then Divine Justice declared, "the soul that sinneth, it shall die." Was this the book written within and sealed with seven seals that John saw in the fifth chapter of Revelation? "And I 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. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." O wretched man, that I felt to be, when I was made to see my lost and hell deserving condition. I tried to keep the law, I tried to open the book and loose the seals thereof, but when the strong angel proclaimed, "who is worthy to open the book" I was so sinful I could not keep the law. I feel sometimes I wept much as John did because none was able to keep the law. But one of the elders saith, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seals thereof." Did he not keep the law? This is comfort unto us poor sinners who know, as Paul, that in us dwells no good thing, but when we trust in the Lord we will sing the new song saying, Thou art worthy to take the book and loose the seals thereof for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. Are not these things too wonderful for us to forget? Paul said they were written that we, through

the comfort of the Scriptures, might have hope. Brethren and sisters, did you receive this consolation from the Lord or the doctrines of men? If you received it from men, it is written, "Cursed be the man that trusteth in man, and maketh flesh his arm." If you received it of the Lord then do we not believe that the Lord is able to deliver us from the fiery darts of the Devil for he hath said he came to do the Father's will. John 6:39 "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." Yes, Jerusalem received at the hand of the Lord double for all her sins. He paid the debt to Divine Justice and set poor sinners free. Oh, that we could cry from the walls of Zion, that her warfare is accomplished for he finished the work and before he went to the Father spoke these comforting words, I will send a Comforter, the Spirit of Truth, and he shall teach you all things. Brethren, I believe he is teaching the Lord's children all things for he is God in the Spirit, the third person in the Trinity. I may be deceived in what I am, but those things are my only hope while I live, and last but not least, they are promised not only to keep us here, but when our race is run and we have finished our course here in this world of sin and sorrow the Lord hath promised to raise us in his own likeness when this mortal shall put on immortality and this corruptible put on incorruption. Then shall be brought to pass the saying, "Death is swallowed up in victory." Brethren, I feel that you will cover up my mistakes with the mantle

of charity and give God all the glory. Visit and write us when you can. Pray for me when at the throne of grace. A sinner in hope.

W. O. WAMMACK

Box 1, HITCHINS, Ky.

Luke 17:20, 21

"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."

I think here, Christ meant the coming of his kingdom in the hearts of his people in the work of regeneration, and it comes in the heart of an individual in an instant, alone by the power of God: without learning for one way to learn a thing is by observation. The new birth comes without observation, does not give ideas but a new nature by which one can receive and believe the gospel of Christ. No one can discern the very moment of their birth. Natural observation comes after natural birth, and spiritual observation comes after spiritual birth.

There are some who experience bright and sudden manifestations in their exercise. This is not regeneration, but the manifestations of it. If a match is lighted in a dark room, the room is full of light, but the match must be lighted first before it can produce the light. So one must be born again before they can discern the things of the spirit of God. Life is one thing, and the manifestations of it is another. There are many variations in the manifestations of life. Some are plain and some are faint. A man may be apparently dead, but if he breathes he is alive, so a man might feel like he has little or no evidence of an

experience of grace, but if he desires the sincere milk of the word that he may grow thereby he has eternal life. There is no interval between death and life, a man is either dead or alive. Agreeable to this fact, the work of regeneration is a creative work, (Eph. 2:10) done in an instant, quicker than human agency or means could act, and all the child of God can discern in it is the manifestations and evidence that follows it. If one has the right hearing and understanding of the gospel it is the result of the new birth. If one loves the brethren (in a spiritual sense) he has passed from death unto life.

The above is the way I understand we are born spiritually. If we are one of God's children we are bound to give him all the praise for it. His holy word plainly teaches that the natural man can not do one righteous act that is acceptable with him. Christ, himself, said: "The flesh profiteth nothing."

WILLIAM BRANHAM

Route 1, SULPHUR, Ky.

Dear Editors:—

A brother in the church would like to have your views on the scripture in Luke 15:11 about the two sons. Does the elder represent the Jews and the younger the Gentiles? This scripture has been on my brother's mind for some time, and I would have been very glad if he had felt to give his views. He has a much better understanding than I have. I feel to be so ignorant and so weak I cannot write like others which makes me hesitate as I do not want to crowd out better matter. I will send in my subscrip-

tion with this. It is a little in advance but I suppose that will be all right. Very glad I can send it now, and would be glad if I could send more. The few times we failed to receive the SIGNS made us realize something of what it would mean if we could not get it any more and we were truly glad to see it coming again. I am very sorry for Mr. Beebe. Failing sight is a very sad affliction and I hope his may be restored. Where some must leave off others are raised up to carry on and the lot seems to have fallen on you. May God see fit to bless you with wisdom and all things needful for your good and his glory. He makes no mistakes. My heart goes out in sympathy to Elder and sister Ruston in the death of their dear son. May the Lord comfort them. Our pastor, Elder George Weaver, is passing through some hard trials at this time, his wife being very sick for many months, but he has been blest with patience and faith in the Lord to help him through. He has been faithful to come and preach to the few here leaving his wife sick at home. Last Sunday, our meeting day, he read the 111th Psalm and must have been in the Spirit for I thought he preached a very beautiful sermon. The Bible tells us "All things work together for good to them that love God." These words have been much comfort to me. And then "To them who are the called according to his purpose." The thought comes am I one of that number, I only have a little hope. It also says he has *all* power and there is no power only of him, the powers that be are ordained of God. In this terrible war of death and destruction is

he working all these things for the good of his elect people? We must believe that he is or where could we find any comfort. Though many of his people may be and surely will be taken away, yet we know he is the one Supreme Ruler in heaven and in earth and there is no other. I believe this war as well as all other wars have been in God's predestinated purpose to take place just as they have and are taking place, and may we all be calm and of a quiet spirit, looking to the Lord for help and guidance in these perilous times for as the little child said, God is on the ocean just the same as on the land. There are so many precious promises in the Bible and in the dear old songs we love to sing. It makes us hope we are not alone. He is everywhere present, and when these dark war clouds roll away the sun will shine again for some. I want to list a few hymns that have given me much comfort. "How firm a foundation," "There is a fountain filled with blood," "Amazing grace," "Come thou fount of every blessing," "Rock of ages," "A child of Jehovah" and "The righteous shall hold on his way." There are many more I cannot mention now. With love I hope to the household of faith.

(Mrs.) ADDIE CHANDLER

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AND TO AID THE "SIGNS":

J. F. Davis, La., \$2; H. McCormick, Pa., \$2;
Mrs. M. Wickham, Pa., \$1; A. F. Jones, Ga., \$1;
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EDITORIAL

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SIGNS OF THE TIMES

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SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.****1 Thessalonians 5:23**

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

Judging from the interpretation given to the above Scripture by some of the brethren, it is quite evident to us that they either do not read the connections or having done so utterly disregard them. Where this practice is followed the Scriptures can be made to mean whatever the one using them may choose. A reportedly very popular and famous New York City Air Minister almost invariably quotes from Revelation 3:20 in his “Call to worship,” as follows: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in.” He apparently interprets this to mean that God is knocking at the door of every human heart, and if they will but hear

and open the door, he will enter and save them. This places Salvation, as we see it, upon the acts of the creature. We are confident our brethren will not accept any such conclusion. Nevertheless, the quotation, what there is of it, is correct. It is only when we see that it is addressed to the Laodicean Church that it is correctly understood. Old School Baptists of all people should be careful not to lift the Scriptures out of their proper setting, or take them separate and apart from their connections, or half or misquote them, and thereby give a meaning entirely foreign to what the context warrants.

The question which Jesus asked his disciples in his memorable sermon on the Mount is, we believe, apropos and applicable here. Jesus asked, “Do men gather grapes of thorns, or figs of thistles?” Mat. 7:16. From this we would learn that if we would gather figs we should go to the fig tree, and if we would gather grapes we should go to the vine. We know in our practical every day life that we do not go to the peach tree to get apples, or vice versa, and, therefore, if we are to correctly understand the apostle’s meaning when he said, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,” (1st Thes. 5:23) we should consider the nature of the things which surround it; what the apostle has been talking about prior to and immediately after this petition on behalf of his brethren. He does not dwell upon a certain matter and all of a sudden

inject something else entirely foreign or extraneous to what is under consideration, without a proper pause or break to separate and distinguish between them.

In this fifth chapter particularly of 1 Thessalonians, after reminding them that "the day of the Lord so cometh as a thief in the night," the apostle says, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness". "For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." He then proceeds to instruct them how they should look after their ministering gifts by saying, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves". He then exhorts those who minister by saying, "Brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and unto all men." Then he takes the trouble to enumerate seven definite and distinct things which they should do: namely, (1) "*Rejoice evermore.*" A large volume, indeed, could be written on the reasons why the children of light should rejoice for-ever-more; (2) "*Pray with-*

out ceasing." It is written "that men ought always to pray," and we are persuaded that every true subject of divine grace who is really acutely alive to his own condition and need feels to pray constantly; (3) "*In everything give thanks: for this is the will of God in Christ Jesus concerning you.*" Give thanks for all things, both spiritual and temporal, for "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1:17. We should give thanks for the day of adversity as well as the day of prosperity, for both alike cometh according to the will of God in Christ Jesus concerning us, and they will most certainly work together for our ultimate good. To do this one of necessity must needs have faith, which is the gift of God. With this faith one can even glory in tribulations, for faith penetrates through and beyond the things which are seen, which are contrary, and believes as did the apostle when he said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1-5. (4) "*Quench not the Spirit.*" In other words, cease not to speak of the

goodness of God and his mercy, which endureth for ever; and continue to manifest the fruits and graces of the Spirit of Christ, such as love, compassion, tenderness, sympathy and forgiveness towards the poor and needy, against which there is no law; (5) "*Despise not prophesyings.*" Be not prejudiced against any who are called and qualified by God to proclaim the acceptable year of the Lord and to preach the unsearchable riches of God, through Christ Jesus our Lord, and be not as some who have their favorite preachers and will not even go to hear others; (6) "*Prove all things; hold fast that which is good.*" Accept nothing from any man, even your own pastor or favorite preacher, simply because he says it, but test it by the word of God, and when he speaks not according to that word, receive it not, and neither bid him godspeed; neither follow him in anything beyond what he follows Christ. And once it has been proven and found to be good, hold fast to it, regardless of who the man may be who would dissuade you or dare to oppose it, always, of course, in the Spirit of the Lord; (7) "*Abstain from all appearance of evil.*" Surely, there is no one who will deny that these things pertain to this life, and immediately following this is to be found the text. Having dwelt upon the fact that his brethren were children of light, and having admonished them as to how they should live and conduct themselves in order to adorn the profession of their faith in God here in this world, the apostle does not in the very same breath, or line, jump to something entirely foreign to it, but being well ac-

quainted with their weaknesses and their inability to perform that which is good, he calls upon the God of peace to sanctify them wholly, or set them apart completely unto these things. Like Jude, in writing to his beloved brethren, who were to earnestly contend for the faith which was once delivered unto the saints, in opposition to ungodly men, after saying, "Keep yourselves in the love of God," and at the same time knowing it was an utter impossibility, in and of themselves, for them to do so, he turns away from them and says, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." Paul, therefore, followed up his admonition to "Abstain from all appearance of evil," with the language of our text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." He would have them remain faithful unto death. Nothing is said here as to how or when Jesus would come, except in the first part of the chapter, where it says, "The day of the Lord so cometh as a thief in the night," but the apostle prays that "your whole spirit and soul and body be *preserved* blameless unto the coming of our Lord Jesus Christ." Preserve means, "To keep in safety; protect from harm," and this is what the apostle is praying for on their account and in their behalf, and this means here in this world, or time state. We are per-

suaded that when our earthly race is run and we are ready to quit the walks of men that Jesus, our Glorious Head of grace, will come for each and every one of his people and will pilot them across that Great Divide, and that not an hoof shall be left behind. The record says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The apostle concludes this thought by saying, "Wherefore comfort one another with these words." Like the thief on the cross who had been dead in Christ, or dead to all knowledge of Christ as the Saviour of sinners (nevertheless chosen in him from before the foundation of the world) until practically his very last moment on earth, when Christ was revealed in him the hope of glory, he cries, "Lord, remember me when thou comest into thy kingdom," and in answer thereto receives that most joyful of all news, "To-day shalt thou be with me in paradise." We have long since believed that many are called, but few are chosen; that is to say that only a few, comparatively speaking, of the Lord's people are regenerated and brought out to testify here in time as witnesses before men to give glory to God, but even those who so far as we can know here are dead to all knowledge of the truth, we have comfort in the assurance which God's word gives that the foundation of God standeth sure, having

this seal, the Lord knoweth them that are his. Those who are *dead in Christ* must first be quickened, regenerated and made alive before they are to be caught up together with those who are alive and remain to meet the Lord in the air, and then shall we all be forever with the Lord. Jesus said to Martha, "he that believeth in me, *though he were dead*, yet shall he live. And whosoever liveth and believeth in me shall never die." This transition or change can take place in a moment, in the twinkling of an eye. Let us emphasize the words of Jesus to the thief on the cross by repeating them. He said, "To-day (not tomorrow or a million years hence, but to-day) shalt thou be with me in paradise." We believe that herein is to be found untold comfort and consolation for God's people, not only in these most distressing times but in all others, whether in the past or the future, for they can be assured that their loved ones and friends, as well as untold millions of the redeemed of the Lord, of whom they know nothing, shall never stray beyond the pale of their heavenly Father's care, neither will God ever be too late or too far off to save his own. And although they may have never given any inkling of having known the Lord in the pardon or forgiveness of their sins, yet they are safe in the arms of their Beloved. This change can take place with a loving companion upon the death bed, and we may never know of it; it can take place with a darling son as he comes down out of the air to the earth for the last time upon the field of battle; it can take place with a precious daughter as she

sails on a mission of mercy across an ocean infested with submarines that torpedo, set afire and sink the vessel upon which she travels; it can take place with the unborn babe, as it did with John the Baptist, and the centenarian is none too old, for our God is not confined to conditions, time or place. He is not only Omnipotent and Omniscient, but Omnipresent as well, and it should be enough for us to know that all we are and have is in the hands of him with whom we have to do. This is the comfort wherewith we, ourself, are comforted of God and we can wholeheartedly join the apostle in saying, "Wherefore comfort one another with these words." It is here in this life that we need to be comforted and need to comfort one another with the same comfort wherewith we, ourselves, are comforted of God. There will be no need of comfort in that world which is beyond this vale of tears, for nothing can enter there to molest our undisturbed repose.

We have presented our views on this Scripture for the consideration of our readers, desiring that God may give those of us who write and speak to study to show ourselves approved unto him, workmen that needeth not to be ashamed, rightly dividing the word of truth.

R. L. D.

A QUESTION ON ORDER

Brother Thomas J. Knight, of Laurel, Miss., "Wants to know through the SIGNS if it would be good order for an Elder and two Deacons to ordain a Minister of the same faith and order."

So far as we know, the Scriptures nowhere stipulate the exact number required to perform the functions of the church. Jesus did, however, say to his disciples, "Where two or three are gathered together in my name, there am I in the midst of them." Mat. 18:20. He had just said in this connection, "Whatever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Mat. 18:18-19. The all-important thing, as we see it, in ordaining a man to the full work of the gospel ministry, is for the church, or churches participating to be definitely convinced of the fact that God has called and qualified the man to preach, and the best method known to us of determining this is that he actually does preach the gospel of the blessed Son of God, in demonstration of the Spirit and with power sent down from heaven. All of the ordinances of the church should be participated in by as many members as possible, and in a matter of this importance as much of a multitude of council should be sought as possible, but where circumstances do not permit of this, we do not feel we have any ground to question the sovereign act of the church in setting a man apart to this work even though only one minister and two deacons take part in the laying on of hands. The same God who calls a man to preach, calls a people to hear, and they should have the witness within before calling for his ordination.

R. L. D.

CORRESPONDING CIRCULAR LETTER.

(Written by Deacon Chas. B. Osborne
Rock Springs Church.)

The Delaware Old School Baptist Association, in session with the Salem Church, Philadelphia, Pennsylvania, Thursday and Friday, May 28th and 29th, 1942, to the churches composing the same, and to the associations, churches and meetings with which we correspond, sends greetings in christian love and fellowship.

BELOVED BRETHREN:—By the abundance of the mercies of the Three-One-God we have been permitted to continue as an association, for which we desire to be thankful, and pray that his blessings may continue to be bestowed upon us, though unworthy, rebellious children we are, for so we feel to be in hope, and thus we are proved by the light of Him who is our light and salvation.

The purpose of this letter is to set forth some exhortation or doctrine of vital interest to the brethren at the time of our associational meeting. However, it is not intended to bring in, or set forth, any new doctrine or ism, but should be written as though patterned upon an epistle of Paul, or Peter, or Jude, or John; that is, it should be in line with the biblical standard and scriptural truth. With this view in prayerful remembrance, we shall undertake an exhortation on St. Matthew xviii. 20: "For where two or three are gathered together in my name, there am I in the midst of them." These are

the words of the Savior Christ. This portion of Scripture is the ending verse of an exhortation of our Lord with the disciples concerning the brother that trespasses against one his brother. The manner in which the brother that is trespassed against should proceed is given. How often the trespassed against brother has not followed the procedure set forth by our Lord! The verse above, on which we are basing this exhortation, is sometimes quoted with reference to the meeting of two or three for worship. The promise is, "There am I in the midst of them." This is just as true, we feel, as it is in the matter of coming together to settle, or correct, a trespass. "For where two or three are gathered together in my name, there am I in the midst of them." The two or three must be gathered together in His name. Whether for the purpose of settling a trespass, or whether for hearing the preached word, or whether to sing praises to God and the Lamb, or whether for prayer. We understand that the two or three must be brethren, heirs of God and joint-heirs with Christ. "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 16. Whenever the Spirit beareth witness with our spirit; that is, with the second man Adam, the born-again man, then Christ is present with the glad tidings that we are the children of God. It is truth, we believe, that the unregenerate, unborn man is not

blessed with the presence of Christ, for he is not a called and chosen child of God. Unto the Pharisees and the Sadducees John the Baptist said, "O generation of vipers, who hath warned you to flee from the wrath to come?" In this day of apostasy, or falling away, it surely is as advisable as in any age for the children of God to come together, in their humble meeting places, for the worship of their God and Savior. The falling away seems more marked now than in the years past. Even in the worldly churches the attendance has diminished greatly as the recent years have gone by. This portends the beginning of the age of the destruction of the second Babylon, the great, monstrous, worldly antichristian church. This will in all probability be an age in which the true worshipers of God, by the compulsion of the non-religious, intolerant forces, powers, or governments, will worship Him secretly, as they did in the centuries past. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 25.

We now come to the corresponding section of this letter. It is a blessed privilege to again be assembled in associate capacity, to again greet brethren and friends we seldom have opportunity to see, and to have heard the gospel ably proclaimed by ministering brethren, who labor in the love of God, bringing glad tidings of joy and peace. We feel that we have been greatly blessed of the Lord to have been per-

mitted to meet in this Association. We have come together in this meeting for the worship of God, not that we should be seen or heard of ourselves, but that Christ and him crucified should alone be adored and honored and glorified.

We value the attendance from our sister associations; we value the visits of your messengers and your correspondence and desire a continuance of the same.

The next session of this Association will be held, the Lord willing, with the Welsh Tract Church, Newark, Delaware, in May, 1943. May the Lord guide and direct us all until then.

CHARLES W. VAUGHN, Mod.

JOHN B. MILLER, Clerk.

OBITUARIES

Elder W. P. SNIDER was born September 17th, 1885, near Hector, Arkansas, the son of Mr. and Mrs. Joseph Snider. He died at Holdenville Hospital, Holdenville, Oklahoma, on Monday, May 25, 1942, at the age of 56 years, 8 months, and 8 days.

On November 15th, 1903, he was united in marriage to Bertha Chambless, and to this union was born Bernice Snider, now Bernice Perry of Odessa, Texas, Gladys Snider, now Gladys Norton of Okemah, Oklahoma, Thelma Snider, now Thelma Grotton of Levelland, Texas, Bonnie Snider, now Bonnie Wilson, Joseph Houston Snider of Levelland, Texas, and Lorene Snider, now Lorene Collins of Okemah, Oklahoma, all of whom survive together with his mother, Mrs. Joseph Snider, to mourn his death.

He united with Shiloah Church of Regular Old School Baptists on Saturday before the 4th Sunday in August, 1904, and was liberated by them to preach on the 4th Sunday in November 1905, and was ordained to preach on the 4th Saturday in August 1909.

A more fearless defender of our cause I have never known in all my life, and I feel that I can truthfully say that no sweeter character has ever enriched the realms of death. The only Old Baptist preacher that I ever saw whom I thought to enjoy as sweet a gift as that of Elder Gilbert Beebe. He was so great that he never became haughty or high minded, and so lowly as to always be found at the feet of his brethren, as firm as the rock of Gibraltar, with broad vision and deep foresight. He was the friend of truth and the foe of error wherever he found them. He was loved by every sound Old Baptist in the middle West, and was highly respected even by those who do not believe our doctrine in this section of our country.

During his life time he mastered two professions. He first took up and finished the study of law, and soon tiring of this profession he became a doctor and followed this profession until a few months before his death, when he retired to his farm near Dustin, Oklahoma.

He was the pastor of two churches and also the moderator of The First Primitive Baptist Association of Oklahoma at the time of his death. All sound in the faith of God's elect.

At the request of the deceased, the writer of this sketch was called to conduct his funeral, and I feel that it was the most difficult task that I ever undertook in all my life. However, I drove from my home to his, approximately 700 miles, and tried in much sorrow to speak words of comfort to his sorrowing family and a host of friends gathered to pay the last sad tribute of respect they could pay, while upon earth, to one who had been called from the walks of men.

Brother Snider was a loved and loving brother, husband, father and friend. He died where manhoods morning almost touches noon, and while the shadows still were falling towards the west. He had not passed on life's highway the stone that marks the highest point; but being weary for a moment, he lay down by the wayside and using his burden for a pillow fell into that dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world he passed to silence and pathetic dust. Yet, after all it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock and in an instant hear the billows roar above a sunken ship. For whether in mid-sea or among

the breakers on the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death. Brother Snider in every storm of life was oak and rock, but in sunshine he was vine and flower.

The record of a sweet and noble life runs like a vine around the memory of our dead, and every sweet unselfish act is now a perfumed flower.

Speech cannot contain our love. There was, there is, no gentler, stronger, manlier man.

We here involuntarily recall the truly said, yet beautiful and impressive lines of the poet:—

"Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!

We know when moons shall wane,
And summer birds from far shall cross the sea,
When Autumn's hues tinge the ripening grain,
But who shall tell us when to look for thee?"

ELDER L. P. HARRISS

THADDEUS D. SMITH, our beloved brother in Christ, and son of Pen and Rhodie Smith, died at his home April 9, 1942. He was born August 17, 1883 making his stay on earth 58 years, 7 months, and 22 days. He was married to Fannie Alice Dalland January 11, 1905. To this union were born six children. The Misses Tempie, Erma and Roy Smith and Mrs. Hettie Tosh, Redwood, Va. and Mrs. Vina Ferguson, Bassett, Va. One son, Roscoe, died about four years ago. There are four grandchildren, Sarah, Joyce and Harry Ferguson, and Elaine Tosh. There are also five brothers and two sisters; Charles, Roy, and Jacob Smith, Wirtz, Va., Lewis Smith, Union Hall, Va., Jack Smith, Redwood, Va., Mrs. John McKinley and Mrs. Sales Perdue of North Dakota. In addition to his widow and the relatives mentioned there are many more relatives and a host of friends to mourn their loss. Brother Smith had been a member of the Primitive Baptist Church for twenty or more years and was a firm believer in Salvation by Grace. He was a faithful member and always attended meetings unless providentially hindered. Having been in failing health for

some time he was stricken with paralysis April 7 and fell at the plow. His wife saw him and she with her daughter went to him. He was lying near the feet of the horse with the lines around his shoulders and never spoke again. I called to see him twice. All that the doctor, nurse and loving hands could do was done but the time had come for the good Lord to call him home. The Lord's power was shown in causing the horse to stand quietly. Brother Smith was a good husband, father, brother and neighbor. Many people were sorrowful about his death. We will all miss him but we hope and believe he is done with suffering, and we hope to meet him in a better world that is prepared for the people of God. May the Lord reconcile all of his loved ones that were near and dear to him, his neighbors and his church. The Lord works and none can hinder, hinders and none can work. The funeral was conducted by Elders J. A. Brooks and P. L. Plybon before a large company of relatives and friends on April 10, 1942 at Gills Creed Church. He was laid to rest in the cemetery there beside his son, Roscoe. Written by request.

P. L. PLYBON

ELDER D. H. RIDDLE, son of Thomas and Mary Riddle, nee Grun, was born April 11, 1861 near Overton, Smith Co., Texas and died Feb. 20, 1942. He was married to Miss Rosie Lane to which union were born four children two of them surviving, Noah Riddle of Midland, Ark., and Pauline McMillian of Memphis, Tenn. He later married Miss Jennie Baker. They having no children adopted two boys, Billie and Garland Riddle. Elder Riddle united with the Primitive Baptists of Predestinarian Faith at Coal Springs, in Vanzandt Co., Texas in 1886 and was baptized by Elder Laden. He was ordained to the full work of the gospel ministry in 1901 and served in that capacity for forty years. He is survived by his widow, three boys, one daughter and one sister, Mrs. Sophie White, Grand Saline, Texas, a host of nieces, nephews and friends. He fought a good fight, he kept the faith and I feel sure there is a crown of righteousness laid up for him. His trouble was cancer and he bore his suffering patiently. His wife asked him if he was suffering to which he replied, "No, I am rejoicing in my affliction." The writer together with Elder L. D. Rose tried to speak words of comfort from Romans, 15:4 to a large concourse of friends after

which his body was laid in the Merrideth Cemetery to await the second coming of Christ when the voice of the Archangel is heard and the trumpet of God sounds and the dead in Christ shall rise first. A manifest heir of God, a joint heir with Christ, he is adopted into the heavenly family where there is no more death, sorrow nor parting. "So shall we ever be with the Lord. Wherefore comfort one another with these words." Dear bereaved ones sorrow not as those who have no hope.

W. W. SLAUGHTER

KATE LESLIE RAWLINSON BLACK was born in Newark, England, near London, on November 15, 1855, and died at her home, 64 Centre Street, St. Thomas, Ontario, on November 17, 1941, at the age of 86 years and 2 days. Mother was the daughter of Thomas W. Rawlinson and Lydia Ann Gompertz and was brought to Canada by her parents at a very early age, living most of her life previous to her marriage in Toronto, where she was brought up under the very strict tenets of the Anglican Church. On February 7, 1884, she married Archibald John Black of St. Thomas, Ontario who predeceased her 32 years ago. In June 1894 she was baptized into the fellowship of the Covenanted Baptist Church of Canada, where father had long been a member, by Elder William Pollard and remained a faithful and dearly loved member until her death. Mother was a talented musician, being a pianist of note, and prior to her marriage was organist in several churches in Toronto. After coming among the Old School Baptists, many a gathering of church members and friends was made more enjoyable by her playing of hymns and sacred music, which she was enabled to continue up until recent years, when diminishing eyesight and hearing forced her to give up her music. She will be greatly missed by the church members with whom she loved to meet to hear the Truth preached in all its fulness and sweetness, and by a great number of friends and acquaintances who loved her for her kindly disposition and sympathetic nature. Besides her sister, Miss L. E. Rawlinson, who lived with her, she is survived by four sons, Duncan R., Vancouver, B. C.; James W., Winnipeg, Man.; D. Crawford, Cupertino, Cal.; and Kenneth L., Detroit, Mich.; one step-son William T., St. Thomas, Ont. and thirteen grand-children. The funeral, which was largely attended, was

conducted by her pastor, Elder George Ruston, on November 20, and burial was made in St. Thomas Cemetery, where her mortal remains were laid beside her dear husband, there to await the final resurrection. We have lost a wonderful mother, but we grieve not, for we know that our loss is her eternal gain. Written by her son

JAMES W. BLACK

We cannot let this obituary of Sister Black, written by her son, brother James Black, go to the SIGNS without mentioning the deep personal loss to myself and family, in her death. She was very near and dear to us all. Our sorrows and joys were hers, and we miss her greatly, as for many years we were favoured to hold services in her home the last Thursday evening in each month. I will here quote from a letter of Elder Lefferts to me after her death.

"In the recent passing of dear Sister Kate Black, you have lost from earth, one of your most interested, devoted and faithful members. She had a personality all her own, and did not copy the graces of others, nor did she express herself in any language but her own. What I mean is: most of our people fall into the habit of using certain set expressions when talking on their experience, but she did not. She was so honest that she was fearful of making a wrong impression on her brethren, thus causing them to think of her other than she felt they should. She seemed to feel that her having been raised under the influence of the Anglican communion kept her from being what she felt a real Baptist should be. She wanted the Truth only; wanted to be established in it; wished that she could be settled in it more firmly than she felt she was."

The above expresses our mind, and we quote it in loving remembrance.

G. R.

MATTHEW MOORE was born in Lee Co., Alabama, May 16, 1858, and died March 29, 1936, making his stay on earth 76 years, 10 months, and 13 days. He was the son of Milton J. and Rever Lee Moore. On December 20, 1881 he was married, the first time, to Miss Emily Ann Peach, Salem, Ala. December 10, 1883 he moved to Denton County, Texas, where he resided until his death. To this union were born seven children, five boys and two girls. His wife and two boys predeceased him. Emily, our mother, passed from this life April 19, 1915. She felt unworthy to ask

for a home with the Old School Baptists although she was a firm believer in the predestination of all things and liked to hear the gospel preached in its purity. One son died in infancy, and one son, Claude Milton Moore died March 31, 1912 at the age of 23 years. The surviving children are W. O. Moore, Walters, Okla., E. M. Moore, Ralls, Texas, C. S. Moore, Houston, Texas, Mrs. V. H. Lindsey, Lobbuck, Texas, and Mrs. D. E. McNeill, Lewisville, Texas who was living with him at home when the end came. Father received a hope in Christ at the age of 29 and in July 1915 united with the Primitive Baptist Church at Blooming Grove, Denton County, Texas. He was a firm believer in the God of all power who worketh all things after the counsel of his own will, and none can stay his hand, or say unto him, What doest thou? He was faithful to his church until his death. In 1923 he married Mrs. Elizabeth Hamilton. She was also a Primitive Baptist. A good wife, kind and loving step-mother and loved by all who knew her. She departed this life March 15, 1933. Father is also survived by two brothers, Alf Moore, Temple, Okla., and R. L. Moore, Walters, Okla. He was laid to rest March 30, 1936 at Shiloh Cemetery by the side of our dear mother. Funeral services were conducted by Elder J. C. Sikes, Sulphur Bluff, Texas. He spoke comforting words to a host of sorrowing relatives and friends. Written by his daughter.

MRS. D. E. MCNEILL

DR. ELIJAH WOOTTON WHITE, a friend of the church and a lover of the Truth as it is in Jesus Christ, departed this earthly life May 29, 1942 at his home, Poolesville, Maryland, aged 60. He had been subject to heart attacks for the past five months and was stricken fatally three days before passing away. He was the youngest son of our late Benjamin and sister Sarah Elizabeth Jones White, and a nephew of the late Elder E. V. White. Dr. White lived all his life in Poolesville except during the time he was acquiring his medical education. Upon graduating in medicine, he took up the work of a general practitioner in his home neighborhood, and for 35 years served a large rural section faithfully and well. He was more than merely a professional man, he was friend unto real need and felt sympathetically with all affliction and destitution. He is survived by his widow, Mrs. Florence Pyles White; one son Elijah W. White Jr. in the U.S. armed forces;

three daughters, Mrs. J. B. Nicholson, Jr., Rockville, Md.; Mrs. Albin Knight, Asheville, N. C.; Miss Helen White of Poolesville. Also there survive two brothers and two sisters: brother Harvey J. and Benjamin White both of Poolesville; sister Mary Clagett and sister Louise Ball both of Washington, D. C. Dr. White was a predestinarian in faith, a believer in salvation by the free and sovereign grace of God. Though not a member of the visible church, he always attended all the meetings and was a liberal contributor of his substance to both church and pastor. In his going, we have lost not only one of the best friends we ever had, but one who was, and is yet, as close spiritually to us as a brother. Funeral services were held at his Poolesville home, interment in Monocacy Cemetery at Beallsville. The great gathering of people at his funeral was proof of the love and esteem in which that whole section of country held him. The undertaker in charge said it was the largest funeral he had ever had. May the Lord give grace and mercy, with reconciliation to his will, to the sorrowing widow and family. We feel the Lord has taken his own unto himself.

H. H. LEFFERTS

MEMORIAL

WHEREAS, it has been the will of Almighty God to remove from our midst by death our beloved brother and deacon, George Will Danberry, and

WHEREAS, the Hopewell Old School Baptist Church, Hopewell, N. J., has sustained a grievous loss and great sorrow as brother Danberry was a member of our church for eleven years and served with utmost faithfulness as deacon and member of the Board of Trustees. He felt that necessity was laid upon him to speak publicly of the mercy and goodness of God which he did to the honor and glory of God and to our comfort and edification, therefore be it

RESOLVED, that we do hereby testify to our sorrow at our loss and desire to bow in humble submission to His divine will, feeling we have reason for assurance that our loss is his eternal gain and say "Thy will be done."

RESOLVED, that these resolutions be spread upon the church minutes, a copy transmitted to the family of the deceased, and a copy sent to the SIGNS OF THE TIMES for publication.

Adopted by order of the church. ELDER C.

W. VAUGHN, Moderator. Elvira H. Conner, Clerk.

PRINTING MINUTES

Mr. Gilbert Beebe, 5 Linden Ave., Middletown, N. Y., will be glad to print the Minutes for the various Associations.

MEETINGS

PLACE OF MEETING CHANGED

The Maine Association will convene with the Bowdoinham Church, Bowdoinham, Maine, Sept. 11th, 12th and 13th, 1942, and not with the Whitefield Church, as previously announced.

SANFORD BARTLETT, Asso. Clerk.

The annual meeting of the Lexington-Roxbury Association will be held, the Lord willing, with the Olive and Hurley Church, Shokan, N. Y., Wednesday, Thursday and Friday, Sept. 16, 17 and 18, 1942. A cordial invitation is extended to all lovers of the truth to meet with us and partake of our hospitality. Ministering brethren of our faith and order will be welcomed. Those coming by train on Tuesday will be met at the Ashokan railroad station, and those coming by auto on Tuesday are requested to go to the home of Mrs. Hazel Byrnes, Ashokan, N. Y., a short distance below the Post Office where entertainment will be provided. Those coming by bus Tuesday will stop at the Post Office where they all will be directed to the home of Mrs. Hazel Byrnes. Those coming Wednesday morning should go directly to the meeting-house at Shokan, N. Y., which is less than one mile from Ashokan station. The Association will convene at 10:30 o'clock Wednesday morning.

ARNOLD H. BELLOWS.

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y., at 10:30 a.m., and in Middletown, N. Y., in the meeting-house, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor

IMPORTANT NOTICE

Due to local conditions over which we have no control there will be no session of the Virginia Corresponding Meeting held this fall of 1942.

H. H. LEFFERTS, Moderator.
G. C. SPINDLE, Clerk.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH**

IN

NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M. 1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

1315 Columbia Avenue

(PARK AVENUE HALL)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Elgin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis, Tenn., on second Sunday each month at 11 a. m. and Saturday night before.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

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EDITORIAL OF THE LATE ELDER GILBERT BEEBE.

“MARVEL not that I said unto thee, Ye must be
born again”—John iii. 7.

THE NEW BIRTH

At the conclusion of our article on “Regeneration,” in Number 17 of the current volume, we proposed to give a more full expression in a subsequent number, on the subject of the New Birth. This we have felt inclined to do in order to correct the impression entertained by some of our readers that we have changed our views on this vitally important subject.

The very emphatic manner of our Lord’s declaration to Nicodemus forbids the thought that any one of all the race of Adam can ever see the kingdom of God except he be qualified for such perfection by a spiritual birth. Our natural birth capacitates us only for a knowledge of natural things, but cannot qualify us for an understanding of things beyond the sphere of nature. If it were possible for the natural faculties and perceptive power of a natural man to be so improved by education, moral, intellectual

or religious culture, as to enable him to see the kingdom of God, or comprehend, receive or know the things of the Spirit of God, our Lord would not have thus positively declared its utter impossibility. Nor would the Holy Ghost, by the inspired apostle, have corroborated the testimony, as in 1 Cor. ii. 14: “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.” By a natural man we understand is intended a man that is born of the flesh, or an earthly man, possessing all the natural elements and properties of a man. Adam, both before and after his transgression, was a natural man. The qualifying adjective is used in a scriptural sense to distinguish a man who is made of the dust of the ground, and inspired with vitality and intelligence, from a spiritual man who is born of the Spirit. The distinction between

the natural man and the spiritual is fully set forth in the two distinct headships, from whom the two distinct natures are derived. These two distinct progenitive heads are called, as such, the first and the second Adam, the one of the earth earthy, the other is the Lord from heaven. The first was made a living soul, the second Adam is a quickening Spirit. From the first or natural Adam emanates all our natural or earthly being; from the second Adam emanates all that spiritual, holy, heavenly and eternal life in which we are manifested as the sons or children of God. As our natural life, or natural man, or nature, descended from the earthly Adam, by natural generation, was developed by a natural birth wherein we were born of the flesh, even so our spiritual, eternal life is developed and brought into manifestation by a spiritual birth. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. As we were totally ignorant and unconscious of all that was transpiring in this world in the development of the things of nature until we were born of the flesh, so that it could in truth be said of us, Except we were born of the flesh we could not see or know the things of nature, so it is most positively declared of all who are born of the flesh that, "Except a man be born again, he cannot see the kingdom of God." If without a natural birth we could not come into this world nor see the things of this world, must it not follow that a birth of the Spirit is an indispensable perquisite to capacitate us to either see or know the things of the kingdom which is purely a spiritual kingdom, which flesh and blood

cannot inherit? Then, let us not marvel that Jesus has said, "Ye must be born again." As neither spiritual life nor spiritual capacity can be born of the flesh, so neither can natural life and natural capacity be born of the Spirit. No amount of spiritual gifts can change, enlarge or perpetuate our natural man, or shield the earthly man from hunger, thirst, disease or death; neither can any development of our natural powers, either physical or mental, contribute in the smallest degree to our spiritual life, perception or enjoyment. That nature in the christian which is born of the flesh must, as well after the new birth as before, subsist on the productions of the same earth out of which our mortal bodies were fashioned, and that spiritual life or nature which is born of God must subsist on bread that cometh down from heaven, from whence that life proceeded. If spiritual consolations would sustain our earthly nature Stephen would not have died in the full and rapturous view of the opened heavens, and of his exalted Savior; and if earthly comforts could sustain our spiritual nature, no child of God would ever despond while abounding in wealth and luxury. In contemplating the gospel doctrine of the new and spiritual birth we should not confound the birth either with redemption or remission of sins. As transgressors of the divine law we could not possibly be saved from sin and wrath without redemption, but even redemption by the blood of Christ, and the forgiveness of all our sins, would not supply the place of being born again. Redemption has met the demands of eternal justice, borne the pains and

penalties which are due to our transgressions and so secured for us the remission of our sins. All this was accomplished for us, if we are interested in it, many centuries ago, but still, until we were born again we could not see the kingdom of God, or feel the joys of his salvation, or know anything about the things of the Spirit of God. If it were even possible for us to put away from us all our transgressions and perfectly obey the holy law of God, that would free us from condemnation, but could by no means make us any more spiritual than we were in Adam before sin entered into the world. For we are expressly informed that the first Adam was not spiritual, but natural; but the second Adam is spiritual. It is true, if we were not sinners we could not leave this present world, for the sting of death is sin; we could not be sinners if we were not subjects of God's government, for sin is a transgression of the law, and where there is no law there can be no transgression. Hence we are told, "The strength of sin is the law." Nothing short of the redemption that is in Christ Jesus could deliver us from the power or strength of sin but a power fully equal to that sin, and that must be equal to the law which is the strength of sin, therefore if we are sayed we may well exclaim in the inspired language of the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Redemption has removed the insuperable impediment which forbade our exemption from everlasting wrath, abolished death, opened the everlasting doors which were closed upon us, and bade the everlasting gates of life and

immortality to be lifted up, and thus brought immortality to light through the gospel. All this belongs to our redemption, but to qualify the redeemed of the Lord to come to the heavenly Jerusalem, and see the kingdom of God, and to behold the King in his beauty, and feel the power of the resurrection of the Son of God, and to enter into his resurrection life and immortality, we must be born again. The question has been repeatedly asked and urged, What is it that must be born again? We would not dare attempt to improve on the words of our Lord: "Except a man be born again." The man that has been born of the flesh and is flesh cannot see the kingdom of God except he be born again; this is necessary, not to make him a man, nor to change him from a man to an angel, but to bestow on him a new spiritual, immortal and eternal life, which he never before had, and which he could never have without being born of the Spirit, as he had been before born of the flesh. That man who was chosen in Christ Jesus before the foundation of the world, and consequently before he was manifestly the subject of any birth, before he was born either of the flesh or of the Spirit. We think it will not be disputed by any intelligent christian that all the children of God were personally elected or chosen of God in Christ Jesus before the foundation of the world, according to Ephesians i. 4. If this be admitted, it must follow that they all had a personal identity and existence as members of the mystical body of Christ before Adam's dust was fashioned to a man, and therefore prior to their first or second birth.

The developments of time have demonstrated to us that it was the purpose of God that every one of his elect should, in the fullness of the dispensation of time, be born first of the flesh, and then be born again of the Spirit. Both of these births were ordained and provided for by the wisdom and decree of God, not to give them being or identity, for these they had in Christ before the world began. By the first birth they were to be developed in their earthly and fleshly nature in common with the whole natural posterity of the earthly Adam. This first birth was necessary, that they might see and know the things of nature, for except they were born of the flesh they could never have known the things of the flesh. "What man knoweth the things of a man, save the spirit of man which is in him?" In the stupendous mystery of the hidden counsel and purpose of God this fleshly birth and identification of God's elect with the family of mankind was indispensable to the development of the great eternal purpose which God had purposed in himself before the world began, that in the first Adam they should all die, and in Christ they should all be made alive. If we admit that God has saved us and called us according to his purpose and grace which was given us in Christ Jesus before the world began, then we cannot consistently deny that the purpose and grace provided for our being born of the flesh, and identified with all the rest of Adam's posterity, and with them sink into death by the transgression of Adam, and be quickened from the dead, and raised up from condemnation and wrath,

be washed, cleansed and purified, and freely justified through the redemption that is in Christ Jesus. Whether brethren can agree with us, that the absolute purpose and immutable decree of God embraced our fallen state and condition, as well as our salvation from sin, death and hell, through his dear Son, or whether they regard our fallen condition as an afterthought, occasioned by some unavoidable failure of his purpose, if it be admitted that our redemption from sin and death was predestinated, we must also and unavoidably (we think) admit the indispensable necessity for the fleshly birth of all the children of God which were from everlasting identified and personally chosen unto salvation in our Lord Jesus Christ. By our natural birth then we enter into and become a part of this world, are capacitated to see it and to sojourn in it until like an hireling we shall have fulfilled our allotted number of days; but our first, or fleshly birth, while it capacitates us for a knowledge of the things of nature, can supply us with no capacity for anything beyond bounds of this world, and hence the necessity that we should be born again in order that we may see the kingdom of God and know the things of the Spirit of God. In being born again, then, this man, who was chosen of God in Christ before the foundation of the world, and born of the flesh since the foundation of the world, must, at some period still later than his fleshly birth, be born again, or he cannot see the kingdom of God; must be born of water and of the Spirit, or he cannot inherit the kingdom of God. As our first or natural birth belongs to

and results from natural generation, so our being born again belongs to and results from regeneration. The seminal life of all the posterity of Adam was created in him, in the day when they were created. So the spiritual eternal life of the generation of our Lord Jesus Christ was given and secured to all the children of God in Christ when he was given to be the head over all things to his church. The words of our Lord which we have placed at the head of this article were addressed to one who was already born of the flesh, and they are applicable to such only as are born of the flesh. A birth can only develop, or bring forth into manifestation, the same nature of which it is generated and born. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The first birth brings forth that life, flesh and nature in which we were created in the earthly Adam, but the second birth brings forth into manifestation that life, spirit and immortality which was given to us in Christ Jesus, as the second Adam, and the Lord from heaven.

(To be continued)

MADISONVILLE, Ky.

DEAR EDITORS OF THE
SIGNS OF THE TIMES:—

You will find enclosed \$4 for which give credit from July 1941 for your valuable paper which has been in my family since it was first published. My grandparents, Cyrus and Hannah Clark, my great-grandmother Gray, and old brother Louis Wilson held Providence Church together while the balance of

the members went man-hunting during the "Missionary Craze" in 1832. For this I claim no credit except that as Mephibosheth felt that he was but a dead dog, and said, what am I that I should eat at the king's table? I want to say that Divine Providence, as I hope, has set me down at the table with the saints of God, and made me to love them, and to worship with them, though if a saint the least of all. I feel that it is by the grace of God that I am what I am, and that it is not in man that walketh to direct his steps. My life has been unprofitable, but I feel that the Lord is merciful to my unrighteousness, and if I am among that innumerable host which John saw coming up out of great tribulation all will be well with me then. I hope to live at the feet of my brethren while I am permitted to stay here in honor preferring one another. Your brother in hope.

L. A. BROWN

The following are some of the travels of brother Brown.

One night in about the year 1890 brother J. M. Perkins preached at Old Stony Point Church. If I have ever heard a sermon preached, that was the first one. Oh, how I did wish to be one of those dear old people of God. My grandfather, Daniel Brown, that dear old man of God had united with the church when he was old, arose and said he wanted to talk to the church, expressed regret of his wasted life, and said he had wanted to be with them so long. He did look so happy, his face was so bright and full of love, and something said to me is that your life? How lonely

that made me feel. I knew I was not fit to even think of requesting fellowship with those dear children of God. I resolved that night that I would offer myself as soon as I could get good enough to be a useful member. I loved those dear Old Baptists too well to bring reproach on them as I thought I would do in the condition I was in. I felt to be such a vile and sinful wretch. There I was, had lost sight of what I was hoping the dear Lord had done for me and would finish the work he had begun. I thought I had been a firm believer in the power and predestination of God. That blessed truth so dear to me, then in my vile and sinful life thinking I could ever be good and useful to you dear children of God. Oh, how important we feel sometimes. Soon I was made to wish for a seat at their feet, so time passed on. I was not making any change either worse or better and making very little effort, thinking very little about it.

One morning in the spring of 1901 I went to the barn to feed, and I heard a whippoorwill crying. I looked through the fence and the bird was sitting on a plank and did not fly. It was the first one I had ever seen, they are a wild bird and stay in the woods. The next morning it was there in the same place. I wondered what was the meaning when I went to the barn the third morning and the bird was there again. I became alarmed and stopped within ten feet of the bird and wondered what it meant in my life. I was sure of something and then I thought it was a token of the end. I was going to die and what would become of me. The bird was still crying.

I thought if I could pick it up I would be satisfied with my condition so I walked to the gate and threw it back to the bird. O that mournful whippoorwill call. By that time I did want to pick it up so much and began to think I could. I walked some twenty feet to the gate and back to the bird with no attempt at quietness. It was still crying and as I stooped to pick it up it flew away. My hope of satisfaction had flown away, and how desolate I was left alone in the darkness of the morning without a hope, and only God could prepare me for the church and eternity then. I felt so desolate and lonely. The next two months were spent in this condition, and I told no one of my sorrow except my dear companion. She would console me the best she could. My little boy two years old would run to meet me when he saw me coming from work, and how those blind tears would flow at the thought of him soon losing the father he loved so well. Sometimes now I feel it would have been much better if my unprofitable life had ended there. My life has been so different from what I wanted it to be, but the dear Lord we hope we love so much knows best and will get glory for himself out of my failure and persecutions. But back to my subject—In June of the same year we, wife, baby and I took the measles at the same time. That was my time to go, so I thought. Wife and baby were very sick from the first but I was able to be up and wait on them some. The fourth day about 2:30 o'clock P.M. I thought I was sick enough to die. I turned my back on everything dear to me in this life, went in another

room and laid down on the bed to die in that dark and lonely hour. My wife and baby too sick to know where I was the thought came to me I was going to die and a just God would send me to hell and I was satisfied to go. When I awoke late in the evening to my surprise my burden was gone, and I felt calm and composed. Then I remembered I thought I was going to die and wondered why. I knew then I was not in a serious condition and I began to wish for my burden back so I could see how it went, but through all my sorrows, trials and tribulations that trouble has never returned. Maybe it does not mean anything, and sometimes I cannot see how it could through all the dark gloomy years of my misspent life, but in the darkest hours of my vile and sinful life my mind is led back to that dreadful lonely hour I went to bed to die, and then I would not take the world for that memory for I am made to feel at such times it was the hand of God leading me through what I hope was that death to the love of sin and natural things of this life, and made me to love the dear children of God. It seems then my warfare began. I wanted a home with the dear Old Baptist people but I loved them too well to offer my filthy self to them so I resolved to offer myself as soon as I felt I could be a useful member. What a sad failure I went to church. They were so kind and loving with me, but when the invitation was given for membership I would leave the house as I was afraid I would deceive those dear children of God. I spent twenty-five years in this condition. I knew I was

not getting any better and lost hope. Then I said I would offer myself and let them do as they saw fit. I spent ten years in this condition, and did not have to leave the house any more but could not leave my seat. How I wanted to go to them but I could not. Highland Association was held with the church at New Hope beginning Friday before the third Sunday in August 1936, and I started from home with my mind fully settled that I would offer that day. No invitation was given, that seemed to seal my doom. I thought they knew and did not want to hurt me. How lonely I felt yet was glad the dear children of God were not burdened with a sinful wretch like me. They had been so patient and loving with me but now I knew not what. I could still hear them preach, what a comfort that thought was. There was preaching at sister Essie McGregor's home that night and brothers G. D. Clark and O. W. Perkins preached. When the song started my mind went blank. The next I knew brother Perkins asked me a question. Those dear people received me into the church and I was baptized the next day. What a joy and peace to be at last in full fellowship with the dear Old Baptists. May it please God that I will never feel exalted, but wish, as I do now, to always live at their feet, and what a comfort to wash the brethren's feet.

LESLIE A. BROWN

Arch & Dempsey Sts., MADISONVILLE, Ky.

DEAR SISTER FANNIE:—

I want to write you. We are trying to work and hope you are both able to be

out in the sunshine. You spoke of the genealogy of the people of God. I really think that all are descendants of the first forefathers. Some think that the Gentile race might be the children of Ishmael. This is only supposition, yet might be true. We have no right to say, "What doest thou?" Christ said, "Even so, Father: for so it seemed good in thy sight." There is a light to the Gentiles which is a glorious light, and whoever walks in this light need not stumble for Christ is their light and no darkness is there. Though we feel our way is hedged in, and our hope is gone, yet the light shines and we feel no fear. This light shines when it pleases Him from whom it comes. Oh, what a blessed thought! Numbers 23:9, 10. "Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" What a beauty this old prophet saw in this great people. I saw it once when I felt that I was made to love the household of God's people. They looked so pure to me. I saw them, I hope, with an eye of faith, and if so I saw them in the state of pure holiness as God is holy. It was with a sweetness that is sweeter than honey in the comb. I love to think of it and to dwell upon it. I saw it all in a moment, in the twinkle of an eye. It shined brighter than the noon-day sun, and it satisfied my poor troubled soul. It came at a time when my last thought of them had been to view them with a decided hate, and I had fully decided that I would never

join in and be one of them. I had expressed myself that every one else could join them if they wanted to but I was satisfied to remain where I was. I hope it was this God who has loved me from before the foundation of the world that spoke to me at that moment and said, Are you really satisfied to remain with a people who have no understanding of these deep Scriptures which you read and in which you take so much delight? They even say that you are crazy for reading them and wanting to talk about them. Do those Old Baptists call you crazy for wanting information about such deep things which are written in the word of God? Do they turn from you as if you were a heathen for wanting to talk about the precious things which are written there, and for which cause the Son of God left his glory that he had with the Father, and came down here and suffered and died that such poor worms of the dust might be raised to dwell with the God above, and to see such glory as that which dwells with the Father and the Son? Christ prayed to the Father for them that they might see his glory. John 17. Dear sister this is my hope, my bread and my meat, and I believe that this God is able to the end. He says that he is the first and the last. I know that things look dark for us today, but where is our hope if we have no hope of a living God? 2 Kings, chapters 18 and 19 strengthen the hope that he is able though many kingdoms be taken and their gods not able to save them because they are false gods. If we stand alone and are not reckoned among the nations we have nothing to fear.

Fannie I hope you may write me often. I feel that I need your good letters, your watchcare and above all your love. Yours unworthily,

(Mrs.)

CYNTHIA PERKINS BROWN

113 S. 12th St., MURRAY, Ky.

DEAR EDITORS:—

I am enclosing a letter from sister Cynthia Brown and would like to share the sweetness of it with others. How little and unworthy I was made to feel at the close of her letter. I deeply feel the need of the love of the dear brethren and sisters. So often I feel so far from the eternal God. With tears I beg his love. I need him every hour, every minute, yes every second I sincerely need him. How I feel to thank the precious heavenly Father for all the blessings he has so freely given this poor unworthy worm of the dust. Please pray for me and mine.

(Mrs.) FANNIE H. CHESTER

Route 1, WILLIAMSVILLE, Mo.

To the Editor of the SIGNS OF THE TIMES:—

I have been a reader of your paper pretty much all my life, ever since I became able to read. My mother took it when I was a child and well do I remember stealing it out and hiding some place to read it and cry. I have been made to wonder many times why it was so interesting to me when I was so young. I would hide to myself and read the many good letters from God's poor and afflicted people and I have wondered if the Lord did, at that early date of my childhood, reveal to me that I was

a poor, miserable sinner, and that the doctrine for which I feel to know is the only way poor sinners can ever see any redemption for them. But why was I so interested back there sixty years ago if I did not love the Lord. As I grew up to manhood I became more interested in the world and worldly ways but often would catch myself having serious thoughts about my poor sinful condition and would wonder what would become of me if I should die. Maybe it was just all imagination with me and still is, but why do I crave after these things when the world is so full of all of its bewitching snares. There is no lasting comfort to me following after the world but I do feel to know that the doctrine that the Old School Baptists believe is the only lasting comfort. I have tried to throw it away many times and tried to follow the way of the world in all ther ways of worship and doings but I find out soon that I catch myself hungering and thirsting for the crumbs that fall from the Master's table. I am located here where there are no ministers of the faith for which the SIGNS OF THE TIMES contends. There are a few Conditional Time Salvation Baptists scattered about but they do not see it like the writers of the SIGNS put it. They call it extreme views on predestination and claim that our time work belongs to us but this leaves me in a helpless condition for all my works seem no comfort to me. Give me the imputed righteousness of Christ alone, the only way to strengthen my hope. I am getting old now and am very poor in this world's goods but hope to be found among God's

humble poor who have been made rich by his loving kindness. I have been having the privilege of reading the SIGNS so long without being able to pay for it which causes me to feel that I am just a burden to the Editors. All I have now is a form of relief called old age assistance but I am going to send you \$1 out of that to help you with your burden for I surely would be miserable indeed not to have this welcome visitor come once each month. I am afflicted with pulmonary tuberculosis in my left lung but from time to time I will try to send you something as I can spare it hoping that the Lord will spare you to go on publishing the glad tidings of great joy to all believers who love the truth. A poor sinner saved by and through God's eternal purpose, through mercy and grace if saved at all.

W. M. HARWELL

GRETNA, Va.

Dear Brother Dodson:—

I am enclosing \$2 for my renewal to the SIGNS OF THE TIMES. I get much pleasure from reading it. There are no pleasures the world can afford that compare with a feast from the Lord. But, like Mephibosheth, we have to be carried to the King's table. So it is when he prepares our hearts for this gospel feast, we receive it with great joy and gladness that exceeds all worldly attractions or amusements. It makes us feel renewed in faith and hope and that our Redeemer liveth. As Mephibosheth fell from his nurse's arms and was made lame in both feet from the fall, so it is, and how true, with us when He makes us to see our

helpless and lame condition in our fall, a condemned sinner, naked before God, stripped of self righteousness, then we must say salvation is of the Lord. Sometimes in my meditation I ask the question whether or not one who has never been born again gets comfort from hearing the gospel preached. My mind is full of meditation on these things but I am not able to put them in words. Do not know that the Scripture referred to has in type or meaning anything I have written concerning it, but if not, please look over my blunders and pray for me that I may be led in the right way. It is all of the Lord and we know he is able to do with us as it pleases him. A sister in hope.

(Mrs.) WILLIE TOSH

ABILENE, Texas

DEAR BRETHREN IN HOPE OF A LIFE BEYOND THE GRAVE:—

Should one so weak as I address you thus? I feel so little, so unworthy, but the God I hope I have been made to believe in is so great. Ah! what a wonderful God is our God. He rules in heaven and among the inhabitants of the earth, and none can stay his hand. He is so wonderful in knowledge that he knew how to make and create all things so they would praise and bless his holy name. David said, "All thy works shall praise thee, O Lord; and thy saints shall bless thee." Yes, he knew all our sins even before the world was and laid them on one that was able to save. We find that the Lord spake through the prophet Isaiah and said, "He shall not fail nor be discouraged, till he have set

judgment in the earth: and the isles shall wait for his law." So there was a judgment back in counsel before the world was; all of his elect people were judged; all of their sins were imputed to Jesus; Jesus came and put them away by the sacrifice of himself and will not remember their sins against them any more. So his people are saved, sanctified, wholly justified and glorified not in themselves but in Jesus. Yes, they are washed in water, by the blood, and made white as snow, and stand before him blameless altogether in love. Paul asks, "Who shall lay anything 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." What wonderful love. Paul also says, "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." Let me say to the people of God, remember your King rules and all things are going according to his will. May the Lord bless you and guide you by his spirit is the prayer of a poor, weak brother in hope. A sinner saved by grace if saved at all.

C. D. VARNELL

McDowell, Ky.

ELDER R. LESTER DODSON,
DEAR BROTHER IN CHRIST:—

In reading over your article in the February SIGNS I noticed you used the

word, *toleration*. (Now obsolete or nearly so among the brethren.) I have thought a great deal about your using this word. I had begun to think that I, perhaps, was the only one who believed in toleration in the house of God, or religion, in these dark and cloudy days. It seems to me the "writing preachers" are nearly all extremists, either divers or skimmers, but not divers or skimmers like Paul of old who could, "please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." It seems the skimmers preach loud and long on the mystery of godliness, trying to separate and divorce the *conditional* promises from the *absolute* promises of God. While on the other hand the divers labor long and preach loud, trying to show that the *absolute* promises are the big promises, and that the household of faith is exempt from the *conditional* ones, and the promises have no connection with each other. This is not toleration, neither rightly dividing the word of truth, so it seems to me. I believe that John Bunyan expressed it all in a nut shell when he said, "The absolute promises are big promises, containing in themselves all the conditional promises, with all their conditions and all their blessed fulfillments." All that the Father giveth the Son shall come to him; they may say they will not, but they will be found liars for God's word is true; they shall come to him; they shall be enabled to see and repent and believe; their hearts shall be inclined to come to God, who worketh in them both to will and do of his good pleasure; he will give them

power to come and to rest in Jesus and be saved. They that believe are born to it as an heir is to an inheritance—born, not of natural privileges, or desires, or will (I am not a free willer, I do abhor it) but born of God, of the Spirit of God, raised out of the grave of sin, and translated into the kingdom of His dear Son, and made to live a new life. The newborn child that has life will cry; the spiritual child will cry to God for mercy, and will desire the sincere milk of the word that he may grow thereby, and will crave to be clothed comfortably with the golden righteousness of Christ, and will be satisfied with the breast of God's consoling promises, and will bear some resemblance of his heavenly Father, and will be trained up in the ways and house of God, the true church, and will go to God for the supply of his necessities, and for relief and strength in trials and temptations. If you have not these works you will fall short of the kingdom of God. If you are not a child of God you will have no heavenly inheritance. If you have these marks you are the children of God, and you should set your affection on things above, and not on things below. You should talk of your Father's promises and love his will, and be content and pleased with your worldly lot, and live lovingly together with all the children of God. Serve one another, do good to one another and if any wrong you pray God to right you, and be holy in all manner of conversation, and live like the children of the holy God. Now what I am trying to stress is *toleration among the children of God*. By this, I do not mean

that we should tolerate corruption among ourselves and not to please ourselves. Let us walk softly before God. I can see no use for Christians unchristianizing each other over some mysterious point of doctrine when there are no faults of any other kind to mar their religion or christian character. Away with so much bigotry! Let us not forget that we are all yet human and prone to sin, we now see through a glass darkly and know only in part. Let us not be like the fabled blind men who went to see the elephant though all of them were blind, remember? They disputed loud and long, though each was partly in the right and all were in the wrong. Let your moderation be known unto all men. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." John Newton said, "I can conceive a living man without an arm or a leg, but not without a head or a heart; so there are some truths essential to vital religion, and which all awakened souls are taught." Charles H. Spurgeon once said, "All the words of God are important but not equally important." Now, were these pious men of God *tolerant*? Brother I want you to go forth in the name of the Lord preaching toleration in the household of faith and upholding toleration in the SIGNS OF THE TIMES. Yours in Him.

MILFORD HALL, SR.

BOYNTON, Fla.

DEAR ELDER DODSON:—

I have delayed writing you about my subscription for the reason I wanted to write you about the Baptists in south

Florida. I do not seem to be getting any nearer doing it so I am sending the money in this letter. I do feel that the last paper was worth the price for the year. Elder Ruston's articles always seem so substantial to me, they strengthen me. I have been unable to get to meeting since November. It is sixty miles and help is so scarce Mr. Peck does not like to leave. These are trying times, but sometimes I think we needed these things. The real things of life are looked upon so lightly. I do thank God he has given me the faith to stand for the things he has taught me regardless of who believes as I do. Predestination to me is one of the most beautiful things any one can think of. Still I hear it presented sometimes in such a way that I do not blame Baptists for saying that it is damnable. I once heard a preacher say, and he claimed to believe as we do, "Go on and do what you want, you do not have to pet God." I know nothing of such a feeling. I believe there is a sincere desire in the heart of every one who has felt their sinfulness in the sight of God to serve him more and better than they do. To ask for guidance. I also believe in the fear of God. I remember the day I went before the church. I was a stranger, having been there but twice, but I felt it was God's will for me to go and tell them what I felt he had taught me. Before I started to talk, Elder White said to me, "Don't you think you had better wait awhile?" I answered, "I am afraid if I go back without doing this God will punish me." His answer was, "You have touched upon a very precious thing, the fear of

God." He called the church together as he had dismissed the congregation. He told me after it was one of the most peculiar circumstances in his ministry. I never felt to wonder if they would receive me, I was doing what God told me to do. "Closer is He than breathing, nearer than hands or feet." I am sorry to have rambled on in this way. Please excuse me. (Mrs.) H. A. PECK

VEGA, N. Y.

DEAR BROTHER DODSON:—

I am enclosing a check for \$2 for which please send the good old SIGNS to my address for another year. I want to tell you how very glad I am that it has been made possible for you to take over the SIGNS and keep it up. I am sure it has been a lot of work and worry for you as well as expense to do so, but I am sure the good Lord will bless you for your kind interest in so doing, and I know it will be appreciated by the brethren and friends as without the paper many would be robbed of a great deal of comfort that it brings them. Many of them do not get to hear the preached word at all. Not only is it a comfort to each one but it sort of joins the brethren together to read the many messages of faith and love. I hope the Lord will continue to strengthen you in your labor of love for the cause. It is written that, "We know that we have passed from death unto life, because we love the brethren," and if we do love the brethren it is because God first loved us and gave his only Son to suffer, bleed and die that we might live. Dear brother, I love to think of a living Saviour, one

that has risen and sits with the Father on the throne. I believe he has said, "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." The little hope we have is like "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus." Please pardon my intrusion on your time. I did not intend to be so lengthy but only to renew my subscription.

A little sister if one at all.

(Mrs.) VIRTUE BALLARD

VIRDEN, ILL.

DEAR CHRISTIAN FRIENDS AND EDITORS:—

I want to write and tell you how grateful we feel toward all of you for sending your good paper to us. We are getting old and unable to attend our church which is the same faith and order as yours about sixty miles away. Very sorry we could not contribute to the cause. Nothing short of a christian spirit would have caused you to remember the poor. This is the time when the rich grow richer and the poor more dependent, but I would not exchange places with them if I could. If not mistaken I think there is a Scripture reading like this, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." There are several churches in our little city but their ministers do not preach the gospel that is good for our hungry souls, so our preaching is in reading the Scripture and

the good old SIGNS. My prayer is the good Lord will bless you with abundance to carry on the publishing of the SIGNS as long as time shall be. Pardon me for expressing my views in regard to time. I know I am unable to delve into the mysteries of God, but according to my understanding of scripture I do not believe the dear Lord will permit this world to go on in such wickedness as it is engaged in at the present time very many more ages. I feel myself a poor sinner but through the mercies of the good Lord he gave me a hope sixty-three years ago which is the anchor of my soul, and if I, a sinner, look on this wickedness that seems so dreadful to me with horror, I am made to wonder how our dear Lord, without sin, will look down through the veil of secrecy to us and see it all and permit it to go on much longer. I am confident that when he sees fit he will speak "Peace be still" and it will end.

Jesus thou Prince of life,
Thy chosen cannot die:
Like thee, they will conquer in the strife
And reign with Thee on high.

ELDER J. A. MODLIN

(Elder Modlin being unable to write, the above was written by sister Modlin who tells us she is in her eightieth year and will rejoice to leave this weary road and be at home with God. They both send christian love.)

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

Mrs. M. J. Goodwin, Ark., \$1; T. S. Chester, Ky., \$1; Mrs. W. A. Hightower, N. Y., 50 cents.

EDITORIAL

RUTHERFORD, N. J.

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Luke XV:11-31

THE PRODIGAL SON

In taking up the above Scripture for our article, we would say that it is in reply to the request of Sister Addie Chandler, found in the June number of the SIGNS.

The chapter begins with the announcement that all the publicans and sinners drew near unto Him for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. Moses says of this people, the Jews, who are a type of the legalist, even to this day, "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." Deuteronomy XXXII:21. Let us bear in mind that this is the setting for the three parables that follow. We shall not dwell upon the lost sheep or the

lost piece of silver at this time, but devote all our space to the third, known as the Prodigal Son.

"And He said, a certain man had two sons." Abraham had two sons, the elder, Ishmael, was the son of Hagar, the bond-woman, therefore a bond-child. The younger, Isaac, was the son of Sarah, who was free, and is the mother of us all.

In this parable our Lord chooses to say much more about the younger son than the elder one, for in his history is unfolded the wonderful love of God to man, as set forth in the Covenant of Grace. Abraham stands as the father of many nations. Undoubtedly his family was under consideration when God divided to the nations their inheritance, for Moses tells us in Deuteronomy XXXII:8, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Before Abraham was, it was purposed that Abraham should be the father of these two sons, and the division unto them of what pertained to him was all in the plan. It is remarkable how later Esau and Jacob were both true to type. Esau stayed at home, Jacob wandered. They of the Covenant of Grace were wanderers, strangers and foreigners. "They wandered in the wilderness in a solitary way, they found no city to dwell in. Hungry and thirsty their soul fainted in them."

This lad took his journey into a far country, and there wasted his substance with riotous living. He had no thought of a day of want, neither did he listen to

the preacher who has declared in Ecclesiastes XI:8, "But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity." He also declares that God will bring this young man into judgment.

The election of grace are just as much at home in the world as other men are, until God's time comes. There arose a mighty famine in that land. God sends this mighty famine. The sins and follies of youth now come to mind, for he began to be in want. He had spent his money for that which was not bread, and now, so foolish was he, that he would labour for that which satisfieth not. Isaiah LV:2.

The preacher tells in Ecclesiastes X:15, "The labour of the foolish wearith every one of them; because he knoweth not how to go to the city." He would never know, and could confess himself as foolish and ignorant. He really does not belong there, but in his effort to do something, he "joins himself", he lines up with one who is in the world and of the world. He was a citizen, not of heaven, but of this world, that country, and instead of taking him home, he put him to work in his fields.

Fleshly attainment is food for swine, and swine here represent unregenerate characters, who may have a form of godliness, but deny the power thereof. These people seem to be able, like swine, to swallow anything and everything that is put in the trough. His hunger increased, and as God had brought him to this condition, man could not feed him. "He would fain have filled his belly with the

husks that the swine did eat." He would have been satisfied with the things that satisfied them, like Israel, who were God's people, he would have stayed, as they would have stayed in Egypt, but for the hand of God. The mighty famine seemed in God's purpose to bring him to himself as a beggar poor at mercy's door. Thoughts of his father's house and his father's servants came to him, and he knew that they had "bread enough and to spare." The prophets of Abraham's household not only testified and ministered to the Jews, but to those who should be "heirs of salvation." Hebrews I:14.

By God's instruction, the child of grace, especially the vile and polluted Gentile, does not find comfort, but trouble, under the law, they are without the gate, full of sores. In desire he goes back to his father. Read Romans 4. This desire to go to his father comes when the soul is led to believe in a God who can justify the ungodly, which is the faith of Abraham. The meeting-place of Abraham and his son is in Jesus Christ, it is there we are owned as children of Abraham through Jesus Christ our Lord. "For verily he took not on him the nature of angels: but he took on him the seed of Abraham." The son comes with confessions of sin, the father sweeps them aside with loving favor, for it is in him and in his seed, meaning Christ, that all the families of the earth are blessed. This faith in a God that can justify the ungodly, brings the son into his father's house, not into the field as a servant, but into the house as a son. The testimony of our father Abraham is

as a kiss on the neck of every one of the promised seed. The servants bring forth the best robe, and put it on him. Those citizens of the far country, where the son had seen so much trouble, had nothing like this to present. How favored are God's servants to preach a faith that justifies. Who, as they stand in service to the people of God, bring forth the best robe, the righteousness of Christ, which is unto and upon whosoever believeth. They bring it forth, they also put it on. Though the son may, and does, protest that it is not for him, that he is not worthy, they put it on him. "And put a ring on his hand." A token of God's faithfulness and love, which establishes before all men on earth, devils in hell and angels in heaven that this one, so unworthy in his own sight, is a favorite of God. "And shoes on his feet." It is he who is shod with the preparation of the gospel of peace, the shoes which are said to be of iron and brass. Iron because the Word of our Lord is spoken of as a rod of iron, and they shall walk according to the Word, and brass because it is the strength of One who has trodden the furnace for them. The prodigal was brought into the banqueting-house, and the banner over him was love. He found in the house a table which was prepared before him in the presence of his enemies, for here was Jesus set before him that he should feed upon him, and he rejoiced, sitting down with Abraham, Isaac and Jacob. This music and dancing is only known by those who have tasted of the heavenly gift (the fatted calf) and were made partakers of the Holy Ghost and have tasted of the good

Word of God and the powers of the world to come, for he who feels so unworthy, has become one of the household of faith.

"Now his elder son was in the field." He was a worker and sets forth the Jew or legalist who, like Ishmael, is a bond-child. The prodigal's return was not looked for by him, but the rejoicing was enough to provoke him, and he murmured against his father. To murmur against the faith of Abraham is to murmur against him, for it was that in which he stood and hoped for the glory of God. This self-righteous person, like the ninety-and-nine who were left in the wilderness through unbelief, had always done right, and had many years of service to his credit. "Neither transgressed I at any time thy commandment." Abraham gave unto his household, including his bond-servants, the commandment of circumcision, and the good legalist is very faithful to cut off all that is superfluous, or in other words, to circumcise. Thus he does not say, as he might, if speaking unto God, neither transgressed I at any time thy commandments in the plural, but he speaks in the singular, which, to our mind, implies the commandment of circumcision which Abraham gave, but if it were to God that the Jew, or elder son was speaking, the result would be exactly the same, for the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. Hebrews IV:13. Legalists today preach reformation in the place of regeneration. The Jew always was forward to practise circum-

cism, but Jesus, at the cross, took away everything that was superfluous. "And yet thou never gavest me a kid, that I might make merry with my friends." Paul says "Now to him that worketh is the reward not reckoned of grace, but of debt." There was no gift under the law, he worked for what he got, and being in bondage, he was held guilty, for the law was not a minister of life, but of condemnation and death.

The father said, "Son, thou art ever with me, and all that I have is thine." Does not this set forth that natural relation after the flesh, in which they boasted? Did they not say, we have Abraham to our father? We believe that the land that God swore to Abraham, still belongs to the Jew, and the day will come when it will be proven his. In the faith of Abraham we find good servants striving to persuade the Jew that this was the very Christ, as though they would have him come into the house, but he would not go in. "He was angry, and would not go in." Thus the Scripture mentioned before in this article was fulfilled, He provoked them to anger by a foolish notion. Yet we find Paul saying, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." Rom. IX:1, 2, 3. In Rom. X:1, 2, 3, he says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not ac-

ording to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." We hope in the above that we have made it clear to our dear sister. There are two covenants set forth, of which Sarah and Hagar are types, and the elder and younger represent those who are either under a covenant of works or of grace.

We do not think that the elder son represents a church member who has always been faithful, complaining over the fuss made when one who has been, in years past, wayward and disobedient and has now returned to the church. What sort of a church would it be where they were so self-righteous? and it does not say the elder son was in the house, but in the field.

Paul says "God is not the author of confusion but of peace, as in all churches of the saints." I Corinthians XIV:33. Salvation unto the Gentiles was a hard matter for the Jews to receive, and those who were able to receive it, did so by the power of God. John said "We know that we have passed from death unto life because we love the brethren." Peter had to see the sheet let down from heaven, knit at the four corners before he could minister to Cornelius, and if the elder son could ever come into the house, his estimate of his brother must be changed, for God said to Peter, "What God hath cleansed, that call not thou common." Acts X:15.

History proves that all the entreaties were of no avail, for they were the children of disobedience. Did they not cry,

in another place, away with such a man from the earth, when that man (Jesus) was their only hope? Blindness in part had happened unto them until the fullness of the Gentiles shall come in. Romans XI.

It seemed final, as we do not see that the elder son yielded to his father's en-

treaties, but we believe the days will come when they shall see and be ashamed for all their evil ways, when the Lord shall be pacified towards them. Then they too will come into the house and join in the dance of those that make merry. This will come in GOD'S TIME.

G. R.

CIRCULAR LETTER

The Delaware River Old School Baptist Association, in session with the Hopewell Old School Baptist Church, Hopewell, New Jersey, sendeth greeting, and love in the Lord to the several churches and associations with which she corresponds:

Dear Brethren: —

We are again favored to address you in this annual epistle to express the gladness of our hearts for the manifested assurances of the power of God, that he has kept us, and exercised our hearts, that we are still rooted and grounded in the doctrine of salvation by grace, and having been mutually comforted together we feel it unnecessary to exhort you as though you were the director of your steps, but rather we feel you are in the relation of the household of faith, as Paul was persuaded of the brethren at Rome. Now may the God of hope fill you with joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, and I also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another; nevertheless, brethren, Paul said, "I have written the more boldly unto you in some sort, as putting you in

mind, because of the grace that is given to me of God." Romans 15:13, 14, 15.

We are given to realize the sovereignty of God over all worlds, principalities and powers, and the sweetness of the joys of salvation. But that does not take away our tribulations, and we hope the exercises we have manifested in us are the exercises manifested by the Holy Ghost, and having hope in his mercy we glory in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Romans 5:3, 4, 5.

The eminent apostle Paul expressed in his epistles words of exhortation and comfort. It is very good to feel that one so highly favored of God had such tribulations, and through all his afflictions comes so close to us in our experience. To give you clear declaration we quote him: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might de-

part from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. 12:7, 8, 9.

This revelation to Paul gave him the understanding to realize the imperfection of the flesh, and realizing how far short he was to attain unto the righteousness of God he sought the Lord thrice, that the relations of flesh might depart from him, and then he would be like the Son of God in the flesh, but God's Son was God in the flesh and Paul was Adam after the flesh, but adopted into the household of faith. God hath adopted us in Christ according to his purpose in grace, and at the appointed time of God he sent Christ into the world to redeem the adopted ones, and when he had come in the flesh he was Jesus, and to every one thus quickened he is to them the Lord Jesus Christ, and in this relationship every one is taught of God, and in that teaching they hear and learn of God, and are brought to Jesus, and are followers of Jesus, and are called the household of faith.

This letter is addressed to that people of the household of faith to assure you of the relationship in which we are accepted one with another. Jesus has borne the thorn, and we do hope he was pierced for us, and having this understanding given we worship Jesus Christ the Son of God our Saviour, and we rejoice to receive our brethren, and hear them tell of his wonderful works.

Our hearts are gladdened with the thought that the messengers of the Bridegroom of our saints are coming to us, not with a message only, but bearing

precious fruit, and all of it good fruit, of which all are partakers.

May the Holy Spirit comfort and direct you is our prayer.

CHARLES W. VAUGHN, Mod.

M. W. RAULSTON, Clerk

OBITUARIES

LILLIAN HOLLOWAY RILEY, my dear sister-in-law, was born Sept. 21, 1869, and died June 15, 1942, making her stay on earth 72 years, 8 months and 24 days. She was the daughter of the late Daniel and Margaret Holloway. Feb. 18, 1891 she was married to Asbury C. Riley by Elder T. M. Poulson of New Church, Va. Living on a farm near Snow Hill, Md., until July 1904 they then moved into that town to the home where she died. Her husband preceded her in death more than twelve years. She had been a semi-invalid for several years, and for the last two or three years was unable to care for herself. Her son and family shared the home with her. Although so frail and poorly her death came as a shock. She was on the porch enjoying the summer breezes on Saturday when she let it be known she was not so well. Immediately she was taken to her room and a doctor called, but all that loving hearts and hands could do was of no avail, and she grew steadily weaker until Monday evening when she breathed her last. Though sorely afflicted she always greeted her callers with a smile and was never known to complain. She never made a public profession of religion, but was a firm believer in the doctrine of God, our Saviour, and attended our meetings at Snow Hill, helping to entertain as long as she was able. "By their fruits ye shall know them." When she could go no more our pastor, Elder H. C. Ker, invariably called on her on fourth Sundays when he filled his appointments. She looked forward to the meetings with joy and gladness and he told me when writing the obituary to say for him, "I esteemed her highly for the truth's sake and counted her among my very best friends." I loved her as a sister-in-law and as a christian woman, and have spent many happy hours in her company. As Elder Ker was not able to officiate at her funeral, Elder H. H. Lefferts was called and came to speak comfortably to us in our time of

need. His subject on the sad occasion was, "Blessed are the dead which die in the Lord." He also read, by request, one of her favorite hymns beginning, "One there is above all others." The large attendance at her funeral and the many floral offerings contributed attested the high esteem in which she was held by friends and relatives. After the sweet, solemn and sacred services her dear form was gently laid to rest by the side of her late husband in the Old School Baptist Church Yard at Snow Hill. She leaves to mourn her departure one son and three daughters. Samuel Riley and Mrs. Walter Price, Snow Hill, Md.; Mrs. Norman Morris, Dover, Del.; and Mrs. Fitzgerald Crockett, Pocomoke City, Md. There are nine grandchildren, also two brothers and two sisters, Archer C. Holloway, Newark, Md.; John L. Holloway, Newark, Del.; Mrs. Stella Hastings, Delmar, Del.; and Mrs. Charles Dickerson, Snow Hill, Md. There are many nieces and nephews, and a host of friends. Written by request.

(Mrs.) A. C. HOLLOWAY

ANDREW JACKSON WEBB, better known among his relatives and friends as "Doc" Webb, was born May 27, 1856, near Carrolton, Mo., and passed away in Kansas City, Mo., May 30, 1942 at the age of 86 years and 3 days. He was the fifth child and the second son of Larkin M. Webb and his wife Jane Webb, both sound and faithful members of the Primitive Baptist Church. On October 31, 1878 he was united in marriage to Miss Flora Strider who preceded him in death about twelve years ago. To them were born six children, but leaving to mourn his departure are only three, Mrs. Harry Lockwood of Kansas City, Kans., and two sons, Harry L. Webb and Jesse L. Webb both of Kansas City, Mo., one sister, Mrs. Mollie Lowe of Tulsa, Okla., three grandchildren and six great-grandchildren, besides a host of other relatives and friends. He was for some time engaged in the undertaking business at Calhoun, Mo., but later moved to Blue Springs, Mo., where he lived for nineteen years. Then he went to Kansas City where he made his home with his son, Harry Webb, and niece, Mrs. George Frazier. He was a highly respected citizen, and made many friends wherever he lived. He was not only a kind and affectionate father, but had a tender heart and sympathetic nature, that endeared him to all with whom he had to do. He united with the Baptist Church in Kansas

City, Mo., about thirty years ago, but after moving to Blue Springs, he placed his membership in the Little Blue Primitive Baptist Church at Grain Valley, where he lived a consistent life, exemplifying his faith in the Lord Jesus Christ and the gospel of the Son of God, by manifesting a spirit of love and fellowship for the saints of the living God. He loved the songs of Zion, and sung them with melody in his heart. A short funeral service was held at the Webb Funeral Home in Blue Springs on the second day of June, conducted by the writer, in the presence of a number of relatives and friends, after which we laid his body to rest in the beautiful cemetery at Blue Springs, there to await the awakening in the resurrection when his body shall come forth a spiritual body, and he shall see Jesus as he is, and be satisfied. Weep not for him.

W. L. HALL

MRS. LILLIE STAGGS, was born in Mississippi, March 6, 1872, and passed away at San Antonio, Texas, May 27, 1942 making her stay on earth 70 years, 2 months and 2 days. She was married to J. W. Staggs, March 11, 1886 and to this union were born ten children. Six of them are living, also seventeen grandchildren and eight great-grandchildren. She united with Zion Hill Church, Parker Co., Texas, at the age of thirty-four and lived a devoted member. Her membership was, as Mr. Staggs is now, at Sculica Church, California. Elder W. L. Slusher, pastor. Many will recall her extended experience in the religious papers. She was a good writer and many will miss her able articles. She was laid to rest in the Stockdale Cemetery where the unworthy writer tried to speak a few words of comfort to the bereaved. She was sound in the doctrine of sovereign grace, and the predestination of all things both good and bad. She loved the Old Baptists from childhood and the rest of the family would call her the "Little Hardshell" because she started keeping company with brother Staggs who went to the Hard Shell meetings. Oh, the wonderful working of our God. How he brings things to pass and causes union between man and wife, and how glorious it is when both see alike and love the same things as it has been with brother and sister Staggs. How he misses her but according to the flesh it will not be many years before he will join her in that heavenly home, the glories of which the Lord has laid up

for them we fail to find words to express. They have been blessed these many years together. She loved so much for the Old Baptists to visit them and was continually doing for them all the time they were there. Many times when I have visited their home we would have meeting. I have heard her tell of the wonderful experiences the Lord had brought her through, when her expression would glow with that rich grace the Lord had given her. Another sheep has been called home to that inheritance prepared for her before the foundation of the world. Her hope was in the resurrection, when some day this old mortal body would be raised an immortal, a glorious spiritual body like her Saviour. She told me of a dream she had some time back. She thought the ruler of Russia was over here and had all the Old Baptists lined up and was shooting them one at a time. Finally it came her time and he raised the gun and shot her in the chest. She fell over and yet she was standing as she thought in another body. She could see that mortal body lying there with the wound in it and at the same time she was alive and said, well after death. The poor writer has gotten so much comfort out of that dream and all it portrays and means to mortal beings here on earth that have a hope. Time and space will not permit me to comment on that dream. May the Lord give strength to brother Staggs and the children to bear up under this grief, and to realize that God has just called another one of his little ones home, and that it is far better for her there in that heavenly home. We hope to meet her some day, where sorrow and parting will come no more. Written by request.

E. B. AULT

SARAH ELIZABETH MOON was born in Alabama, Feb. 23, 1868, and passed away Feb. 9, 1942. She moved to Texas in 1886 and was married to John Louis Moon Sept. 20, 1888. To this union were born nine children, six of whom survive her, also her aged husband, dear old brother Moon, about ninety years old. Sister Moon gave evidence in her early life of a hope in God and love for the church but did not unite until Oct. 15, 1927. She was baptized by the late Elder E. A. Moreland into the fellowship of the Ft. Worth Predestinaian Primitive Baptist Church. A strong believer in the predestination of all things she had no confidence in the works of man. On account of poor health she was un-

able to attend meetings often for the last ten years, but when she was so blessed she was always rejoicing in her blessed Saviour for his goodness to her and dearly loved to hear the preaching. She possessed many gracious virtues. She was meek and quiet and not given to foolishness, believing that women should be very modest and quiet. She did not lack in expressing what she felt it was her right to speak about, but always desired to live humbly and walk worthily. She spoke much of her unworthiness and desired to live better. Her daughter said when the Lord took her from us he took her in a peaceful sleep, and they felt so thankful after all these years of suffering she was blessed to go that way. She will be greatly missed by her husband, the children, and the church. We all feel her departure has left us minus a dear mother in Israel, one whose life was worthy of emulation by the younger members. To her loved ones we would say "Sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Her funeral was conducted by her pastor, Elder J. R. Hardy, who followed her in death just one month hence. May the dear Lord reconcile her family, especially her third son, J. F. Moon, who was so devoted to his mother that he will feel to say, dear mother, I would not have you here in this sinful world to suffer any more for we do feel you are at rest, and we hope we will be able to emulate your many beautiful virtues, and remember your good deeds. May the good Lord reconcile us all to his providential dealings with us. Written by one who loved and esteemed her greatly.

MINNIE C. JAMESON

Deacon W. P. BEENE was born Jan. 10, 1860 and departed this life April 20, 1942, age 82 years, 3 months and 10 days. He united with the Predestinarian Baptists at Old Salem Church, Freestone County, Texas, twenty-five years ago. The church soon discovered in him the qualifications of a deacon and he was ordained to that office and filled it to the satisfaction of the church until the death angel called him home. He was faithful to the church, to his brethren and to his God. Never missed a meeting unless providentially hindered. He was united in marriage to Miss Mary E. Sarter, Dec. 23, 1887. To this union were born three boys. Two died in infancy, the

other living to the age of five years. His house was always a home for Old Baptists as many who were entertained in his home can testify. It was a great pleasure to talk with this man of God of the great things God has done for his people. He was confined to his room for nearly a year but never murmured. He was patient in all his suffering. I was at his bedside when the end came. His mind was clear and he passed away as gently as a child going to sleep. We could scarcely tell when the end came. God had given him a peaceful moment in which to die. He will be greatly missed by his many friends and the church, but most of all by his dear companion who was so faithful to him for the fifty-four years they lived together. The writer tried to speak comforting words to the sorrowing ones after which he was laid to rest in the Old Salem Cemetery to await the call of our Master when we shall awake with his likeness. Written by one who loved him for the truths sake.

W. O. BEENE

MARRIAGES

By Elder George Ruston, at 64 Center St., St. Thomas, Ontario, July 13, 1942. Lieutenant James Wallace Black, of Winnipeg, Manitoba, and Miss Dorothy M. Eckton, also of Winnipeg, Manitoba.

The above is the son of brother James Black of Winnipeg.

By Elder J. J. Collins, at County Line, Ala., June 27, 1942. Mr. James W. Godwin, Newton, Ala., and Miss Mildred Searcy, of Piney Grove, Ala.

By Elder J. J. Collins, at the home of the bride's parents, Newton, Ala., July 15, 1942. Mr. Carl Ingram, Biloxi, Miss., and Miss Ruby Dove Weeks.

Other recent marriages by Elder J. J. Collins have been Kenneth Kinsaul, Mobile Ala., and Rubie Tindell, Newton, Ala. J. W. Kinsaul, Tallassee, Ala., and Catharine Kinsaul, Hartford, Ala. Sam Kinsaul, Fort Sill, Okla., and Bettie Mae Allgood, Newton, Ala. Fred Kinsaul, Newton, Ala., and Luverne Eldridge, Newton, Ala. James Thomley, Newton, Ala., and Edna Earl Bond, Dothan, Ala. Jack Hollis, Dothan, Ala., and Merle Snell, Dothan, Ala.

PRINTING MINUTES

Mr. Gilbert Beebe, 5 Linden Ave., Middletown, N. Y., will be glad to print the Minutes for the various Associations.

MEETINGS

The Hopewell Primitive Baptist Association meets with Union Church nine miles south of Winfield (Frisco R.R.; Highway 78) Ala. on Friday before third Sunday in October, 1942. All lovers of the truth are welcome.

ELDER H. MATT BROCK, Moderator.
ELDER W. D. GRIFFIN, Clerk.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala.

ELDER W. D. GRIFFIN, Pastor.

Little Hope Church meets each second Sunday at 11 a.m. ten miles west of Fayette, Ala.

ELDER H. MATT BROCK, Pastor.

New Prospect Church meets each third Sunday at 11 a.m. six miles S.E. of Sulligent, Ala.

ELDER H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before at 11 a.m., eight miles south of Gordo, Ala.

ELDER O. G. CARVER, Pastor.

The Salisbury Old School Baptist Association will be entertained by the Salisbury Church, Salisbury, Maryland on Wednesday, Thursday and Friday after the third Sunday in October (21st, 22nd and 23rd) 1942. A cordial invitation is extended to ministering brethren and all lovers of the truth of our faith and order. Those coming by train on Tuesday will be met at Union Station, those by bus at Wicomico Hotel and those by auto at The Primitive Baptist Home, 1101 E. Church St. Those coming on Wednesday will go direct to the meetinghouse corner Baptist and E. Church Sts. The Association will convene at 10:30 Wednesday morning. Elder David V. Spangler, Pastor.

MAUD T. LAWS, Clerk.

An all-day meeting is scheduled to be held with the New Vernon Church, Howells, N. Y., on Monday, Oct. 12th, 1942. A cordial welcome awaits all.

R. LESTER DODSON.

IMPORTANT NOTICE

Due to local conditions over which we have no control there will be no session of the Virginia Corresponding Meeting held this fall of 1942.

H. H. LEFFERTS, Moderator.
G. C. SPINDLE, Clerk.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH**

IN

NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M. 1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

1315 Columbia Avenue

(PARK AVENUE HALL)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**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 Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Eligin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis, Tenn., on second Sunday each month at 11 a. m. and Saturday night before.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., NOVEMBER, 1942

No. 11

CORRESPONDENCE

“Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.”

The first seven verses, 4th chapter, second Kings, quoted above, record an incident in the life of Elisha, that embraces much of doctrinal import and experimental value to the election of grace. Among the outstanding prophets of the old testament dispensation were Elisha and Elijah, and it is to be noted that in his prophetic work Elisha immediately

succeeded Elijah when the latter was translated to heaven. There is a spiritual significance in the work and relation of these two men in their ministration to Israel of old. Elijah means, “My God is Jehovah” and stands as a type of the work of Jesus Christ in his earthly ministry. Elijah raised the dead to life, demonstrated the power of God in overcoming the wicked followers of Baal, passed dry shod over the parted waters of the river Jordan, and was translated to heaven, dropping his mantle, which was picked up by Elisha who received a double portion of Elijah’s spirit. Jesus Christ raised the dead to life, overcame Satan and all his followers, passed through the waters of the Jordan of the Judgment of God for the sins of believers, rose from the dead, overcame the grave and became our high priest after the order of Melchisedec. The intercessory work of Jesus in heaven follows his work under the law, which he finished on earth, and will continue until the last vessel of mercy has been called home to God. The work of Elijah was immediately followed by that of Elisha after the trans-

lation of Elijah, so we see that both of these prophets represent Jesus. The one, Elijah, typifying the work of Jesus on earth, and the other, Elisha, typifying the work of Jesus in heaven in manifesting to the heirs of glory through the Holy Spirit the work of salvation, and in applying the merit of that work to their hearts. Elisha means "my God is salvation," and salvation is known only to the quickened sinner by the operation of the Holy Spirit of God. Elijah was translated to heaven after his work was done on earth. Jesus ascended to heaven when he had by one offering perfected them that are sanctified. Unless Jesus ascended to heaven and sent the Comforter into the hearts of his people to manifest unto them the things that belong unto himself, there could be no salvation. The work of Jesus on earth and in heaven is necessary for the salvation of every redeemed child of God. We have in heaven one mediator, the man Christ Jesus, who makes intercessions for the saints and is their Surety and Counsellor before the Father's throne.

Elisha is a type of Christ as our great salvation in the account of the miracle that forms the content of this subject. It is written at the beginning of the verses under consideration that there cried unto Elisha a poor widow, a wife of one of the prophets. This shows that she was an Israelite under the law. When the fiery law from the hand of God pierces the conscience of one who is condemned by sin and finds it exceeding sinful, and makes the conscience sore and tender, there is a cry unto the Lord from a broken and contrite heart. The

convicted sinner does not cry until he is in distress because of his sins. When all is ease and fancied security with the sinner, there is no cry from him. His attempts at prayer are but formal utterances, and no supplication proceeds from his heart. As this poor widow cried unto Elisha, the convicted sinner cries unto Jesus when he feels in distress, utterly lost, sold under sin, and guilt lying heavy upon his conscience. The widow did not trust in self or in works, but came poor and needy to Elisha. It is to be emphasized here that the woman was a widow. In Scripture some times the Holy Spirit makes use of a woman to set forth the church in a figure. By nature we are married to the law as our husband, and to it we cling with a full measure of carnal devotion. But Scripture tells us that the church must become dead to the law by the body of Christ that she might be married to another, even to him who is raised from the dead, that she might bring forth fruit unto God. It was Jesus who came in the fullness of time and redeemed his bride, the church, from under the law by fulfilling it for her, by receiving its sentence in full, and suffering for her all the wrath of God that she would otherwise have suffered. He arose from the dead and brought her off a glorious conqueror by his own sacrifice. In the miracle under consideration this woman's husband was dead when she came to Elisha. She was then a widow and so entitled to remarry. So the sinner who feels the weight of his transgressions pressing down upon him, and feels the sentence of death in himself does not

cry unto the Lord until he has this experience, does not cry until he has life to cry. The dead know not anything, and those dead in sin and not dead to sin have no life to cry. spiritually any more than a dead person has ability to cry. The sinner must be born of God before he has life to cry, and his crying is an evidence that he is a child. A cry to God for mercy evidences spiritual life already. The sinner cries because he has life, not to obtain life. The widow went to Elisha when the creditor came to sell her sons into bondage. This creditor represents divine justice. A sinner in an experience of grace goes to Jesus with a cry for mercy and salvation when the inexorable justice of God manifests to him the stern and unrelenting demands of God's holy law, shows him the fruit and folly and fault of sin, and that he is sold under bondage, being unable to meet the requisitions of the law, and that he has not one farthing to pay. In the case of the widow and her two sons, if the widow represents the church collectively as a figure, the two sons of this one mother may typify the family of the redeemed under the old testament dispensation and those that are redeemed under the new testament day of our Lord Jesus Christ. The saints of the legal day died in faith, not having received the promises, but they saw them afar off, were persuaded of them, embraced them, and confessed that they were strangers and pilgrims in the earth. Also these two sons stand as witnesses to the wonderful miracle performed by Elisha. It is the Church that is the witness unto Christ of his great work of salvation, as it is

revealed in their hearts and testified to by their walk and conversation. The law of God requires holiness from man, perfect and unremitting obedience of all its precepts. The slightest infraction renders the transgressor guilty of offending all points of the law, and divine justice as the creditor takes its relentless course and subjects the offender to its full and awful penalty, eternal separation from God, everlasting death, and all the endless misery of the terrible wrath of God. When the sinner feels in his own soul that divine justice as the creditor is already enforcing the just claims of the law, a cry for mercy ascends to the holy throne of God, as the Holy Spirit operates in the heart of a subject of grace.

It will be noted in the second verse of the account of this miracle of Elisha, that he asked the woman what he should do for her, and also what she had in her house. The woman replied that she had nothing but a pot of oil. As the woman approached Elisha in her distress, he manifested compassion towards her, desiring to know what he, not another, should do for her. The poor, destitute, needy sinner stripped of all self righteousness comes to Jesus in extremity and receives assurance from the King of Kings. The woman acknowledged that she had nothing in her house save a pot of oil. This oil typifies the grace of Jesus Christ, the unction, savor, power, and influence of the Holy Spirit operating in the heart of the sinner who feels the arrows of conviction within his breast. It is because of grace that the sinner is enabled to cry for mercy; it is because of grace that the needy sinner knows

there is a Jesus, an anti-typical Elisha, to whom he may go for help; it is because of grace that the sinner feels his spiritual need; it is because of grace that provision was made for him before he ever transgressed in that a saviour was provided for him; it is because of grace that the Holy Spirit operates in his heart to reveal that salvation and seal him with that holy spirit of promise which is the earnest of his inheritance until the redemption of the purchased possession. But at the time the supplicating sinner comes to Jesus, he does not know that his very experience is a manifestation of saving grace, that is, before he experiences deliverance in his soul. When distressed because of his sins and feeling their heavy burden, he did not then realize that there was an inexhaustible supply of the oil of grace stored up for him before the world was.

In the third verse of the scriptural narrative the woman was bidden by the prophet Elisha to borrow empty vessels of her neighbors, not a few. The fact that she borrowed vessels shows that she did not possess them. We possess nothing of ourselves in the way of righteousness as we stand in Adam. The vessels must be empty before they are filled. So God's children must become empty vessels before they can come to the house of God. They must be emptied of all creature works, self righteousness, Pharasaic holiness, fleshly wisdom, and self presumption before they can be filled with the fullness that proceeds from the grace of God and through it. The fact that many vessels were borrowed shows that the vessels of honor and glory unto the Lord

are indeed not a few. God's children are of every nation, tribe, tongue, and people, an innumerable company.

The fourth verse records the closing of the door upon the widow and her sons after they entered the house with the borrowed vessels. Oil was to be poured out into all the borrowed vessels and the filled ones set aside. Only the widow and her sons entered the house: only the empty vessels were brought into the house, and the door was shut. When all the Lord's people are gathered into the house of God in that sense, the door is shut. None but those entitled to enter the house can gain admission. When Noah and his family and all the animals were in the ark, the Lord shut them in, and the door was shut. All those who die under the curse of the law find the door of mercy shut against them forever. Oil from the one vessel that the woman had in her house was poured into the other vessels, and so miraculously was the supply maintained from some hidden source that there was sufficient oil to fill every other vessel there, the oil in the widow's vessel being in no sense diminished in quantity. It remained full and flowing with oil. The grace of God is efficient and sufficient for all the vessels of God's mercy, and flows from Jesus as golden oil from the good olive tree. By that grace every child of God is sanctified. As each vessel was filled with oil it was set apart or aside. Because of the effectual operation of the grace of God through the work of the Holy Spirit every vessel of mercy is set apart as a member of Christ's body, which is a holy priesthood of believers. Jesus is made

unto his people wisdom, righteousness, sanctification, and redemption. In the anointing of Aaron and his sons under the legal dispensation, oil was used, and so the church of God must receive of the anointing oil of grace and have the seal and power of the Spirit applied to their hearts and consciences that the power of the gospel may be manifested in their lives.

In concluding, it is stated that the oil was poured out, that the proceeds of the sale of the oil were amply sufficient to pay every obligation that encumbered the family and that the widow and her sons were sustained during their natural lives of what remained. How the graces of faith, hope, and love are poured out in the heart of a believer! How many times the power of the gospel comes with much assurance to one who has been cast down and been heavy-hearted, and the recipient of salvation feels filled with joy unspeakable and full of glory. As there were no empty vessels left in the widow's house, so all the vessels of God's unfailing mercy receive their measure of fullness, and none are left out. All that the Father giveth the Son come unto him, and none of them shall perish. As the oil stayed in the vessels in the widow's house, so the oil of God's grace does not diminish, but stays.

No matter what the trials and tribulations of the Lord's afflicted family may be, grace fails them not. Even the seeming withdrawal of the felt presence of the Lord from a child of God for a time is an act of grace in that it tends to produce the peaceable fruits of righteousness. One must hunger to feed spiritually; one

must be in want in order to feel a need supplied; one must be cast down in order to be lifted up. The Lord's people are given grace to live by, grace to die by, and their rest is glorious. Because of the fullness of the grace of God all that is written against the believing sinner is paid in full, once and for all, so that he lives not only in time, but while eternal ages roll, and is presented holy and blameless before the Father to reign with Christ in his throne of fadeless glory.

ARNOLD H. BELLOWS.

NEWTON, Ala.

DEAR ELDER DODSON:—

Herewith find \$2 to pay on my subscription to the SIGNS OF THE TIMES. I should have paid before now but neglected doing so. I very much feared that the dear old paper had been discontinued last autumn when it failed to come for several issues. Although I learned to love its contents under the Beebe management who were so firm in the faith, I was glad indeed when you took over the SIGNS for I feel assured that the greatest of all Counselors will direct you to contend earnestly for the fundamental principles set forth by Jesus and upheld by Peter, Paul and all succeeding apostles, ministers and saints in all ages. May he direct you in that way that is perfect, that is pure, that is spotless, and that has been earnestly set forth by true Primitive Baptists since the sun first shot forth its golden beams, and the moon reflected her silver rays in resplendent glory. Since last I wrote for these columns many joys and sorrows have come my way, but I am constrained to believe that all things work together for good

to those who are kept by the power of God ready to be revealed at the last time. As a whole our meetings have been sweet and refreshing to the dear saints of the omnipotent God. At Bethlehem where Elder J. A. Tew is with me we have received six members during this year—two on confession of faith and voucher and four by baptism. Three of whom were baptized by this unworthy one at the last service. It was the writer's privilege to visit Elder J. J. Shields home church at Pleasant Ridge, in Coffee Co., Ala., for the first time in May, and as I stood beside the graves of Elder and sister Shields in the large cemetery many things passed through my mind. For many years he was the Moderator of the Claybank Association which today is the largest Predestinarian Primitive Baptist Association in Alabama. As a young man I had heard Elder Shields speak ably and set forth the cardinal principles of election and predestination. In few discourses did he fail to mention Matilda, his good wife, and Scot, his faithful mule, who enabled him to meet his many appointments. He was both humorous and sound in his sermons and commanded the respect of all. Sometimes I think that we are prone to forget too soon these true soldiers of the cross who labored under very adverse conditions in pioneer times in America. May their rest be glorious indeed.

On the 5th Sunday in May the writer with Elder W. T. Johnson of the Chipola Association, and Elder F. A. Collins of our Association, the Western Primitive, composed the Presbytery that constituted the new church at Panama City,

Fla. which was named the Salem Primitive Baptist Church. Brother C. H. Byrd was elected clerk and each 5th Sunday was set apart as a regular service time for the church. A beautiful stone building is being erected there and we trust that it will be a haven of rest for the weary for many years to come. May God's richest blessings ever abide upon the membership of this church, and may its principles be ever sound and orthodox as the years roll on.

At our regular communion service at Mt. Gilead on the 3rd Sunday in June we were blessed to have with us as visitors, Elders W. T. Johnson, J. J. Smith and E. D. Gafford. The preaching services were conducted by the following: Saturday, Elders W. T. Johnson and F. A. Collins, Sunday, Elders E. D. Gafford and J. J. Collins. It was a glorious blessing to be present and all seemed to enjoy this quaint service which has been held on the 3rd Sunday in June for almost a century. It has become a homecoming indeed for many in Florida, Georgia and Alabama. For the writer, that day shall long be remembered for his youngest son who is a member of the U. S. Army Air Corps, having volunteered for service last January, returned home to visit relatives. He is stationed on a heavy American bomber. His plane recently crashed but he escaped death almost by a miracle. At a later date my son was assigned to special duty for the first time in three months when his crew sailed without him. As the plane returned the assistant radio operator signaled that the bomber was in trouble and called for an emergency landing, but the mammoth plane

crashed within a mile of the field killing six instantly while a seventh died the next day and the eighth and last member of the crew is in a serious condition. My son wrote me, "Daddy I feel awfully blue with all my crew called to their eternal home but one. They were such fine boys, none drank or used profane language. I feel to know that the Lord is with me all the way. I have faith in him. Don't worry about me Daddy, I have an everlasting friend. He will be with me." No one knows how much those words mean to me. What a glorious consolation to know, dear fathers and mothers everywhere, who have sons in the camp or distant battlefields, that the same God that ruleth wisely free America is shielding, guiding and directing your son perhaps upon the Australian plains, China's lofty mountains, the Alaskan ice fields, Eire's

verdant fields or Norway's stormy fiords. Yes indeed, God is everywhere. He has promised to be with us always even unto the end of the world. He will never forsake one of his children. Oh may we be comforted in the absence of our loved ones by his royal presence. It has been my great desire to visit the Baptists in the North this year, but from present indications I may be unable to do so. I have so greatly enjoyed my visits among the dear saints wherever I have been during the last few years, until I long to see you all again. If on earth no more I have this privilege may we meet again beneath the dazzling throne of God where we may continue to sing praises unto a perfect King of Righteousness forever and ever.

Yours in hope.

J. J. COLLINS

Written by (the late)

ELDER GILBERT BEEBE

(Continued from October issue)

Having thus briefly considered the subject doctrinally, we will now offer some remarks on the personal experience of this birth by the children of God, and point out some of the prominent evidences by which we know that we have experienced it, if indeed we are of that happy number. These evidences are discovered by comparing and contrasting the state, condition, capacities, elements and exercises of those who are, with those of them who are not born again; as also by the peculiar exercises produced by the birth, while under the quickening operation of the Spirit in our passage from death unto life. First. Before we were born again we were dead in trespasses and sins, where we 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 we all had our conversation, in the lusts of the 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.) In the full possession of all the elements of a carnal, depraved and sinning nature, and totally destitute of any spiritual life or knowledge. The carnal

mind, which was all the mind we had, was enmity against God, our selfish depraved propensities, with every imagination of our hearts, were evil, and only evil continually. Possessing at the same time exalted views of our own imaginary virtues, and of our ability to commend ourselves to the favor of God, and to secure for ourselves an inheritance of glory by our own works. Held under chains of darkness and strong delusion, believing lies, and sporting with our own deceivings. Every ray of divine truth shut out from our mind totally incapable of receiving, appreciating or even desiring a knowledge of the truth as it is in Jesus; hating that truth, and hating all who love or contend for it. Condemned already, and the wrath of God abiding on us, yet boasting of our goodness, and holding that God was obliged in justice to view things as we viewed them, and to save us on such terms as we proposed. In love with sin, at enmity against holiness, at war with heaven, and in league with hell, calling light darkness, and darkness light; truth error, and error truth; and altogether ignorant of our real condition. In this wretched state we all were by nature, and nothing belonging to or emanating from our earthly birth could by any possibility comprehend or know the condition we were in. By the new birth a new life is implanted in us, and that life is light. The nature of that light is to make manifest the things which by the power of darkness had been concealed from us before. Quickened by Christ, the second Adam, who is a quickening Spirit, we are made to see and feel our sinfulness, and our

lost and helpless condition. We are alarmed to find that we are much worse than we had ever before supposed. The law enters, and sin revives, the purity as well as the inflexible severity of the divine law appears, and the same light which reveals this also shows us the enormity of our guilt, the justice of our condemnation and the impossibility of salvation by the law. All our boasted abilities to save ourselves are withered and vain. Lost, helpless and despairing our legal hopes yield up the ghost. The commandment came, sin revived, and I died. The incorruptible seed by the word of God is deposited in our heart, and all that is felt of conviction and despair are but the legitimate consequence. The light of life now begotten in us reveals a holy God, a righteous law, and a poor guilt-stricken, helpless and despairing sinner just sinking into everlasting perdition. All this is, however, the effect of life. All this is a struggling for deliverance. As the birth into liberty draws near the conflict becomes the more intense. "God be merciful to me a sinner," is now uttered in the most terrible earnestness, as quivering under the unsheathed flaming sword, which justice has raised to strike the decisive blow, when lo, the birth reveals the almighty Savior, who has died for our offenses and arisen for our justification. The fiery sword was quenched in his blood. Surely he has borne our griefs, and carried our sorrows, and the chastisement of our peace was upon him, and with his stripes we are healed. Lo, now the guilt is all removed, the terror is gone, the darkness vanquished by bursting light

and refulgent glory. God's method of saving sinners now appears, and the sinner is born again. This is the birth, and that which is born is spirit. *It is not flesh.* It is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being begotten and born of God, it manifests not only a new life, but a new relationship. The life which is manifested by this birth is not a revision of our Adamic life, but it is the life of the Father, by whom it is begotten; and it is the vitality of that which is born, hence in this new and heavenly birth we are made partakers of the divine nature. Christ who is our life, is formed in us, and his sonship, his heirship, his inheritance of glory and immortality is born in us, and we are one with him, even as he is one with the Father. From this heaven-born spirit flows all the fruits of the Spirit, which testify that we are born of God. As we have shown what are the works of the flesh which characterize the fleshly birth, so the new and heavenly birth is demonstrated by all the fruits of the Spirit of Christ which is given to us. Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, brotherly kindness, charity, and etc., are some of the living fruits of this heaven-born child, *this new man*, which after God (not after Adam) is created in righteousness and true holiness. Now in the man who is born again, *two natures appear.* The one is born of the flesh, *and is flesh, full of lust, and in opposition to holiness*, warring against the Spirit, and constantly performing the works of the flesh, as described by Paul, Galatians v. 19, 20. The other is

born of God, and yields the fruits of the Spirit, as described above. A conflict between the old man and the new, between that which is born of the Spirit, a love for holiness and hatred of sin, a love to God and loathing of self, a love for the truth and aversion to error, a love to the saints and desire to be in company and communion with them, an appreciation of the beauty of the ordinances of Christ, baptism and the Lord's Supper, a veneration for the order and laws of the kingdom of Christ, and a desire to walk in them, with a deep sense of our own unworthiness, an ardent desire for the peace of Jerusalem and prosperity of the church of God, with a relish for the doctrine of the gospel, and willingness to suffer reproach for defending it, these are all of them scriptural, and therefore reliable evidences that those who possess them are born of God, and heirs of immortal glory, and joint-heirs with Christ to an inheritance which is incorruptible, and undefiled, and that cannot fade away. As our earthly nature which is born of the flesh is depraved and sinful, nothing pure and heavenly can proceed from it, and so that life which is born of God is pure and heavenly, no evil can proceed from it. It cannot sin, because it is born of God. The conclusion is inevitable, that all that is unholy and sinful in us is of the flesh which is born of the flesh, and all that is spiritual, pure and heavenly in us is born of God, born of incorruptible seed, by the word of God which liveth and abideth forever. No man can therefore glory in the flesh, for in our flesh dwelleth no good thing. He that glorieth

must glory in the Lord, in that which God hath done for us. Every spiritual emotion, aspiration or thought, is of that spirit which is born of the Spirit, by which we are qualified to see the kingdom of God.

"Then give all the glory to His holy name,
To Him all the glory belongs;
Be ours the high theme, still to sound forth His
fame,
And crown Him in each of our songs."

MIDDLETOWN, N. Y., October 15, 1868.

GOOD NEWS AND A GOOD SUGGESTION FROM ELDER SPANGLER

(We are confident our readers will be glad to read what follows from brother Spangler, and we hope many will also act upon his suggestion to send the SIGNS to their sons, brothers, relatives and friends who are in the Service. R. L. D.)

On the 4th Saturday and Sunday in August I attended the Yearly Meeting of Willow Springs Church, near Raleigh, N. C., where Elder T. F. Adams is the Pastor.

At the Saturday afternoon service a young man came before the church, asking for membership with them and was received. He was a sailor, in his sailor uniform, a single man twenty-two years of age. On Sunday morning he was baptized. It was very impressive as he was baptized in the uniform of his country, acknowledging the civil powers, and as he was buried in baptism, acknowledging the King of kings, and Lord of lords.

Our friend, Wayland Chandler, the soldier, who had an article in the SIGNS some months back, is now a member

of the Old School Baptist and is speaking in the church. I am sure many of our readers will rejoice to hear of this.

No doubt many of our members and friends have sons, or brothers, in the service who are interested in the truth and who would be glad to receive the SIGNS. Why not send it to them? Some are doing this down here.

D. V. SPANGLER

2014 Axton Road, BELLINGHAM, Wash.

DEAR EDITORS OF THE
SIGNS OF THE TIMES:—

I have just received the January SIGNS and want to tell you how glad I am to get it. I feared something had arisen that prevented you from carrying on. As that is about all the preaching we get we would be very much lost without the SIGNS. They contain so many comforting and interesting letters. I did, indeed, miss the November and December issues but know you would have sent them if it were possible. Very sorry to hear of Mr. Beebe's eye trouble but feel sure you will be successful in the publication of the paper. May the God of love strengthen you and the writers to keep on as it has been kept for the last 110 years. A little sister in hope of mercy.

(Mrs.) R. G. BROWN

DEAR BROTHER DODSON:—

Enclosed you will find \$2 for my subscription to the good old SIGNS OF THE TIMES. I do not see how I could do without it as I am still unable to attend meetings and never get to hear any preaching except through the paper, but that is

surely good if I know what good is. I hope I do and hope I have been taught it by the Lord. I believe I have been taught many wonderful things by the Lord and hope and trust he will guide me until the end in the way I should go. Two dear, good sisters in the East each sent me a dollar or I would not have had it, and how thankful I am to them and to the Lord for putting it in their minds to do so. I cannot write much as I am very nervous, but I hope the Lord will be with you to the end and believe he will. Your sister in a precious hope beyond this vale of tears.

LEVICA C. PRATT

PALESTINE, TEXAS

DEAR BROTHER DODSON:—

Enclosed you will find my subscription to the dear old SIGNS OF THE TIMES for next year. I am unable to express to you my deep appreciation of the dear old paper that has weathered the storms of more than century. It seems to me that it is needed now, more than ever, in these trying times to cheer the weary pilgrims as they struggle onward towards the promised land. It is such a boon to the sick, the afflicted, the shut-ins, and all others who are deprived of hearing the preaching of God's word by his chosen servants. Every issue contains many good letters, some experiences of grace of God's dear children, and several good sermons from the pens of able writers from all parts of our beloved land. May God in his mercy guide you and the Associate Editors so that you may continue to comfort God's children, giving them

strength and hope as you so ably expound the great riches of God's hidden mysteries. May you be permitted to continue your work for many years, ever striving to keep down confusion, stressing those things which tend to build up the dear old church we love so well is the prayer of your unworthy sister in hope.

VELMA JORDAN FRENCH

DEAR READERS OF THE SIGNS:—

I would like to say a few words to you all. I feel very unworthy and not able to comfort you, but desire that the Lord would give me grace to teach me to set forth some of the truths of the gospel as it is in Christ Jesus. If our gospel be hid it is hid to them that are lost lest the light of the glorious gospel of Christ should shine into them that believe not. When we preach, we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus sake. These are some of the plain things that Paul was speaking when he said, "Seeing then that we have such hope, we use great plainness of speech." So there is a light in the gospel that shines unto those that have faith, which is the gift of God, and we must all have this faith that exercises us to believe and see and understand these gospel truths. This is food to the hungry souls. I only thought to ask you to forgive me for letting my time run over so long in sending my subscription for the SIGNS. I feel that I should have sent it long ago. Your brother I hope in much mercy

C. Y. OSTEEEN

CHURCH LETTER

Written by sister Rachel Potter.

The Bowdoinham Old School Baptist Church to the Maine Old School Baptist Association in session with the Bowdoinham Church at Bowdoinham, Maine, Sept. 12, 13, 14, 1941.

DEAR BRETHREN:

We are expected at this time to inform you of the welfare of the church which stands firm in its faith. A sure foundation built upon the Rock, Christ Jesus. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. We exalt His name above all others, and well we may rejoice that a just God rules and reigns over the world at this time of so much greed, strife and trouble. We have nothing to fear for, "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?" Our church has lost one member, sister Anna Bell Dunlap, who has passed on to her reward. We shall miss her much but what is our loss is her gain. In memory of our loved sister we quote these lines:

"Faithful through trial, temptation and sorrow,
Faithful though all things of earth she lost hold;
Looking above through the clouds, read the promise,
"I will be with thee," she had been told.
While there are yet lonely hearts needing comfort,
While there are always dear ones to be loved;
While there is sunshine or blue sky above us,
She has passed on to God's kingdom above."

Elder Dodson was present and spoke to the comfort of all. Our membership numbers three. We have met this summer as circumstances allowed at sister Nellie Palmer's, and once at brother Sanford Bartlett's. There is always the same love and fellowship manifested for

each other as has been in the past, and we hope to always continue in that love. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10:23. May we, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

CHURCH LETTER

Written by Mary Louisa Hellings.

To the sister churches composing the Delaware River Association in session with the Hopewell Church, Hopewell, N. J., June 3, 4, 1942.

DEAR Y LOVED ONES IN THE BONDS OF FAITH:—

It is our privilege as a church to once again correspond with you by letter and messengers. In these times of conflict we feel thankful to assure you of our hope in the unchanging love of the Heavenly Father, the giver of every blessing bestowed upon us, and who has granted us the pleasure to greet you in the same love and fellowship it has been our former joy over the many years past. We feel especially grateful, too, that during these troubled times we have been spared in strength and number to offer you a welcome in this annual meeting. It is a precious privilege for that reason, and also to feel enriched by your presence. It is our hope you will rejoice with us as we express the goodness of our blessings in the meeting, and have a fellow-feeling for us as we confess our weaknesses.

In the year since we last met, peace and love has abided in our midst. We

have been favored to hear the divine truth proclaimed by our pastor, Elder C. W. Vaughn, as it has been spoken in this church since it was organized over two hundred years ago. When he is called away to the Salem Church at Philadelphia, or to fill other appointments, or absent because of illness our deacons, G. W. Danberry and M. W. Raulston speak comfortably to us. Thus we have rested in Christ's love by the stability of the doctrine they defend. In our weakness we continually need their teachings, not to give us faith, but to help us grow in grace and knowledge of the truth. We need the example of their faithfulness to strengthen us, and their prayers to comfort us. We need to be taught over and over again to rely wholly upon the unseen power of God, and his infinite mercy and amazing grace. At a time such as now we trust all will be made to feel that the darkness that cloudeth our skies is but a darkness that precedeth a glorious dawn in which we may rejoice in the hope of having been steadfast in the faith once delivered to the saints. And to the friends upon whom we so appreciatively depend, we are thankful that they continue to keep in the way of the truth, and feel glad in our belief that they share with us the divine word. It is our fervent prayer that this meeting may be one of good cheer, and we may be edified and inspired, so that as we journey on our way we will have renewed courage to meet the conflicts of a troubled world which surrounds us. Submitted in love. (Since this was written Deacon Danberry has passed away. R.L.D.)

78 BUCKLAND ROAD, Maidstone, Kent, England

Dear Mr. Dodson:—

I cannot recollect whether I acknowledged your kind letter with the return of the two dollars. I, therefore, now do so with thanks. I instructed the publishers (Farncombes) to send you both our magazines each month from January this year in exchange for yours. I think a copy of both of ours also goes to Mr. Beebe.

I also have to thank you for the SIGNS duly to hand. What excellent printing it is! We here have to do with rather poorer paper just now and fewer pages, but hope the time may come when we shall be able to send out the full size magazines again. But it is not the quantity, if the Lord will but bless the little that we are able to publish it will be a mercy.

The state of the world is sad in the extreme, and one wonders often where the scene will end. Sympathy is felt with Daniel 12:8, "O my Lord, what shall the end be of these things?" The answer he got might not please the carnal mind but it will well suit faith, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

It would be interesting to know how matters are with you in the various churches in USA, and the connections between the different states. I receive several papers, such as the Primitive Baptist, Baptist Monitor, Messenger of Peace, etc.

With kind regards and best wishes to all who truly fear God in your circle.

Yours in the gospel, J. H. GOSDEN

EDITORIAL

RUTHERFORD, N. J.

NOVEMBER, 1942

SIGNS OF THE TIMES

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Rutherford, N. J.

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All letters for this paper should be addressed, and remittances made payable to,

SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.**

"Whatsoever thy hand findeth to do, do it with thy might." Ecclesiastes 9:10.

This quotation was the admonition of the preacher of righteousness. We are commanded by the word of God. Jesus spake to John the Baptist saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Math. 3:15. John the Baptist found it laid on him to administer the ordinance of baptism to those whom the Holy Ghost gave him evidence of the fruit for repentance, and Jesus realized at the age of twelve years the work his father gave him to do. As he "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him," "Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey." It took three days for Joseph and Mary to locate him, "And when they saw him, they were amazed: and his mother said

unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." Read Luke 2. This narrative brings to us the virtue of life in which we are made to keep the commandments of God, and live after the spirit. When a sinner is born of that incorruptible seed by the word of God there is a growth in grace, and as the grace of God increases unto him, the ordinances of the church and the fellowship of the saints are more precious, his hunger for them increaseth more and more, the felt manifestation is that he could not live without them; and they are constrained to go home to their friends and tell them how great things the Lord has done, the joys realized in the fellowship of the brethren, they are ready to serve them and feel glad to have the opportunity.

Speaking experimentally, when I was a young man and the brethren and ministers visited our home, it was a pleasure to care for their horses, and when the time came to go to meeting their horses were groomed and made ready for them to mount while they were visiting with father and mother. To do things for the church about the place of meeting was a pleasure and not for filthy lucre. "If

ye know these things, happy are ye if ye do them." We have passed along life's pilgrimage in church affiliation for forty-seven years, and we can truly say all we have done has been through love for the brethren, and the household of faith. It is grating and hurtful to hear those of our faith speak of doing for the church of God for hire, and are continually pressing their relations where they would receive greater contributions of this world's goods, and more exaltation in the flesh. If we do the work of a servant of God we will be meek, gentle, and forbearing one another in love, preferring another before ourselves, exhorting one another to faithfulness and good works. We often meditate on the state and condition of the church militant. The minister is the servant of the church, which the Holy Ghost has made him overseer; he is commanded of God, and the Holy Ghost will open to him to feed that flock. We feel every member has a special place in the church, and according to the measure of grace given they will be exercised, and those who are active in church affiliation will encourage others to attend the meetings, and those that are slothful will be visited and encouraged to attend. Often when church members and congregation get slothful we find the members are attending places of entertainment and allowing their children to attend them and omit going to meeting. Is this doing what our hand findeth to do? In doing what we feel our hand findeth to do we are directed by the apostle Paul in the epistles he wrote unto the churches, "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." 1st Timothy 4:16. As we read, we find in the experience of Paul he found many things for his hand to do, and he did it with his might. The writer of our text witnessed much in natural things in the house of his father, David, king in Jerusalem. We are minded that one, born of an incorruptible seed by the word, is given to discern between the works of the spirit and the works of the flesh, and to know, if they sow to the flesh, what their harvest will be.

As brethren we should strive to keep the unity of the spirit in the bonds of peace whereby we would edify one another in the body of Christ. "To everything there is a season, and a time to every purpose under heaven." Eccl. 3:1. There is much to be said along this line and we will not try to write all that we find connected with it, but we will quote the words of Jesus, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4. All we have referred to in this letter was manifested by the work of the spirit in the heart, in manifestation of the grace of God given in the embodiment of flesh. Jesus was God in the flesh for he said, "a body hast thou prepared for me." Heb. 10:5.

We are thankful that God has kept us to pass another year and to write to you, dear kindred in Christ. If it be his will, we hope we may have the continued manifestation of his mercy for another year. This concludes our writing unto you for 1942.

C. W. V.

EDITORIAL

"Now therefore are we all here present before God, to hear all things that are commanded thee of God."

The foregoing Scripture is a portion of what is contained in the thirty-third verse of the tenth chapter of The Acts of the Apostles. Two outstanding characters are vitally associated with it: (1) "Cornelius, a centurion of the band called the Italian," and (2) "Simon, whose surname is Peter." In order to better comprehend the significance of the text, we wish to call in review something of their backgrounds, with all that may be implied in each case. We will first undertake to present the case of Peter, as representing the Jews and that for which they stood. The oracles of God had been committed unto the Jews and for centuries they had typified the true Israel of our God, by worshipping him in types and shadows as the ages rolled along. Their history was rich in tradition and customs, which had become second nature to them. Before Peter's day they had long since come to feel their seclusiveness and their superiority over every other race of people upon the face of the earth. This had been instilled into them so long that they absolutely regarded the Gentile nations as unclean; yea, even as dogs, and would not stoop so low as to have any dealings with them. They had practiced certain customs so long that it was next to impossible for them to be reconciled to anything to the contrary. Peter himself was so steeped in the custom of circumcision that when he had come to Antioch, Paul withstood him to the face, because he was to be

blamed for his inconsistency in first eating with the Gentiles, and later withdrawing and separating himself from them, fearing them which were of the circumcision. Paul, after having been truly taught of the Lord, was persuaded that "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." Roms. 2:28-29. Therefore, when the Lord came to make use of Peter for the glorifying of his name and the prospering of his cause, he first had to qualify him for the work in hand. This he did by giving Peter a vision and showing him that all the customs and traditions of his fathers were at an end and that a new day had dawned, wherein they that worshipped God would worship him in spirit and in truth. The woman at the well said to Jesus, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." But Jesus said unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," and following that he goes on to say, "But the hour cometh, *and now is*, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." The vision which God had given him was when he had fallen 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 we are told that "There came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." This was repeated three times in order that Peter might become thoroughly indoctrinated with God's blessed truth. And the same God who had wrought this work in Peter had also been working, mysteriously, in Cornelius. While he came of that race which had not been called the people of God, nevertheless the time had now come when they were to be recognized and acknowledged by God as his people. In addition to being a Gentile, Cornelius was a military man, in charge of an hundred soldiers, as the name centurion implies, but at the same time it was said of him that he was "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." God also gave him a vision and in this vision he saw an angel of God coming to him, calling him by name, and saying unto him, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." How touching this must have been, to realize that God had taken note of him and had sent his angel to him.

He was further told to send to Joppa, and to ask for Simon, whose surname was Peter, and when his men arrived and inquired for Peter, lo! and behold, none other than Peter, himself, answered and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?" When they had explained their mission, Peter lodged them, or took them in, and on the morrow they proceeded with Peter and certain brethren from Joppa and returned to Caesarea, where Cornelius, who had called together his kinsmen and near friends, waited for them. The record is that "as Peter was coming in, Cornelius met him, and fell at his feet, and worshipped." The translators added in italics "him", making it read as though Cornelius worshipped Peter, but we are confident it was God whom Cornelius worshipped, and not Peter. As Peter began to talk with Cornelius, he went in, for the door of the house was already open, God having preceded him, and Peter began by telling those present how God moves in a mysterious way, his wonders to perform. He reminded them that it was "an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation," but then he went on to tell what God had done; how he had showed him that he was not to call any man common or unclean. The law to which he referred had been abolished and put an end to and, therefore, had no further dominion over them, for they had been made free by a revealed knowledge of the truth, and they were then free, indeed. Cornelius, in turn knew how the Lord had dealt with him; how

as he prayed a man stood before him in bright clothing and said, "thy prayer is heard, and thine alms are had in remembrance in the sight of God," and how when he was told to send for Peter he acted immediately and sent for him, and then added, "and thou has well done that thou art come." What, kind reader, do you suppose was uppermost in the minds and hearts of those assembled in the house of Cornelius? Were they at all concerned about the traditions and customs of the Jews, which they had been practicing down through the centuries? The answer is, No, a thousand times, No. But, again, we ask, what were they so desirous of knowing? Suppose we let Cornelius speak for himself and his household: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." They didn't want to hear even *some things* of men, but to hear *all things* that are commanded thee of God. There was to be no restrictions placed upon him so far as the things of God were concerned, but no more and no less, and nothing of the things of men. We wish this might sink deep down into the conscience and soul of every Old School Baptist throughout the length and breadth of our land for, alas! we fear there are too many among us who—parrot like—only repeat what they have heard said by others. We are too prone to follow customs, and while some of them may be good, nevertheless they should not be used to divide good brethren. In some parts of the country it is the custom to ordain Deacons by the laying on of hands, while in other sections

this is not practiced; it is the custom in certain localities to practice foot-washing as a sacred ordinance, while others view this in a spiritual sense and believe that is the lesson taught by the Savior; most churches follow the custom of licensing those whom they feel have a gift to preach before ordaining them, and this is such a serious matter that we feel every precaution should be used before sending abroad those whose gifts may lie in some other direction, but some of the ablest preaching gifts who have been found among Old School Baptists have been received into the church, baptized and ordained to the full work of the gospel ministry, all in the very same day. Paul in writing to the Corinthian brethren said, "Know ye not that we shall judge angels? how much more things that pertain to this life." 1st Cor. 6:3. We do not question the judgment of the Church in matters pertaining to the reception of members, then what right have we to question the judgment of two or more churches when they call for the ordination of one to serve them as Pastor. It is true that we are to lay hands on no man suddenly, but when he has been tried and proven to the satisfaction of those whom he is to serve, what right have we to say to them, Nay? Where there is no definite rule laid down in the Scriptures, it seems to us that we should be privileged to accept the judgment of the Church in her sovereign acts. Much could also be said about traditional expressions which often are local in their nature. If we would but follow scriptural rules and use biblical expressions, go where we may,

they should be acceptable to the people of God. We hope our brethren will think on these things and have a "thus saith the Lord" for all they preach and teach.

If Cornelius, as spokesman for his house, could say to the inspired apostle, Peter, "We are all here present to hear all things that are commanded thee of God," why should not faithful spokesmen in our churches today say the same thing to those who come among them preaching and teaching in the name of the Lord. We believe many of our churches have failed to do their duty in this respect. When Peter opened his mouth, he 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. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:34-38. It is the Word, which is Jesus, and him crucified, that is to be preached, for there is salvation in none other: "for there is none other name under heaven given among men, whereby we must be saved." We are told that "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because

that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." This is the kind of preaching that is most effective in the heart, to the pulling down of strongholds, and when it is experienced, all barriers are removed and the Jew can say to the Gentile, "For we know that we have passed from death unto life, because we love the brethren." On one of our earliest trips to speak in a public way, when we arrived at the home of a dear sister where quite a company had gathered, an old brother quoted to us what Cornelius said to Peter and we shall never forget it. We hope we shall always remember it for the place we occupy is too solemn and sacred to be used in repeating what only men have said. We want to speak and hear that which God hath commanded. May the Lord bless those who speak in their goings forth, if it be his will, is our prayer.

R. L. D.

ERRATUM

On page 234 of the October SIGNS, in Elder Ruston's editorial, thirteenth line from the bottom of column one will be found the expression "foolish notion." This was an error. It should have been "foolish nation", in keeping with the Scripture before quoted by him from Deut. 32: 21. We very much regret that such an error should have occurred.

OBITUARIES

WILFORD R. LAWSHE, who was for over fifty years a resident of Trenton, N. J., passed away at the Mercer Hospital in that city June 28th, 1942. Mr. Lawshe was born Feb. 23, 1855, making his earthly pilgrimage 87 years, 4 months and 5 days. He was born in Hunterdon County, N. J., and settled in Trenton when he was about thirty years of age. Ten years later he married Miss Margaretta Staton of Snow Hill, Md. Mrs. Lawshe predeceased him by about twenty-one years. He is survived by one brother, David Lawshe, Trenton, N. J., one sister, Mrs. Elizabeth Lealand, Hamilton Square, N. J., other relatives and many friends.

While Mr. Lawshe was not a member of the visible church, he was unquestionably a strong believer in the Lord Jesus Christ and rejoiced in the things pertaining to the kingdom of our God. To show something of his feelings we quote from a letter written by his own pen about two weeks before he died, as follows: "I feel God has been very merciful to me, that he has given a hope that sticks by me, although I have been so useless and of no benefit to him. I sometimes wonder if I am kept living to gain wisdom to see how vain and useless my life has been. Paul's words, "sinners; of whom I am chief" hits me. Having been requested by him several years before his death to conduct his funeral service, the undersigned fulfilled his promise by going to Trenton and conducting the service in the Poulson & Van Hise Funeral Home, using as a foundation for his remarks the fifteenth, sixteenth and seventeenth verses of the first chapter of 1st Timothy, which read as follows: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." Interment took place in Evergreen Cemetery at Berlin, Md. the following day. In his last letter he made reference to the Association which had just been held at Hopewell, N. J., and particularly appreciated the visit of Elder George and sister Ruston at

that time. He suffered severely, but it is all over now and he has gone to his eternal home of rest, forever to be with his Lord.

R. L. D.

MRS. ELEANOR J. RITTENHOUSE, our sister in Christian bonds, departed this lower life July 20, 1942 at the home of her daughter, Mrs. Oliver R. Higman, 825 Vandever Ave., Wilmington, Delaware aged 88 years, 2 months, 1 day. She was a daughter of John and Emma Wheeler Hooton and was born in New York and reared under the influence of Methodist teaching. At the age of 18 she went to live with her uncle and aunt, Mr. and Mrs. George B. Hooton, Brooklyn, N. Y. Thus, in the providence of God, she was brought in touch with Old School Baptists. Here, upon her heart and conscience being awakened by the Holy Spirit, she found the doctrine and the experimental teaching in which her soul rejoiced, and where her seeking heart found abiding rest under the shadow of the Almighty, and where she dwelt in the finished work of her blessed Redeemer until the time when she was called away to the fullness of that peace in the presence of her Lord on high. She was received by relation of experience into the Ebenezer Church of New York City and was baptized September 3, 1876 by the late Elder William L. Benedict. She was a faithful devotee of the cause of Jesus Christ all the 66 years of her church membership. She was married June 10, 1889 to our late brother, Arthur W. Rittenhouse, son of the late Elder Ephraim Rittenhouse. Her husband died Dec. 18, 1903. To them were born four children, one son dying in infancy. The one daughter, Mrs. Alice Higman, at whose home she died, is the only surviving child. There are living two granddaughters and one great-grandchild. Her two sons, Frank and Ralph, are deceased. For the past twenty years sister Rittenhouse made her home with her daughter, Alice, in Wilmington, but seven of those years she spent in the home of Mr. Wilford R. Lawshe, Trenton, N. J. who recently passed away. Funeral services for sister Rittenhouse were held in Wilmington, Del. Interment by the side of her husband at Sparkill, N. Y. Our monthly gatherings at the Welsh Tract Church will miss our beloved sister because she regularly attended there even though her hardness of hearing prevented her

hearing much that was said. She left us a good example of faithfulness.

H. H. LEFFERTS

DAVID H. STOUT, our beloved brother in Christian bonds, departed this earthly life in the embrace of the faith of God's elect, August 5, 1941, from his home in Germantown, Phila., Pa. He was born August 22, 1854 near Huntingdon Valley, Montgomery Co., Pa., the son of Henry and Mary Ann Stout. He married Miss Anna Rebecca Knight of Feasterville, Bucks Co., Pa. July 10, 1879. She died in Sept., 1934. They had one daughter, Anna Maud, who died in Seattle, Wash. in March, 1934. He was baptized in the Old School Baptist faith by the late Elder William J. Purington, and was a consistent and faithful member of the Southampton Baptist Church from April 11, 1868 until his death. For many years, he was a member of the board of trustees of the Southampton Baptist Church and served his brethren humbly and devotedly. In all the more than 73 years membership in the church, he sat under the ministry of but three pastors: Elders William J. Purington, Silas H. Durand and the present pastor, Elder H. C. Ker. Brother Stout was always in his place in the meetings unless hindered by circumstances beyond his control. He loved the doctrine of God's unlimited sovereignty and of salvation by God's free grace to the excluding of all human merit as a basis of the sinner's acceptance with God. At the time of my ordination in June 1903, he spoke to me most encouragingly and feelingly, bidding me god-speed in my ministry; and frequently thereafter whenever he would greet me, he would encourage me to steadfastness in the doctrine and in the experience and fellowship of the saints of God. We all miss him sorely but believe he is with the Lord which is "far better". His life was spent in educational work, beginning as the teacher of a small country school and ending at age 71 as the head of one of the largest schools in Philadelphia. Funeral services were held from his late home in Germantown conducted by the writer of this notice in the absence of his pastor Elder Ker. Interment in the graveyard adjacent to Southampton meeting-house. He was a rare gift to the church from the Lord, taking part in the conference meetings of the church in former years, and speaking to the comfort and edifica-

tion of true believers, with good spiritual discernment. The Lord has taken but his own. We bow to the Divine will.

H. H. LEFFERTS

MISS IDA SEARCH of Spencerville, Montgomery Co., Maryland, was born July 28, 1852 and died June 25, 1942, making her stay on earth 90 years, less 33 days. She was a daughter of Griffith M. and Maria Fetter Search. She united with the Ebenezer Old School Baptist Church in Baltimore, Aug. 26, 1868, and was baptized by Elder William J. Purington in her 16th year—thus consecrating 74 years of her life to the service of the Lord. Although a member in Baltimore she seldom had the opportunity to meet with the church, but always kept in close touch by writing a letter four times each year which was read at our quarterly conference meeting. Sister Ida lived all her life in Montgomery County and was a regular attendant at Columbia Church. She loved the gospel preached there and often spoke of the kindness of members and neighbors in providing her a way to get to meeting. After she became too feeble to get out she was visited by Elder Seekford, pastor of Columbia Church, also Elder A. J. Garland, former pastor. She wrote me of her joy in being thus remembered by these ministers. Living most of her life alone, she was most appreciative of the many favors rendered her by neighbors and by her nephews and nieces, children of sister Cornelia S. Parsley. During her last days she was ministered to most tenderly by her niece, Mrs. Isabella P. Whitfield of Gaithersburg, Md. Funeral services were held at Columbia Church, conducted by her cousin, Elder H. H. Lefferts of Leesburg, Va., assisted by Elder D. L. Topping of Baltimore and Elder B. H. Seekford of Washington, D. C. Burial was in a cemetery near Spencerville.

It was my privilege to have known that dear woman for thirty years, and I consider her a genuine Old School Baptist. It is sad to feel that we shall see her no more on earth, but we know it is better for her to depart and be with the Lord. May the life she lived inspire each of us to lay aside all malice, all guile and evil speakings, and as new born babes desire the sincere milk of the word that we may grow thereby.

A. S. ROWE

MRS. MARY A. DREW, a life long resident of Warwick, N. Y., passed away June 1, 1942 from the infirmities of age at the home of Mr. George Baird where she resided for some months. Sister Drew was born in Warwick, Feb. 4, 1852, making her stay here 90 years and 5 months. She was the only daughter of deacon John E. Conklin and Sarah Minturn. She married Albert H. Drew whose death occurred in 1917. Surviving are two children, Fred C. Drew, Warwick, N. Y., and Sarah M. wife of Albert Sterling, Brooklyn, N. Y. Two grandchildren, Albert H. Drew, New York, N. Y., and Robert D. Sterling, Brooklyn, N. Y. Sister Drew was baptized Oct. 8, 1905 and in her early days entertained many from sister associations, also visited many, especially in Virginia. She seldom attended her meetings of late years as she suffered a great deal from head noises but was active almost to the last. Her funeral was held from the Warwick meeting-house and conducted by an old friend of the family, Mr. Charles V. Sanford. She was the oldest member of the Warwick Church. Written by request.

MINNIE E. HYATT

MEMORIAL

In remembrance of, and respect for our late Elder J. R. Hardy, Pastor of Saints Rest Primitive Baptist Church, Dallas, Texas.

Whereas, it has pleased God to take from us, and from this world of sin and sorrow, our late Elder J. R. Hardy and

Whereas, his going has left his brethren and sisters with sad hearts, yet we believe it is right, and that our loss is his gain, knowing that God is too wise to make a mistake and too good to do wrong and

Whereas, he was a great man of God and stood firmly for the fundamental principles of doctrine, our committee feels at a loss to tell how much we miss him. We feel that his place cannot be filled for he did as Jesus said to Peter, "Feed my sheep." How often have we feasted on the wonderful truths brought us from time to time, therefore, be it

Resolved, that we sorrow because he shall be with us no more, but not as those without hope, nor would we ask that he be returned to us because we believe that he is not dead but sleeping, and is with our loved ones who have gone on,

and there all is peace in that place that Christ has prepared for them where we, too, shall some day be. As David said, "I shall go to him, but he shall not return to me." We are sure if brother Hardy could speak, he would say, "Weep not for me," but look ye to God and be reconciled to his great will and all-wise counsel.

To sister Hardy and family we would say, do not grieve, but we know that is impossible, therefore, we say look to God as he is the only one to give relief at a time such as this. We know he fought a good fight and finished his course, and we say, thank God for giving him to us as long as he did.

Done by order of Saints Rest Church, Dallas, Texas, while in conference April 4, 1942, and approved by the same May 3, 1942.

W. L. CLARK, Church Clerk.

W. N. GREEN, Moderator pro tem.

A resolution was passed some time ago at one of our meetings to have written and printed in the "SIGNS" a memorial to Sister Attie Curtis, who died Feb. 26, 1938, and whose loss the Bowdoinham and Whitefield churches feel keenly, especially as our members grow fewer. Sister Attie was our mainstay and guide through many years, always zealous for the good of the church and for the faith once delivered unto the saints. She loved to visit among the brethren while she was able, writing to them of the dealings of the Lord and of her precious hope when not able to see and talk with them. She lived with her Savior and her walk was that of his followers. It seemed as if she lived in spirit and walked in spirit, that she had "crucified the flesh with the affections and lusts." She feasted upon the holy Scriptures and she sang with joy the hymns that comforted and afforded her company all through her life. In our meetings, after the death of Elder Beal, sister Attie was always ready to read from the Bible, offer prayer and talk of God's glorious kingdom. Whenever we had preaching, she could hardly wait for the end of the sermon to stand and testify of her joy in hearing the truth proclaimed; of her hope of salvation through grace "and that not of yourselves; it is the gift of God; Not of works, lest any man should boast"; of her love of the brethren, and of her experience. She had a marvelous memory not only for the hymns which she sang so beautifully, but also for the

Scripture which she quoted at length. We can still hear her as she stood there in the front row: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Her whole life showed forth those fruits of the Spirit—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance", and we loved her for those fruits. We believe she was one of those spoken of in Malachi 3: 16, 17, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, said the Lord of hosts, in that day when I make up my jewels."

THE MAINE ASSOCIATION,
SANFORD S. BARTLETT, 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.

MARY PARKER'S BOOK

Bro. Dodson:

I would like to know where I could get a copy of the Book, Reminiscences and Letters of MARY PARKER, by Bessie Durand. Please ask the readers of the SIGNS to help me, and oblige.

Miss Eunice Lindsey,
Sciotoville Station,
R 2 Portsmouth, Ohio

(Anyone having a copy of the book they are willing to part with, please communicate with the above. R. L. D.)

MINUTES WANTED

We are anxious to obtain a copy of the latest minutes of the various Associations throughout the country who are in fellowship with the SIGNS OF THE TIMES. We will be glad if the Moderators and Clerks, in particular, would take note of this and send us a copy of their 1942 Minutes as soon as they hold their meetings and have their minutes printed.

R. L. D.

MEETINGS

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala.

ELDER W. D. GRIFFIN, Pastor.

Little Hope Church meets each second Sunday at 11 a.m. ten miles west of Fayette, Ala.

ELDER H. MATT BROCK, Pastor.

New Prospect Church meets each third Sunday at 11 a.m. six miles S.E. of Sulligent, Ala.

ELDER H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before at 11 a.m., eight miles south of Gordo, Ala.

ELDER O. G. CARVER, Pastor.

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a.m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH**

IN
NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M. 1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

1315 Columbia Avenue

(PARK AVENUE HALL)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Locust Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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 Progreso Highway.

E. B. AULT, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Eligin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis, Tenn., on second Sunday each month at 11 a. m. and Saturday night before.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 110

RUTHERFORD, N. J., DECEMBER, 1942

No. 12

CORRESPONDENCE

Written by Elder John Neal, EWING, III.

MR. E. G. WEBB, DEAR COUSIN:

As I am trying to get caught up with my writing I must answer your letter. You seem to be a little particular this time, you want a *good* letter. It would be something nice if I could write you a good letter. I think I know what you mean by the term good letter. You mean something on Bible truths and experimental knowledge. Please answer this question, how can you ask me to write a good letter if I am not good myself? How can I be good when I know myself to be a poor sinner not worthy to be called good? Jesus said to Nicodemus, a ruler of the Jews, “Except a man be born again, he cannot see the kingdom of God.” When Nicodemus heard this he was like many others who have heard of this wonderful and mysterious birth. Nicodemus saith 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?” 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.” Here we have two important truths we had better mark down and not get confused about them later. One is, a man must be born again to see the kingdom of God; the other is, he must be born of water and the Spirit before he can enter into it. When Christ had spoken these words he then gave two more truths we must consider. The first is, “that which is born of the flesh is flesh;” the second is, “that which is born of the Spirit is spirit.” Then he said, “Marvel not that I said unto thee, Ye must be born again.” Christ here declares that a man must be born again before he can enter into the kingdom of God. Then he said, “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.” Nicodemus could not understand these sayings: he said, “How can these things be?” “Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our wit-

ness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Now we have observed that most false doctrines and false theories are contradictory in themselves for they admit some Bible truths then come back and deny them. It is sweet and comforting to know, or believe, that we have been born again; born of the Spirit; born not of corruptible seed; but of an incorruptible by the word of God that liveth and abideth forever. Some will say that in regeneration, the second birth, it is only the spirit of man that is born of the Spirit of God, and in this birth the flesh is not born but it will be born in the resurrection day. I do not understand that Jesus was speaking of heaven above where God and the angels dwell when he said, you must be born again before you can enter into it, but he was speaking of his spiritual kingdom on earth, that new covenant which he said he would make with the house of Israel; the one in which he puts his laws into their hearts and writes them in their minds; the covenant in which they worship him in Spirit and in truth because they are born of the Spirit of God. When Jesus said, ye must be born again, he did

not say your spirit must be born again, but he was speaking of the man who is given a spirit, or breath of life. God said to Adam after he had given him this spirit, "Dust thou art, and unto dust shalt thou return." It pleased the Creator of this earthly man, to whom this spirit of life was given, to make or create him "subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Yes, we understand man was created good and innocent, and was considered so by his Creator. He was good because he had committed no sin, he had transgressed no law, but the all wise Creator, when he made man, saw that it was not good for him to be alone, and he caused him to sleep, and took from him a rib and made a helpmeet for him. And when he made her of the rib and brought her to Adam, he (Adam) said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman." She was from part of the man who had been given a law, or command, saying, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The woman that God made from the rib which he had taken from Adam, being bone of his bone and flesh of his flesh, and they twain were one flesh, for this reason she was under the law, the commands of God, the same as Adam was. When it came time for the serpent to use his subtlety he went to the woman, the weaker vessel, and said to her, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said

unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." When they heard the voice of God in the garden they hid themselves and Adam said to the Lord, I heard thy voice and I was afraid because I was naked. God said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field." "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Oh, how

wonderful and mysterious are the works of God. Why should I, a poor weak worm of earth, attempt to write of them? I hope it is according to his purpose that I do so, and I hope it is also according to his purpose that I set forth the truth. We have found by what means man, whom God made, has been corrupted. It is because he has yielded to vain influence and transgressed God's holy law. Now let us think of God, not as we view man, for we hear his saying, Isaiah 55: 8, 9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." If we could only view God in this light, that he is not like man, that he is under no law, that he is just and holy, that he can do no wrong; yet he has a right to do as it pleases him, and when it pleased God to make man in his own image, to make him subject to vain influence, and then in his (God's) providence allow him to be seduced, and brought, with all his posterity, into iniquity, sin and death. The Devil being a liar and the father of it, through his subtilty and evil influence, brought the children of men into a sinful life with him, and it is said of them, "Ye are of your father the devil, and the lusts of your father ye will do." God admitted that the serpent had a seed when he said to him, "I will put enmity between thee and the woman, and between thy seed and her seed." If the seed of Satan embraced all the race of man where did the woman's seed come from? There is but one human race

called man, and that race, or seed, all came from their first parents, Adam and Eve. God said he would put enmity between the serpent and the woman and their seeds when as yet there had been no children born. When God speaks he does not speak as man speaks for man only knows the past and the present, but God knows the future as well as the past and the present so when he was speaking of the woman's seed, he was speaking of the future, for her seed (children) was yet to be born, and when he was speaking of the woman herself, he was not speaking of Eve only, who then was the only woman in the world, but he was speaking of all the women that should ever live in the world, he was speaking of the female sex that should bear seed (children) and replenish the earth, and this seed they shall bear is a corrupt seed, born in sin, born of the flesh and the lusts thereof, but in childbearing the woman bears not only female children but male children also. So when God put enmity between the seed of the serpent and the seed of the woman her seed embraced man as well as woman, and there was a certain part of this sinful, fallen race, or seed, chosen in Christ before the world was, and this number was special without others, and was foreknown of God, and predestinated by him to be conformed to the image of his Son, and it is his people that was foreknown by him, that is born of the flesh for him (not by him) for they are the promised and appointed seed to him. They are a chosen seed to be born again, to be born of water, (to be cleansed) born of the Spirit (to give life). Of them

we hear the apostle saying, "And 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." So then the first birth of God's people is of the flesh, and in this birth it is only the nature of the flesh that is brought forth and manifested, and this is what Jesus taught when he said, "That which is born of the flesh is flesh." In the same manner he said, "That which is born of the Spirit is spirit." In this birth when God's people are born again they are born of God's Spirit, and that which is brought forth and manifested in them is Spirit. It is of the Spirit and not of the flesh.

(To be continued.)

FRANKFORT, Ky.

Luke 15: 11 to 32

This is a parable and Jesus takes things that we are familiar with to represent a hidden meaning. This is the third parable in the 15th chapter and we notice the first one, first, just to get a foundation for the one we have in question. Verse one, "Then drew near unto him all the publicans and sinners for to hear him." Verse two, "And the Pharisees and scribes murmured" and Jesus spoke this parable unto them saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the

ninety and nine in the wilderness, and go after that which is lost, until he find it?" Here is a thought which the poet wrote about the ninety and nine that safely lay in the harbor of the fold, but Jesus says left in the wilderness. Here we are taught that Jesus watches over his flock, and when one strays away he goes after it himself and brings it home. Either what woman having ten pieces of silver, she lost one and searches and sweeps till she find it, the silver belonged to the woman and she searched till she found it herself, and when she told her friends there was reason for rejoicing. Now we glean from the first two parables an answer to the third (even though the scribes and the Pharisees murmur), and that is, the Lord is ruler over all his works, that he keeps watch over his elect in every place and circumstance, and when his sheep go astray he does not send his servant after them but goes himself, punishes them in different ways, brings them to his feet humbled and clothed in their right mind. As he has said to the scribes and hypocrites this parable is not for you to understand; your eyes cannot see, you have not been given understanding, you have never tasted that the Lord is gracious, he works in a way that the world by wisdom knows not God. Now to the third one. "And he said, A certain man had two sons." He does not name the man nor the two sons, it is not necessary. Our mind goes back to Abraham, he had two sons, the elder born of a bond woman, the other or younger by promise. Isaac had two sons, twins, Jacob and Esau, the ones that are spoken of that have

done neither good nor evil. It was said unto her that Jacob have I loved and Esau have I hated that God's purpose shall stand and I will do all my pleasure. Then Jacob had two sons by his beloved Rachel, Joseph and Benjamin. There is a similarity in all this that might have a bearing to the certain man that had two sons in our text. Now the older son which represents to me the dispensation, the law, and what we are by nature, sinners of the race of Adam, striving for an existence, believing that gain is godliness, giving an eye for an eye, and tooth for a tooth, satisfied with his earthly possessions, thinking he could keep the law, as he later remarks "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." The younger son was born and raised under the same environment, wished he might get rid of the servitude of the law, thinking if he had his worldly possessions he would get away from it all, so he asks his father to "give me the portion of goods that falleth to me. And he divided unto them his living." Here is a sample of all of the Lord's people. This younger son: there is an unrest within him, he desires to get far away to some strange country, and now that he has all his worldly goods in his possession he feels capable of handling his own business. Notice he did not ask for a part, he wanted it all, he is anxious to get away and feels now he will never come back. The Lord is leading him by his spirit, as Jesus was led of the spirit into the wilderness to be tempted by the devil, as Israel was led out of darkness on their trip to Canaan. Little does he

know of the pitfalls the devil has laid for him in the far country. There does not seem to be any objection by the father or the elder son as he takes his departure. He finally lands in what Bunyan calls "vanity fair" and according to the elder son wastes his substance in riotous living with the harlots. How apt is one in this condition to try and show off and make the people think we are smart. Like Peter when he found out they thought he was a follower of Jesus, he cursed and swore. When his money was gone the harlots and all his other fair-weather friends forsook him and cast him out. After all was gone and his friends also he began to be in want. He then joined himself to a citizen of that country who sent him out to feed swine. Did you ever feed swine? No doubt you have and you also wished that you might fill yourself with the husks that the swine ate, but there is no nourishment for the sheep in swine food. They feed on chaff and husks. Their food is *do* and *works*.

I have never transgressed thy law at any time, I thank God I am not as other men are. The elder could say to the father I am not like him, I am jealous of him, I will not even call him brother. But back to the subject. There is no food for him (the younger) and he perishes with hunger. O my father I have sinned, I am an unworthy wretch, no more worthy to be called thy son, he comes to himself, a light has shined about him above the brightness of the sun, his days of feeding swine are over, he has become dead to the law, and made alive to God, he has felt the quickening power, his eyes

have been opened, he sees the order of his father's house and repents in dust and ashes, I will go back to him. Plenteous grace with Thee is found says the poet. In my father's house is plenty and to spare says the younger son, and he says, as many of us have said, Lord deliver me and I will go, or as Paul, what wilt Thou have me to do. So this younger son, like Naomi of old left her country full, her husband and two sons down in the land of Moab, and the Lord has brought me back empty, and afterwards found there was an inheritance laid up for her in her old country. Call me not Naomi, call me Mara for the Almighty hath dealt bitterly with me. The younger son comes to his father saying, I have sinned and I am no more worthy to be called thy son. Instead of being turned away as a worthless scamp, one that has wasted his substance with the harlots, fed swine, worn out his shoes, and come home dirty and in rags; his father sees him coming afar off, and runs to meet him, falls on his neck and kisses him. Come home, yes, the Lord has dealt bitterly with you, but he has brought you back to me. Like the brethren of Joseph when the cup was hid in Benjamin's sack, it was the means of bringing him back to Joseph. Much worry was caused by finding the cup in his sack. When Joseph made known to them I am your brother that you sold in Egypt, he said do not feel hard about it although you through jealousy did it for evil, God ordained it for good. So the father said to his servants, put shoes on his feet, bring the best robe and put it on him, put a ring on his hand, and hasten and kill the fatted calf, and let us be

merry for this my son was dead and is now alive. The elder son who would represent the ones that Jesus is giving this parable to, scribes and Pharisees, or call it the old order of things, is very righteous in his own eyes. All these years have I served and never transgressed thy commandments when this, thy son, has wasted thy living with harlots. Notice he did not call him brother, but this, thy son. I will not go in, his father entreated him to come in and make merry, but there is no rejoicing among the scribes and Pharisees when one has been brought back into the fold. It is unto them foolishness and a stumbling block but Jesus and his followers rejoice. How mysterious are the ways of God to the unregenerated, how foolish and unjust. It was so with me when the time came and I wanted to unite with the church. I wanted to join the biggest and finest, the largest building, the finest pews, the preacher with the longest coat and the smoothest tongue, and I wanted them all to take notice when I came in and make room for me. Here I come, bend the knee, etc. I expected to be a great honor to them, I had never once transgressed the laws, paid tithes of all my possessions, looked with disdain on the younger that was brought in, and I refused to go in and make merry. O what a difference when I hope the Lord found me in the valley of sin. Not only was I bad but less than the least of all saints. Not worthy to be among the brethren, Lord save or I perish.

The first two parables clearly show that the government of all things is of God, that his servants are not com-

manded to bring in lost ones, but to comfort those the Lord brings in. The sheep that was lost belonged to the man, and he was the only one that could rightly redeem. He did not send some one else after them but went himself. Of course he rejoiced when he found his sheep, and his true friends rejoiced with him. Likewise the woman that lost the piece of money. It was hers before she lost it and she rejoiced as also did her friends.

"The Pharisees and scribes murmured." They could not understand. The world by wisdom knows not God so he speaks to them in parables. The father did not send a servant to meet his younger son. He went himself, and clothed him, and feasted him, put the best robe on him and shoes on his feet. Now we find him clothed and in his right mind. Here is the weary traveller spending what was his own and no better way could be found than with harlots who can soon clean one out of all his worldly goods. Not until we spend all our natural religion, all our good works, all our Pharisaical thoughts are we made willing to enter in with the younger son and make merry with the elect of God.

GEORGE L. WEAVER

WEBBVILLE, Ky.

ELDER R. LESTER DODSON,
DEAR BROTHER IN HOPE:

This is to acknowledge receipt of the SIGNS which you sent me some time ago. I was glad to get them. I have been a reader of the SIGNS for some years although I have not been a subscriber. Allow me to say it is the only really sound publication of its kind that it has yet

been my privilege to see. I like the SIGNS very much and would like to get it regularly. I have read many of your editorials and other articles and I heartily endorse every one of them. I am sending herewith an article by Elder George L. Weaver of Frankfort, Ky. with an earnest request that you publish it as I think it is well worthy of space in the SIGNS. I have been acquainted with Elder Weaver a few years and have been blessed with the privilege of trying to preach in his churches several times and he is really an Old Baptist. Brother, there is nothing I can say for myself in this letter. I am just an "old hardshell" I hope, and they are much hated in this section. There are just a few of us in this immediate neighborhood who have been made willing to bear the Arminian ridicule. So far as I know all the churches in Pocatlico Association believe in the absoluteness of God, in all of his attributes, and all that he does is absolute. He is the sovereign ruler of heaven and earth, the creator and upholder of all things, working all things after the counsel of his own will, and causing all things to work together for good to them that love God, to them who are the called according to his purpose. I have probably written more than you will care to read so must close. A brother in hope.

J. S. HUNNICUTT

HAMMOND, W. Va.

T. S. CHESTER, DEAR BROTHER:

I have long waited to hear from you and my letters I wrote you some time ago in answer to your letter. I fear that you did not get them or I wrote some-

thing that did not suit you. Please let me know because I have had some sweet moments at your home and out there among the Baptists. Is Elder Henson still living? I liked being in his company. I am now past seventy-three years old but the same sinner, yet I hope a live and saved sinner. I hope I have been killed to sin so that I hate it instead of loving it for I know that I am a wretched man. I want to be delivered from the body of this death. Dear brother Chester, the eternal God is our Creator. I am that I am because he is the first and the last, the beginning and the end, who created all things by Jesus Christ for himself and his glory, and by him all things consist. He created the waster to destroy and the wicked for the day of evil, and this surely is an evil day when Gog and Magog gather in battle array and compass the camp of the saints about and come against the Holy City. Then God will send the fire down from heaven and consume them. He once sent the rain down for forty days and forty nights and destroyed them from off the face of the earth, but this time it will be fire for he hath put it in their hearts to agree and give their power into the beast for it is nation against nation now at war and they are agreed, but they will when they are gathered together, and when they are fully deceived and gathered by the old, deceitful, crooked serpent, the Devil. It takes time to gather all nations. Yes, Gog and Magog, the ungodly world, who are claiming that they were right when they started out with their missionary preachers to christianize the heathens and made such a

complete failure. Like the building of Babel hath always done, getting their language confounded until they left off building the tower and instead of christianizing the heathens they have only proselyted them and made them two fold more the children of hell than themselves. Now they are at war with each other, destroying each other. See what the works of man will do. Their house being built upon the sand goes down when the wind and rain comes. They are like the foxes in the deserts. They never were brought out of the old desert, wilderness land. When those foxes get their game back in the desert they go with the fleece. They bring not Israel up by the gaps, O no, but climb up some other way and are thieves and robbers. The gap is an open way. John came up by the gap, the door, when he came out of the wilderness, crying, "behold the lamb of God." Yes, this was that Lamb that stood as a Lamb slain before the foundation of the world for sin when sin had not yet entered into the world. Notice, it was man who sinned, it was man who violated the law. Man was made upright but he was made subject to vanity, and after vanity he went until he was made subject to hope, and so he clings to that hope which enters within the veil through the flesh of Jesus Christ. Christ came in the flesh, he came by flesh, blood and water. These three are one that bears record in the earth. God the Father, God the Son, and God the Holy Ghost, these three bear record in heaven and these three are one. So out of the flesh, the body of Christ, when pierced came blood and water. Under the law the children of

Israel were commanded to take two birds, kill one and dip the live bird into the blood of the dead one; blood over running water. Lev. 14:4, 5, 6. There was the live bird, the water and the blood, all three. It was running water, the water and the blood that flowed from the pierced side of Jesus. It flowed, it was living water. His body died but his divinity could not die. He was verily God and verily man because he was the son of man as well as the son of God. When Noah was born they said of him, the same shall comfort us. Noah was found righteous in his generation and his generation was his family with him included. His family had a right to enter the ark because he provided for his own. He was not an infidel. Christ provided for his household of faith and they have a right in him by choice and by redemption, and by being called "with an holy calling, not according to our own works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We were elected before we were born naturally so that the election might stand. Jacob have I loved but Esau have I hated and that before either of them had done any good or evil. It was said that the elder shall serve the younger. The dove in the ark was sent out but she found no rest for the soles of her feet, so the weary dove returned, and Noah reached out and took her in. Come my dove, yes come my bride and I will give you rest. I am the husband I will bear your sin away. Come with the olive branch, with the experience of grace and I will receive you. The prodigal son returned so re-

turn you who are heavy laden and I will give you rest.

A few years ago I heard a man over the radio who was dwelling on this subject of the dove, and he said it was the Spirit of God sent to the sinner's heart. The Spirit wanted admittance, wanted the sinner to open the door of his heart, but the sinner would not do it until the Spirit was grieved and departed because it found no resting place in the heart of the sinner. The rain does not return to heaven because it finds no room. It finds plenty of room in the earth; it waters the earth to give bread to the eater and seed to the sower; it returned not again, but the dove found her resting place in the ark and no other place, so we find rest in Christ and no other place. It is not in the law, the law is the shadow and our schoolmaster unto Christ. The dove is a harmless bird and we, in the inner man, are harmless, but our old nature is not, it is vile and full of sin, corrupt from the crown of our head to the soles of our feet. Then to think that sinful and corrupt man thinks he can please God. Cain could not by his offering because he was of that wicked one, and his offering was not good for he offered the fruit of the ground, but Abel was righteous, his offering was in righteousness, the righteousness of Jesus Christ being imputed unto him and his sins imputed unto Christ. What contrast there was between them. Abel's sacrifice was far more excellent, Cain's work was evil. Man can build but God throws down what he builds. Tell that old fox I cure today and tomorrow and the third day I shall be perfected. Solomon speaks of the little

foxes spoiling our vine for our vine hath tender grapes. Christ is the vine and we are the branches. Samson caught the foxes and tied their tails, tail to tail, and how they ran into the Philistines' corn and burnt it up, both the standing corn and the shocks. These cunning foxes, tie them up by their tails because the false teachers that teach lies they are the tail while the ancient and the honorable are the head. Yes, Satan being ancient and honorable with Eve deceived her and he is the head of lies so his ministers being the tail. They are false teachers teaching lies. Tie them by their tails and what a howling there is when each cannot go his way because their tails are tied together, and they consume the Philistines' corn because they are uncircumcised in heart and their corn cannot stand the fire. No, their food will perish in the fire for every man's work shall be tried by fire. How can man stand the fire brand? They cannot agree with their works, they did not build out of stone when they started to build the tower of Babel to reach heaven. It was brick and slime. Jesus is the door and they who entered into the ark went in by the door and the door was then shut by the Lord God. Notice God's spirit shall not always strive with man, no, it is not always raining forty days and nights. When God sends his Spirit it does its work. He finished his work and rested on the seventh day and today is the day of salvation. Today is the accepted time, not yesterday, while under the law and in your sins, but today when you hear my voice. It is *my* sheep who hear *my* voice and they that hear shall live. Today is the day of salvation. Sim-

eon in the temple saw his salvation when he saw the babe Christ, and he only saw one salvation, one babe there, neither is there salvation in any other, no other name given under heaven whereby we must be saved. My sheep shall hear my voice, and they that hear shall live and they follow me. Those creeping things, the fowls of the air, the beasts of the field and forest came and entered into the ark, yes, everything that God had commanded. They entered in by the door and the Lord shut them in. No danger of being destroyed by the flood. We are enclosed in Jesus Christ and cannot perish. It is sealed and sure "having this seal, the Lord knoweth them that are his." They will reign with him in glory. Darkness covered the face of the deep, the deep hidden mysteries which were hid in God from the beginning of the world, and yet hidden from the wise and prudent but revealed unto babes made manifest in the church by Paul who was the preacher sent to the Gentiles. Deep calleth unto deep at the noise of thy water-spouts. O look at Jesus calling unto God, deep calling unto deep because of the spirit beneath. Darkness covered the people and a veil was over all people but his elect. They see Jesus, yes, they see Jesus while the false teachers see nothing and run in vain. We preach Jesus and not self. Please answer. Fare you well.

JAMES W. LINN

NEOGA, III.

ELDER R. LESTER DODSON,
DEAR SIR AND BROTHER:

I had some correspondence with you

some time ago and I have thought at different times I would write you again, but there always seems to be a reasonable excuse that I have not gotten to it. I find that in performing my daily tasks in which I try to provide for a large family, and two churches which I visit on the second and third Sundays in each month, with some extra duties thrown in, about all of my time is used up before I realize it. A few years ago when I was attending the little church in Chicago I met a dear brother, W. C. Cox. He was a firm believer in the doctrine of salvation by grace and believed the doctrine of the Old School Baptists. His companion has mailed me a partly written obituary and asked me to finish it and mail to the SIGNS. I have tried to do so as well as I am able and am enclosing it for publication. It seems we are facing some of the perilous times which we read of in God's word. We have one boy in service and three more who may go before long. We know God watches over us all wherever we are, and it is our prayer that if it can be his will he will send them safely home to us. I feel that this conflict will last until the purpose of God is fulfilled and when that is done he will stop it. He ruleth the council of kings and turneth it in whatsoever way it pleaseth him. I hope to be able to help some on the paper in the near future. Wishing you success and may God bless and guide you is the prayer of your brother,

I hope.

ELDER HAROLD T. JAYNES

(See obituary in this issue)

CANADA, KY.

DEAR EDITORS:

I wish to write concerning the following passage of scripture as I hope the Lord has given me light. Rom. 9:13. "Jacob have I loved, but Esau have I hated." We will now go back to Gen. 21:10 "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." Abraham had two sons, the one by the bondwoman, Hagar, the other by the freewoman, Sarah. The son that was born of the bondwoman, Hagar, was conceived and born by the will of flesh, but Isaac who was born of the freewoman, Sarah, by promise. Rom. 9:9. "For this is the word of promise, at this time will I come, and Sarah shall have a son." In the above (spiritually speaking) we have Jacob and Esau. Now we continue with Jacob and Esau who were twin brothers (literally speaking) of Isaac and Rebecca. Gen. 25:21. "And Isaac entreated the Lord for his wife because she was barren: and the Lord was entreated of him, and Rebecca, his wife, conceived. And the children struggled together within her." This spiritually means that the works of the flesh (Esau) struggles with the spirit (Jacob) and even so it is today. "And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." We now take the above verse and see what the Lord meant. Esau represents the first man Adam, earthy, nature. Jacob represents the second Adam,

Christ, heavenly, and the stronger; Christ, rules the weaker first man, Adam. The elder shall serve the younger. Esau was born first, then Jacob, though they were twins. That makes the elder, Esau, to serve the younger, Jacob. In Gen. 27 we see how Jacob received the blessing. If the calling and the gift of God comes by the works of nature Esau would have received the blessing and not Jacob. Continuing in the same chapter we find that Isaac sent Esau to prepare him some venison that he might eat before he died, and while he was yet gone Rebecca told Jacob to go and get two kids of the goats and she prepared it and gave to Jacob that he might give to his father, Isaac, and receive the blessing. Jacob said my brother is a hairy man and I am a smooth man; my father peradventure will feel me and I shall seem to him as a deceiver; and I shall bring a curse upon me and not a blessing. Doing as his mother wished she clothed him with skins that he might appear as Esau. This proves that he put on the works of nature (Esau) for he lied and said, I am thy very son, Esau. It is written in Rom. 9:11 that it is "not of works, but of him that calleth." The voice is that of Jacob but the hands are the hands of Esau. So we have the same Esau striving today for the blessings and promises of God and never receiving them. Through nature receives blessings such as rain, sunshine, air and all that pertains to nature, these are to perish with the using, but the blessings which Jacob receives reaches beyond this life, and it is impossible by the works of nature (Esau)

to obtain the promises. Gal. 4:28, 29. "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Now we that have the promises as Jacob are persecuted with nature (Esau). My opinion is we have this teaching throughout the scripture and with our experience, and one is contrary to the other, yet the elder (Esau) shall serve the younger (Jacob) because the spirit, representing Jacob, is stronger than nature, representing Esau, thereby making him (Esau) do whatsoever he (the spirit) will. It is impossible to know the goodness of God without knowing the sting of sin as it is written, Rom. 7:7. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." But to know them both works death in our body, but to be free from this death we must be killed completely to this sin (death) not killed in sin but to sin by the coming in of Christ, the stronger man, into our mortal flesh thereby killing the works of nature, Esau. As it is written in Rom. 6:7. "For he that is dead is freed from sin." This does not come as often as we would like, and when we sum it all up here is the conclusion: God loves the works of the spirit, and hates the works of nature (Esau) for nature is all sin.

BENTON WEST

BUNA, Texas.

DEAR EDITORS:

I will write a few lines to let you know

I am still living and enjoying the good old SIGNS OF THE TIMES which I have been receiving about fifteen years. I kept my dues paid up as long as I was blessed with the money to pay with, but it has been a number of years that I have not been able to pay, but I have been getting it every month through your kindness and God blessing you to do so in some way. I thank you very much for your labor of love, but I am not expecting you to keep this up as I know it takes money to carry this good work on. I am sorry to have been a burden and you can drop my name from your list as it does not look as though my financial condition will improve. It will be alright with me for you to do as you think best. I know what it is to hunger and thirst after righteousness and God says they that do shall be filled. I hope I love all the true household of faith. I want to thank you and the Associate Editors for your kindness to me in the past and hope God will continue to bless you in your good work. Your sister in hope.

ARA COCHRAN

(We shall be glad to continue sending the SIGNS to our sister.—R.L.D.)

MOUNTAIN AIR, N. M.

THE SIGNS OF THE TIMES,

DEAR EDITORS:

I have been receiving the dear old family paper so long and have not been able to pay for it that I am proud I can send a year's subscription also another subscriber. I truly hope that sometime I can send in enough to bring my back time up to date, at least I hope that I may be able to send \$2 each year as long

as I live. This cannot be many years as I will soon be seventy-three. I so much appreciate your kindness in making it possible for my wife and me to still get the dear old SIGNS OF THE TIMES. I have been reading it as long as I can remember and think it is the soundest and best Old Baptist paper we have. Thanking you again I am your unworthy brother in hope of eternal life.

J. A. ROGERS

TOPSHAM, Maine.

ELDER DODSON, DEAR BROTHER:

Time passes on and we know not what is in store for us, but whatever is will be by the will of God, and I have no fear for he never errs. I am glad God has given me faith to believe and I pray he will keep me in that faith. We read, "without faith we cannot please God." I was told the other day God did not hear a sinner's prayer and I thought "What am I to do?" I feel I am chief of sinners. Seventeen years ago you preached a sermon that God sent Christ to redeem the sinner from his sins. I was a sinner then and still feel myself to be. "For the good that I would I do not: but the evil that I would not, that I do." "The heart is deceitful above all things, and desperately wicked: who can know it?" I see myself so vile and black, I often wonder if I have been born again. Do I love the Lord? I confess with my mouth,

'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?

I read that Christ came to call sinners to repentance, not the righteous, they

that are whole need not a physician but they that are sick. I was sick, soul, heart and body. There was no ray of light down, down into the dark depths. God has mysterious ways to bring the sinner who is taught of God not of man. In September, 1925 God prepared you to preach and also prepared this poor sinner to receive it, and it was a happy day. I often go back to that day to be glad I was given a hope. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Glad that I should have been brought out of such darkness into a marvelous light that made the world brighter, that took me from that horrible pit of miry clay, set my feet upon the solid rock, Christ Jesus, and put a new song in my mouth, even praises unto God. I know "The Lord is my shepherd; I shall not want." Often in times of darkness and sorrow he sends the Comforter with words of comfort which makes me feel very humble for I know I do not merit it, and to think he would be mindful of me. Hope you and your family are well. I was saddened to hear of the passing of your mother also of your wife's mother, for I know what it is to lose a mother. Also sorry to hear about Mr. Gilbert Beebe. I note you have taken over the duties of Editor and Publisher. May God give you strength and help to carry on your duties, and I feel sure he will. Hope I have not wearied you too much trying to express my thoughts with which I am never satisfied. May God be mindful of you and yours. In love and fellowship.

RACHEL B. POTTER

WALNUT CREEK, Cal.

DEAR ELDER DODSON:

This is a notice of my change of address. I will send it by air mail as I do not want to miss a copy of the dear, good SIGNS OF THE TIMES. It is a great comfort to me in my lonely days, yet I hope not alone. I do believe He is ever and always watching over His chosen people of whom I hope I am one yet I am filled with fear. My hope and trust is in the dear Lord. He is the only one I can look to for sweet peace, sweet grace, and sweet comfort in this world of war and sorrow. I firmly believe he rules supreme and needs no help from any one. He declared the end from the beginning and, therefore, he knows all things that have been and are to be and none can stay his hand. He works his own wills and shalls and all is well with him. His covenant is ordered well and O may I be reconciled to his will. I ever long to be. I am so weak and find myself murmuring which grieves my heart, but God knows what is best for me at all times as there is a time for everything. May you be blessed to keep on publishing the dear SIGNS. In sweet hope.

(MRS.) MABEL LINDSEY

MATTHEWS, Mo. Route 3

Dear ones in Christ:—

Enclosed you will find \$2 for which renew my subscription to the dear old SIGNS for another year. It seems like I could not do without it. I have been reading the SIGNS for a number of years, I cannot say just how long. It is the only

paper that contends for the good old doctrine that I hope I believe. It is the only preaching I get. I long for the good pieces every month. Elder Gilbert Beebe's article on regeneration in the last issue was so good. I feel so unworthy to write you but I want to thank all in my weak way for the dear old paper that contends for the absolute predestination of all things, salvation by grace and grace alone for both time and eternity. I often wonder if I will get to hear any more of those dear old songs I used to hear in Arkansas.

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

I used to hear Elder G. R. Hathcock, our old home preacher, sing those old songs, and I believe he was the best singer I ever heard. He was so kind and I loved him so much. I must close this for I fear it will worry you. Dear people may the good Lord be with you in publishing the SIGNS. I hope to have the privilege of reading them as long as I live. If this is not worthy of reading throw it in the waste basket. Yours in hope of eternal life which God, who cannot lie, promised before the world began.

I. O. PORTERFIELD.

TERRELL WELLS, Texas

Dear Editors of the SIGNS OF THE TIMES:—

I have been reading the SIGNS most of the time since 1880. My father was a reader many years, and as old and feeble

as I am I hope to get to read it as long as I live. I wish to thank those of our dear brethren and sisters in different parts of the country, that have remembered my condition both financially as well as my spiritual condition. I so often feel that I can get along in my low estate in health better than in my so often low feeling spiritual condition. If I could only feel all the time that I was deeply grounded and settled spiritually then I would not have so much to mourn over. My mind is still set on the old doctrine as I hope the Lord led me to see it in the summer of 1888. Just what was shown me one evening when plowing in the field was too great for any form of humanity to show any one for the natural light has no such form of that spirituality, as that which comes directly from the Father of Lights in which he leads his chosen and elect which was everlastingly set in his mind and purpose away back from the ancients of eternity. All the conditionalists in the world cannot show one speck of light or one hopeful desire in the heart like one of God's divine elect which was in his deep mind from the foundation of the world. In his mind stood every one embraced in his covenant which was carried on by the Father, Son and Holy Spirit of our three one God. All the powers on earth cannot set aside one who was embraced in the glorious counsel. Dear brethren and sisters I hope that I was embraced in that holy counsel which cannot be destroyed by all the powers of the natural world. All things are under his divine power and our God will, in his divine will and eternal pur-

pose, carry out all things that are or ever will be with no one to frustrate or hinder. This morning there was a beautiful letter came to me with a little mite in it for which I feel very thankful to the one who sent it, knowing that our great God was the power to cause any one of his dear ones to send help to the ones whom the Lord directs the mind of any one of his dear elect in that line of feeling and thought. Some time ago the Lord placed in the mind and heart of one of his elect to take notice to the direct needs of his children for, dear brethren and sisters in Christ, it makes no difference on what part of the earth any of his children live in this world they are one family for all the dear children of God are the offspring of one Father. I will close for this time Editors and dear ones. If I have failed to be right in my scribble just lay it aside and all will be well with me. I have been aiming to write a letter for the great cause of the truth, but since I had those two spells of lumbago last winter it left me pretty low in strength, and must just write a few lines at a time. Pardon all errors and pray for this poor sinner. As ever yours in hope.

(The late Elder) J. B. BOWDEN.

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

Mrs. A. D. Hoyt, N. Y., \$2; Mrs. M. French, Pa., \$1; Mrs. C. E. Lawrence, Mass., \$1; Mrs. J. T. Cockrill, Va., \$2; Mrs. M. C. Jameson, Tex., \$1; I. T. McIntyre, N. Y. \$1; Mrs. E. Smith, Tex., \$1; R. L. Davis, Kan., \$1; Mrs. S. E. Brown, Texas, \$5. Lt. E. R. West, N. Y., \$1; Mrs. Mae Thomas, Ill., \$25; Dr. T. H. McColl, Can., \$3; Y. R. Starr, Md., \$1.

EDITORIAL

RUTHERFORD, N. J.

DECEMBER, 1942

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All letters for this paper should be addressed, and remittances made payable to,

SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.**

THERE ARE MANY DEVICES IN A MAN'S HEART; NEVERTHELESS THE COUNSEL OF THE LORD, THAT SHALL STAND.

Proverbs 19:21

A short time ago we used the above Scripture for a text. Afterwards we were asked to use the same subject for our December editorial. We shall endeavor to do so, hoping that He who is unerring may guide our pen.

When considering a point of doctrine, one of the first thoughts is, what is the scriptural proof of it. To find comfort in such things we must behold more than the scriptural proof, for we must see the relation of it to God's chosen people, in this pilgrimage journey here, as it affects their lives and glorifies God.

There has been in the past, is now, and there will no doubt be in the future many devices in the hearts of men. Some of these appear good and some of them bad, but whether they be good or bad, they shall not interfere with the counsel of the Lord. After the apostle Paul had

visited Jerusalem on one occasion and been persecuted and beaten because of his defense of the gospel, the Lord stood by him one night and said, "Be of good cheer, Paul, for as thou has testified of me in Jerusalem, so must thou bear witness also at Rome." Following this experience, we see some of the devices of men; their scheming and planning to take the life of the apostle, but his life was not in the hands of men, and none could destroy him, because God had said, thou shall bear witness at Rome. Shortly after being told by God that he should go to Rome, forty Jews bound themselves under a curse, saying they would neither eat nor drink until they had killed Paul. The devices of these men, although wicked, was the way ordained to start Paul on his trip. Their planning must fail because God was sending him to Rome. From this time until the apostle reached Rome he was a prisoner of men, but the gospel of Jesus, his Lord, was carried on the wings of persecution. In every instance, beginning with his defense of the gospel before Felix and his personal experience before king Agrippa, we behold the efforts of the Jews to convict him of some crime. If they could have done that his journey to Rome would have been stopped. This could not be. As Paul appealed his case from one court to another he was moving towards the place appointed unto him—to Rome. In all this he was from time to time seeing the hand of God in the matter, and he was to be assured that God was yet mindful of him. One of these times was when he was placed on a ship with other prisoners,

and was sailing towards Italy. During the voyage the boat was overtaken by a storm, and the ones with him felt they were going to perish, but the Lord stood by Paul that night and told him that he had given him all that traveled with him and that none should perish.

God today remembers his people, and although they are all prisoners of hope, he assures them from time to time that all is well, saying, "Be not afraid, it is I." In God's own time and way Paul reached Rome and all the devices of men were only to the furtherance of the gospel of God his Savior.

We will briefly mention a few of the things connected with the life, sufferings, death and resurrection of our Lord Jesus Christ in which the devices of men were manifested, yet in the end we find that they worked only to the fulfillment of God's word and counsel. When Jesus was born in Bethlehem of Judea, Herod the king of the Jews began at once to seek his life, but Joseph was warned of God to take the young child and flee into Egypt, so the prophecy might be fulfilled which had said, Out of Egypt have I called my Son. The devices of the one who sought his life were to lead up to the things which had been promised before. When Herod was unable to find Jesus, he sent forth and had all of the children in Bethlehem, and in all the coasts thereof, from two years old and under slain, believing that in so doing he would certainly take the life of the babe of Bethlehem. In all this he was only fulfilling the prophecy of Jeremiah, which said "A voice was heard in Ramah, lamentation, and bitter weeping;

Rachel weeping for her children refused to be comforted for her children, because they were not." All things written in the prophecies concerning him had to be fulfilled. The counsel of the Lord must stand, regardless of the devices of men. It was written of him, a bone of him shall not be broken, and when he had been crucified soldiers came to take down his body, and the bodies of those who were crucified with him, it not being lawful to leave them hanging on the Sabbath day. The legs of the two who died with him on the cross were broken by the soldiers, but when they came to Jesus they said he is dead already. Then his side was pierced with a spear, thus fulfilling the word which had declared, They shall look on him whom they have pierced. Those who did these things knew nothing of what had been promised before of God; they were only following their own plans and devices, but at the same time they were fulfilling the purpose of God.

When the Savior was crucified and buried, there lingered with the Jews a fear that something might happen to their plans and that his disciples might steal his body at night. Soldiers were, therefore, placed around his tomb and a great stone was rolled unto it, and the king sealed it with his seal. Everything was done that men could do to prevent his resurrection from the dead. We are glad it was so because there might be the manifestation of that power that overcomes all things to God's eternal glory. We could go on mentioning scriptures as proof of these things, the devices of men being worked according to the

purpose of him who worketh all things after the counsel of his own will, but we will just mention a few briefly to stir up your pure minds, God willing, and pass on. Haman a wicked man sought the life of Mordecai, and even prepared a gallows to hang him on, yet, when the time came for the hanging Haman himself was hung on it. The devices of the enemies of Daniel, and the three Hebrew children, caused them to be cast into the den of lions and the fiery furnace, yet it only served to the manifestation of God's delivering hand unto them. When God told Jonah to go to Nineveh and to cry against the city, he immediately set about to go another way; he paid his fare and started to Tarshish. He was yet to learn that, salvation was of the Lord; that God's counsel would stand, and although he had to go through the belly of hell, he was to reach Nineveh as God had told him. His devices must fail, whether they were good or bad. The planning of Joseph's brethren to do away with him, only carried him into Egypt to store up corn for the day of famine.

As to the day we live in, it is a dark and dreary day, and the devices of men are at work; Hitler seeking to rule the world. Planning and scheming has been going on for years, bringing us to the places and conditions in which we live; yet, we are sure, it is for a wise purpose of God. Not a dart of Satan can hit, except what the God of heaven sees fit. They are working together for good to them that love God. Oh, that we might have the assurance that we love him! We are sure that the wrath of man

shall praise him and the remainder he will restrain. God's sword is hanging over the earth and we believe God's humble poor are being brought closer together. We know by experience that we are often thinking of our beloved brethren in the Lord, in their trials, hoping that we might be blessed of God to speak some word of comfort to them. Yet the minister must have like trials as his brethren before he can comfort them with the same comfort wherewith he is comforted of God.

May God give us grace to love one another freely, be affectionate one to another, gentle, forbearing, kind, manifesting a brotherly kindness, for if these things be in us we shall never fail.

D. V. S.

CLOSE OF VOL. NO. 110

This issue of our paper brings to a close Vol. 110 of the SIGNS OF THE TIMES. That the Lord has blessed those who have labored all these years for its continuance and preservation, there can be no doubt, and we pray that his blessing may yet rest upon it for many years to come, if it be his will. We verily believe that God, according to his infinite wisdom and purpose, has laid this matter upon us for the time being, and we are persuaded that he will provide that as our day, so shall our strength be. We are told that God works all things after the counsel of his own will, and we are further told that he who declared "the end from the beginning, and from ancient times the things that are not yet done," said, "My counsel shall stand, and I will do all my pleasure." It hum-

bles us to be given to hope that his wise purposes embrace us; that the steps that we tread, and the station we fill, our Father determined and wrote in his will. This includes our trials and sorrows, our conflicts and cares, the spirit of prayer and the answer of prayers. God has been inexpressibly good to us all the days of our life, and we only wish that we might in some small way show forth the praises of him who hath done great things for us. As we come to the close of this, another year, we have to confess that "his mercy endureth forever."

This issue also brings to a close our first year as Publisher, our seventh year as Editor and, lacking six months, twenty years of association with the paper. We realize that during these years many of our imperfections and shortcomings have been brought to the view of our brethren and friends, but much charity and forbearance has been shown us by them. We are grateful, indeed, to one and all for the manner in which they have borne with us. We sincerely appreciate their manifestations of love towards us in the work we have undertaken and, with the help of our heavenly Father, we will maintain the present standard of the paper.

We still bespeak a continuance of the kind cooperation of our readers, and if they know of any who would enjoy reading the SIGNS OF THE TIMES during the coming year, we feel confident they could not give them anything for the same monetary value that they would begin to esteem and prize as they would a year's subscription to the SIGNS. Our Associate Editor, Elder David V. Spang-

ler, made the suggestion in the November issue that the SIGNS be sent to those in the Armed Services of our country, who might like to read the good things to be found in our family paper. We would like to see the scope enlarged so that the paper might be sent to those in all walks of life whose affections are fixed upon heavenly things. Our paper brings good news and glad tidings not only at Christmas time, but every month throughout the entire year. Any effort on the part of our subscribers to aid us in enlarging our circle of readers will be very much appreciated. With this we bid you all adieu for 1942.

R. L. D.

OBITUARIES

ELDER A. P. CARDWELL was born Jan. 24, 1851 in McNary Co., Tenn. and passed from this life at the home of his youngest son, H. T. Cardwell, Vernon, Texas, May 23, 1942. His stay on earth was 92 years, 3 months and 15 days. His parents moved to Hope, Ark. when he was four years old. Here he grew to manhood and married Jennie Herreld. To this union were born six children, two boys and four girls. Day, Ceola, Lela, Beulah, Eula and Addie. His wife, Lela and Addie preceded him in death.

He was married again to Elevenyre McClain in Ellis Co., near Ennis, Texas. To this union were born four children, two boys and two girls. Ethel, Hiram, Lasha and Hester all of whom are living but his wife passed away some years ago. He received his hope in Christ at the age of fifteen and began preaching although he was not ordained to the full work of the ministry until June 25, 1898 at Zion Hill Church, Navarro Co., Texas. Those taking part in the ordination were Elders J. H. Weeks, Solon Gibson, J. H. Barland and J. F. Watson. He served as moderator of Pilgrims Rest Association for about fifteen years. The last few years of his stay here he was almost blind and was not able to do much preaching or reading though he seemed to get much

comfort talking of the Bible and the many glorious promises of the Lord to his people. We have many bright evidences of his hope in Christ and while suffering some in his last days he bore it with fortitude and was perfectly submissive to the sovereign will of Almighty God. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee." These were some of his favorite scriptures. He was proud of the fact that he had raised a large family having over one hundred eighty-seven direct descendants. He was a constant reader of the SIGNS OF THE TIMES and it was in his home about thirty years ago that the writer first saw and read it, and has been reading it most of the time since.

On Monday morning, May 25th, at 10:30 his body was conveyed to the Primitive Baptist Church in Vernon, Texas. Elder A. B. Hughes conducted the services after which his remains were taken to East View Cemetery to his last resting place to await the pleasure of his Almighty God when he will be raised, not as he once was, but in the likeness of Him who died and rose again. The dead shall be raised "This corruptible must put on incorruption, and this mortal must put on immortality." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." We loved him not only as an uncle in the flesh, but as a brother in Christ, we hope. We feel to know that our loss is his eternal gain, and to his loved ones sorrow not for in death he has reached the fruition of his hope. Written by his nephew.

CHAS. A. TAYLOR

DEACON GEORGE W. DANBERRY, son of the late David A. and Mary Duffield Danberry, was born Dec. 24, 1883, and departed this life May 21, 1942, making his stay on earth 58 years, 5 months and 27 days. He was married to Miss Gertrude R. Johnson Oct. 27, 1909 and to this union was born one son, David Wilber Danberry. He is now in the American Army stationed at Fort Bragg, N. C. In addition to his widow

and son, brother Danberry leaves to mourn his loss one brother, Charles E. Danberry, Hopewell, N. J., many relatives and friends besides the Hopewell Church and congregation of which he was a faithful and active deacon. His father and mother sold their farm to him and moved to Hopewell several years before he did. They both united with the Hopewell Old School Baptist Church, Hopewell, N. J. Then the son began to attend the services, and after his father and mother were called away he came before the church relating his conviction and hope of salvation. He was unanimously received into the fellowship of the church Aug. 15, 1931 and baptized Aug. 16 when the right hand of fellowship and all the rights and ordinances of the church order were bestowed on him by the writer. Having been brought into the church before deacon David L. Blackwell was called to his reward, at his suggestion the church unanimously called brother Danberry to the office of deacon. We feel to express that from our understanding and discernment of the word of God relative to the scriptural requirements of a deacon brother Danberry filled the office as nearly perfect as it was possible to do. He was able in preaching the Word and edifying to his audience. It was a pleasure to know and associate with him. In 1928 he sold his farm and moved into Hopewell where he resided and made many friends until he was called away. His funeral services were conducted by the writer using the words of Paul, "By the grace of God I am what I am," with the feeling that it was the life in brother Danberry's heart. I was told later that he had preached this text all the way to the hospital, the nurse in attendance asking if he was a minister as they were not used to hearing such from patients. Asking him to be as quiet as possible for the doctor thought it was against him to be talking he answered, "I have so much to say and such a short time to say it." He was laid to rest in the family plot in Hopewell Cemetery. His widow is left very lonely, no one being in the home with her. The only son being in the army. "God moves in a mysterious way his wonders to perform." We feel our loss is his eternal gain. May it please God to comfort all that mourn. Written by his pastor.

CHARLES W. VAUGHN

W. C. COX, son of Robert and Mary Cox was born in Shirley, Ill., Oct. 9, 1866 and departed

this life July 17, 1942 making his age 75 years. He was united in marriage to Lula Goode in 1892. To this union were born four children three of whom preceded him in death. Besides his companion he leaves one son, four grandchildren and two great-grandchildren. He united with the Primitive Baptist Church in his younger years and was a firm believer in the doctrine of salvation by the grace of God. While we mourn because of earthly ties being broken we have faith we shall dwell in a house not made with hands eternal in the heavens. To the dear companion and family I wish to say may you sorrow not as those who have no hope. The testimony tells us that though our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens.

When we've lived there ten thousand years,
Bright shining as the sun;
We've no less days to sing his praise,
Than when we first begun.

ELDER HAROLD JAYNES

MRS. REJINA CAMPBELL, wife of Archibald Campbell, was born at Dundass, Ontario, Dec. 2, 1860, and died Nov. 28, 1941 making her age 81 years less a few days. She was a daughter of our late pastor, Elder William Pollard and Mary (Jamison) Pollard. Her father and family moved from Dundass, Ontario to Michigan when she was a young girl, and some years later moved to Canada where he was called as pastor about the year 1868. I think the church and congregation bought him a farm adjoining my father's farm, and she and I grew up, mingled and went to school together; rode horse-back on Elder Pollard's old grey horse through the sugar brush in the spring gathering sap. Thus we enjoyed the vanity of pleasure together for a time. Sister Rejina moved, with her parents, to Warwick, N. Y., where Elder Pollard was called to serve as pastor for about three years when they moved back to their home. Elder Pollard still remained our pastor as the Canada Church would not give him up. He was knitted to them in love and sweet fellowship. About a year after, Rejina married Archibal Campbell in 1882. To that union six children were born: Robert, Alexander, Humphrey, and William (in teen-age) who was killed by being crushed under a load of wood while driving down an incline in the road. Two daughters, Mary, Mrs. William McCollum and

Jennie, Mrs. Archy McCollum, at whose home she died after an illness of four weeks, three weeks of which were spent in a London Hospital. Sister Rejina went many years mourning on account of sin, and was made willing in the day of God's power and appointed time to ask for a home with the church, and was baptized by her father in 1894. Her husband asked a home some years later, was baptized and after a few years was chosen deacon. She and her husband retired from farm life and moved into Dutton fourteen years ago. He passed away in 1930 leaving her a lonely widow. She and I spent twelve years living as neighbors here. In our girlhood days we enjoyed life together and in our later days, as widows, we spent many mournful days over the loss of our companions, my companion passing away in the same year as hers. Now she has left me here and gone to a better home beyond this vale of sorrow and strife to rest in hope of a glorious resurrection, when this vile body shall be raised a perfect body like our blessed Lord, and in that perfect life of immortality she shall awake in his likeness to praise him evermore without the veil between. She possessed sterling qualities and a pattern for her children's memory of her: firm in the doctrine of electing love, frank and sincere in speaking her mind, charitable in her judgment toward an offending foe. The Covenanted Baptist Church of Canada has lost a worthy member and myself a tried and true sister and friend. She also leaves one brother, John, 94 years old and hosts of relatives and friends. A short service of prayer was held at her daughter's home, then a public service was held in the Dunwich meeting-house where many friends came to pay tribute to her memory. We laid her mortal body in the dust of the grave whence it shall return. Her pastor, Elder George Ruston, used as a text the first verse of the 103rd Psalm. May God comfort the mourning children, and lead them by the right way and in paths they have not known for his name's sake.

(Mrs.) SARAH McPHAIL

ALSO

MRS. CATHERINE (POLLARD) CAMPBELL, daughter of John and Effie McTavish Pollard, died in September 1941, aged 57 years. She was married to John Campbell of Oxford Township on June 28, 1906. Four children were born to this union: Alfred, Effie, Clara and Howard. Her husband met his death in an auto ac-

cident shortly after her death. From a girl she was afflicted with asthma. Her life was marked out for her, a path of hardships and trials, but out of the depth she cried, and the Lord opened a way, and by faith implanted in her heart she was upheld and came forth out of them all and lived a worthy member. Her funeral was held at the home of her youngest son, Howard. Burial in Fairview Cemetery. Elder George Ruston conducted the service. We laid her mortal body in the ground to be raised and fashioned like unto His glorious body to die no more, but to live and behold Jesus as he is and praise him eternally in a world that shall never end. She was a niece of Mrs. Rejina Campbell whose obituary I am enclosing with this.

(Mrs.) SARAH McPHAIL

G. A. DUNDAS was born in Dorchester, Ontario, Canada, June 26, 1863, and passed away in Long Beach, California, August 29, 1942, making his stay on earth 79 years, 2 months, and 3 days. Before coming to California in 1907, he was a member of the Covenanted Baptist Church of Canada having been baptized in 1901 at Poplar Hill by Elder W. J. Carnell, who was then pastor. At the time of his death he was a member of the Little Zion Church, Compton, California. He was a faithful and devoted member for over forty years. Our married life, which covered a period of a little over fifty-one years, was very happily spent. He has gone home to be with Jesus, his Saviour and Redeemer.

His sorrowing widow,
(Mrs.) RACHEL DUNDAS

WILLIAM IVERY STEWART, my dear husband, passed away July 14, 1942 at his home near Munday, Texas. He was born in Cleborn Parish, La., Nov. 26, 1866, making his stay on earth 75 years, 8 months and 12 days. He moved to Lincoln Parish when a small boy and grew to manhood there. He was married the first time to Miss Mary Lou Edwards Dec. 27, 1891. Ten children were born to this union, three of whom are deceased. Those left to mourn his passing are Norman, General, Neal and John Wesley Stewart, Mrs. Mettie Hunt, Cisco, Texas, Mrs. Ida Henderson, Brownwood, Texas and Mrs. Bertie Thackerson, Mineral Wells, Texas. Also

twenty-eight grand children, eleven great-grandchildren and two sisters, Mrs. W. R. Liner and Mrs. F. E. Baxter both of Ruston, La. In 1908 he moved to Texas and Mrs. Stewart died on March 14, 1910. June 27, 1916 he was married to Mary Lea of Knox City, Texas. He never united with the church but was a strong believer in absolute predestination and that the Lord had all power in heaven and earth. He went to the association when he could and enjoyed the preaching very much. He had been a SIGNS reader for a long time. He left us in great sorrow but is at rest. He was a good husband and father. Has been in failing health for several years but never tired of work when able to perform it. He was stricken with paralysis about four years ago but the end came suddenly with a heart attack. His body was laid to rest in Munday Cemetery to await the resurrection morn when the dead in Christ shall be raised to life everlasting. The funeral services were at home conducted by brother Ponter. May the Lord guide and protect use from all harm. Remember us at the throne of grace. Written by his sorrowing wife, a sister in Christ I hope.

(Mrs.) W. I. STEWART

MEETINGS

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala.

ELDER W. D. GRIFFIN, Pastor.

Little Hope Church meets each second Sunday at 11 a.m. ten miles west of Fayette, Ala.

ELDER H. MATT BROCK, Pastor.

New Prospect Church meets each third Sunday at 11 a.m. six miles S.E. of Sulligent, Ala.

ELDER H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before at 11 a.m., eight miles south of Gordo, Ala.

ELDER O. G. CARVER, Pastor.

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH**

IN

NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

11:00 A. M.

1:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

1315 Columbia Avenue

(PARK AVENUE HALL)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M.

2 P. M.

All who are seeking the truth are cordially invited.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays 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.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Locust Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p. m., at the home of Z. M. Stanland, 1448 N. W. 40th Street, Oklahoma City, Okla.

(MRS.) M. R. FOSTER.

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, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder E. N. Fields pastor.

Big Spring Church, Elgin, Oregon, meets the third Sunday and Saturday before. Elder C. W. Bond pastor.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before. Elder Peter Jones pastor.

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month, at 11 a. m. We are always glad to see visiting brethren, and endeavor to make them feel welcome.

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis, Tenn., on second Sunday each month at 11 a. m. and Saturday night before.

W. O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a. m. and Saturday before at 2:30 p. m. at Potter Co., Court House, Amarillo, Texas. Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.