

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

THE TWO SCHOOLS OF PREDESTINARIANS.

TO-DAY I feel somewhat impressed to write on the above subject, but before discussing it will give you Webster's definition of the word "predestination." He says it is "the purpose of God from eternity respecting all events." An event is that which happens, or comes to pass. Owing to the perfection of God's nature, he decreed all things in one act of his eternal mind. His decrees are eternal, most wise, holy, just, absolute and unchangeable.

The two schools of predestinarians are defined as follows: Supralapsarians, or Anteriors, who believe that God's decrees were before, or anterior, to the fall. Sublapsarians, or Posterior Predestinarians, who believe that his decrees were after the fall. The latter theory would lead us to believe that God waited to see what man would do before he declared what He would do. This idea would contradict Webster's

definition of the word, also many plain statements in God's word, such as the following: "According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. iii. 11. "And as many as were ordained to eternal life, believed."—Acts xiii. 48. This theory would also contradict the London Confession of Faith, "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass." "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. "This is the purpose that is purposed upon the whole earth;

and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isaiah xiv. 26, 27. That eternal counsel, or covenant and promise, was between the Persons that compose the Trinity: the Father, Son and Holy Ghost. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."—2 Sam. xxiii. 3, 4. The foregoing presents a conversation between the God of Israel and the Rock of Israel, which Rock was Christ. Then a description, or the qualifications of Christ as a Ruler over his house is given. "Although my house be not so with God." That is, his church in her present state is not pure and holy as her Head which ruleth over her. Yet not up to the present time is the body, or church, as pure as her Husband, as the One who ruleth over her. "Yet he hath made with me an everlasting covenant, ordered in all things and sure." All the stipulations of this covenant were agreed upon by the eternal Three: the Father, in election; the Son, in redemption; the Holy Spirit, in calling. It is sure there can be no failure. It is by the blood of that covenant that the prisoners are sent forth out of the pit wherein is no water. This house that is ruled over by the Builder and Maker does not grow or get any larger, men

are not rendering any assistance in the erecting of that building. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—Psalms cxxvii. 1. "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city."—Prov. ix. 1-3. The foregoing shows clearly that in the mind and purpose of God the church stood complete. Through his infinite wisdom and power he could call those things that be not as though they were. "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. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."—Psalms cxxxix. 16, 17. Oh what a great God the children of God have. One who is eternal, all-wise, all-powerful, unchangeable, whose omnipresence fills immensity, able to save to the uttermost, nothing too hard for him, Creator of all things in heaven and in earth, visible and invisible, accomplishing his will and purpose, causing everything that hath breath to praise him.

We find in Psalms cxlviii. 1-4, the psalmist mentions the celestial bodies, the heavens, lights, angels and all hosts, sun, moon and stars of light, then ex-

claims, "Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass." From the seventh verse to the conclusion of the chapter he speaks of terrestrial things: "Ye dragons, and all deeps: fire, and hail; snow, and vapors; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and all flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men and maidens; old men and children; let them praise the name of the Lord." The word "let" here has the same meaning as in Genesis i. 3, when God said, "Let there be light: and there was light."

The foregoing is a faint description of our great God.

LYTLE BURNS.

FLORENCE, Ala., May 25, 1939.

RINGGOLD, Virginia.

ELDER R. LESTER DODSON—DEAR SON:—At your request, I attempt to write some of my experience, and of how it has been with me from my childhood up to this date that puts me eighty-two years old. I was born September 7th, 1857, near Ringgold, Virginia. I saw my father go and come from the war between the North and South, in which he fought four years. I saw the victors come to our home and take away good horses and leave some old broken-down and no good ones in their places, and take everything else they could find and wanted. I remem-

ber some of the sad hours seen and felt by my mother, who was left at home helpless; but she and father trusted in the God I hope we love and sometimes serve and worship. Oh may we ever seek the kingdom of heaven first and look to him and be enabled to say as Job did, Though he slay me, yet will I trust in him. My parents sent me to school when convenient, and we generally had good teachers, but I never went to college. When I was about seventeen years old father died and I soon left home and entered a country store with a schoolmate, but did not remain there very long. I then went to manage a farm near my mother's, so I could see them often. I remember my mother looked at me in sorrow when I left home, and she gave me a Testament to read, but I was like other boys and went on gaily, caring but little for these things. In early manhood I was married to Eliza A. Shelton, and when we had four children she died, and you were only two years old. I was then merchandising and my mother was with me in my trouble, and probably the greatest trial of my life was when my children came home from their mother's parents and their mother was cold in death in my home. Under the trial and loss of my wife my business grew dull, and I owed money for goods and could not pay, so it seemed I must fail or make a consignment and give up. Of course I told mother about it, and she seemed greatly distressed, so one night when I walked in the house from the store I found mother on her knees, with her face buried in her hands, and I am

satisfied she was praying for her distressed son, and I believed God heard and answered her prayer, for in a short time two men came and asked me to keep some money for them awhile, and told me to use it if I desired, just so I would return it at a certain date. It was just about the amount I needed to pay notes due, so I gladly accepted it, and when they called for it I was ready to pay them back. So I felt the Lord was caring for me.

About two years later I married Nannie J. Williams, another good woman, who has been true and faithful to me, and who is yet able to keep house for us, although very feeble. We have now lived together for more than fifty years and I feel I could not live without her, often trying to pray that we may be taken at or near the same time from this world, but I also desire to say, The Lord's will be done. My prayer, if indeed I do pray, is that the Lord will forgive us and have mercy upon us, and remember our loved ones everywhere. He knows where they are and what they need and can supply them. May he remember the aged and the feeble minded, the sick and afflicted, and those bowed down or in trouble. I know he is the Great Physician and can heal and comfort them and change hearts of the "Hitlers" and cause them to desire peace. May he have mercy upon all for whom we should pray, even those who hate us for his sake, etc.

Now wife and I can sit down and talk of the goodness of God, and how he has blessed us all the days of our lives, and we hope he still cares for us in our old

age and has not forgotten us. We are now living near Ringgold, Virginia, near my old home, on land owned by my youngest son, the only child by my last wife, and he looks after us with a careful mind. The Lord gave me five children, four boys and one girl, but he has taken away one by death. He was a handsome and bright boy, and lived to be over fifty years of age. Now we are waiting for the Lord to care for us still. Now, my son, I feel you and I are like Jonathan and David, and while I love you dearly as a child, I also love you because I see the marks of Jesus in your life and feel that he has called and qualified you to preach Jesus to poor sinners. Oh may I be enabled to praise, honor and thank him for his goodness and mercy to me, a vile sinner. I feel to have the experience of Mephibosheth, that I am lame on both feet, but at times I feel we are brought to the King's table and that our heavenly Father will some day enable us to praise him in an acceptable way for his goodness and mercy. Amen.

I feel I have thus far left out part of my experience, or the time I obtained a hope. It was while I was living on the place I sold to Douglas Dyer. I became distressed about my condition, feeling to be a great sinner, which caused me to weep and mourn, and often at night my pillow was made wet with tears, but one evening while standing on the back porch I was enabled to rejoice, feeling the Lord had forgiven my sins. Soon after that I joined Cane Creek Church, and was baptized by Elder James S. Dameron. He and

Elder Thomas N. Walton were serving the church together at that time. I am yet satisfied to remain with that church, though only a few attend our meetings. I joined about the time you were born. I feel sure I love God's children.

I doubt if I shall write much more, for my eyes are weak and I can hardly see the lines, but if the Lord gives me something to write he can also give me strength to do so. I hope you can read this, and if so, correct mistakes, and do as you please with it.

Your father,

D. L. DODSON.

HABAKKUK I. 12, 13.

MY MIND is now being exercised on some wonderful truth expressed by Habakkuk in the first chapter. The first paragraph expresses "the burden which Habakkuk the prophet did see." The burden was why he beheld grievance, spoiling and violence, and why there were those who raise up strife and contention. It is evident that the wicked doth compass about the righteous and wrong judgment proceedeth. We are sometimes made to wonder with Habakkuk why these things exist. Some would have us believe that this is the work of the devil over which God does not exercise control. But that god is not Israel's God. Our God works all things. We hear him 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."—Isaiah xlyi. 9, 10. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 35.

We see the fact revealed in the second paragraph of the first chapter of Habakkuk that the raising up of the "Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places which are not their's," is the work of God. God declares through the prophet that the heathen will not believe this though it be told them. The heathen of to-day will not believe that the raising up of the bitter, hasty and wicked people is the work of God. In relating the characteristics and actions of this bitter and hasty nation he also makes plain that "their judgment and their dignity shall proceed of themselves." They are not forced to do these things, but do them of their own accord. This is their nature and delight. This thought is in harmony with James i. 13, 14: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." Nay, the Chaldeans could not charge their wrong judgment and actions to the predestination of God, because it was their desire to do what they did do. Neither can man charge God with being the cause of his sins (even though the predestination of God embraced them), for man

“is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”—James i. 14, 15. Yes, God created the waster to destroy, and the waster has pleasure in destruction. God also created the wicked for the day of evil, and the wicked hath pleasure in wickedness. The twelfth and thirteenth verses of the first chapter of Habakkuk give sufficient explanation of the purpose of God in raising up the bitter and hasty nation that deals treacherously and oppresses the righteous. God is of purer eyes than to behold evil, and canst not look upon iniquity, therefore it is *not* for the sake of evil and iniquity that these things are prevalent, but “O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.” They are established and ordained for the judgment and correction of the chosen of God. The wicked are the sword of the Lord, and they are raised up for that purpose. God hath a noble purpose in all things, and, as Paul states, We know that all things work together for good to them that love God, to them who are the called according to his purpose. I believe it takes the wicked, the waster and all other things opposing godliness (even our carnal minds) to make up the furnace of affliction in which God’s people are chosen. Ye are refined, but not with silver; ye are chosen in the furnace of affliction.

Now let us quote the complete twelfth verse of the first chapter of Habakkuk: “Art thou not from everlasting, O

Lord, my God, mine Holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.” The first part of this verse is an interrogative affirmation, ascribing all power to God. As he is from everlasting, and beside him there is none else, let us conclude that nothing has transpired without his establishment and ordination. In the phrase, “We shall not die,” “we” embraces all those whom “they” oppose. There are two classes of people under consideration in this chapter. “They” include the wicked and “we” include the righteous, or children of God. Even though the righteous are oppressed and persecuted by the wicked (whose aim is to harm and destroy the righteous), God hath even established and ordained their wicked acts to the good of his children. He plainly states it is for judgment and correction. Instead of being for the destruction of his people (as the wicked aim) God hath established and ordained them for the judgment and correction of his chosen. “My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.”—Prov. iii. 12, 13. (See Job v. 17.) “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”—Heb. xii. 6. “But if ye be without chastisement * * * * then are ye bastards, and not sons.”—Heb. xii. 8. In Psalms cxxxvi. 10-15, we read that God smote Egypt in their first-born and brought out Israel from among

them with a strong hand and an outstretched arm, and divided the Red Sea into parts, and *made* Israel to pass through the midst of it, but overthrew Pharaoh and his host in the Red Sea. God was using Moses to lead the children of Israel, and the enemy to drive them. The Egyptians were zealously pursuing the Israelites, with a motive in mind different from the purpose of God, which was to drive them to deliverance. Just as soon as Pharaoh and his army had completed the purpose God had in raising them up (to push the Israelites to deliverance) they were drowned. This brings to mind these two Scriptures: With lovingkindness have I *drawn* thee, and, As with the horns of an unicorn Ephriam shall be *pushed* to the ends of the earth. The Israelites were *drawn* by Moses and the cloud, *pushed* by the enemy and *hedged in* by the walls of water.

I know this is considered hard doctrine by carnal reasoning, and does not give any credit or praise to man, but it pleases God to use the furnace of affliction to reveal this fact to God's children. Thus they are "driven to the ends of the earth." They are driven to the end of their own ability and *made* willing to comply with that effectual command of sweet deliverance: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is *none* else."—Isaiah xlv. 22. The journey to the "ends of the earth" is extremely unpleasant, and the "furnace of affliction" well describes this process of the new birth. But this well qualifies the child of God to deeply appreciate the

paradise which is the result of the remembrance of Jesus Christ being made manifest unto them.

Brethren, write me when you have a mind.

E. J. LAMBERT.

CULLENDALE, Arkansas.

MORELAND, Kansas.

DEAR BRETHREN:—Inclosed find check for \$2.10, to renew my subscription for the SIGNS. I surely enjoy every number, and I especially enjoyed the experience in the November number.

In going through my papers a few days ago, I came across a letter which I received from my dear sister in the flesh, who departed this life January 30th, 1933. The letter was, and is, so precious to me I decided to send it to the SIGNS for publication, if you see fit; if not, it will be all right with me.

Your brother in hope,

U. S. LOYD.

OGALLAH, Kansas, Feb. 10, 1929.

DEAR ULYSSES AND FAMILY:—As I am sitting here alone meditating upon your good letter, I feel like writing some of my thoughts and experiences, hoping it is all prompted of the Lord.

You spoke of wondering and wondering if our doctrine is true. Of course I do not believe we can possibly know, yet sometimes I feel that I do know. John the Baptist doubted after seeing all that he had, so there must be doubts and fears, but speaking just for myself, I really do not know that I can say I have ever doubted the doctrine after passing through what seems so plain to me, and yet how far it may be

from the truth. Can it be just fancy? Is it possible that it is all just a myth? Here is the substance of it: I can hardly remember when I was not interested in religion. I was brought up in Sunday School, from a small child until about the age of fourteen years. Father was a strong advocate of Sunday School, but Mother, being an Old Baptist, was not, though she did not object to our going. Well, we were taught about the same then as now, except we used the Bible instead of the quarterly; but, any way, the "do and live" system was taught to the letter: Read the Bible, pray and go to Sunday School, all of which I tried to do. As you know, Mother died in 1887, and we moved to Missouri. I never attended Sunday School there, but still my mind ran on the teaching I had had. About the time I was sixteen or seventeen years of age I became much troubled about the judgment. I suffered I cannot tell how much. I started trying to read the Bible, but, oh dear, how terrible it was! My fears increased one hundred fold. There was nothing there for me, or any one else. I was condemned everywhere. I dreaded the very sight of the Bible. I have put it down and piled books upon it, so I could not see it. Think what an awful frame of mind I was in. I wanted to tell Father, but realized he could not help me. I worried about him, too, for at that time he would swear and do other things I thought bad.

Well, time went on and we came back to Kansas, and, of course, in company with other young folks I started to go to Sunday School again, and to revival

meetings, but all their talk to me was like water falling on a duck, but I began to see a change in Father, but none in myself, and oh how I did hate to see him pick up the Bible. How strange that may seem. But he, I believe, was given an understanding of it, and he began to talk it and I began to believe it, but time went on without much change, except that I loved to hear Father talk on the Bible. As you remember, we got in touch with some Old Baptists, A. H. Cook, and others, got some papers, and I enjoyed them more than I can tell. I could just sit and read and read and read. I remember an incident, and you do, too. It was when Elder Jacob Odle and Lon Cook came to our house. Father had gone to Wakeeney that day, and on the way home we talked on church affairs, and I remember I cried. It just seemed I wanted to see some of the Old Baptists, and when we got home they were there. Time went on, and the first winter we lived in the new house I was not very well and was lying on the bed with my face toward the wall, when a sweet, gentle peace came over me and I cried for joy. Peace which passeth understanding. Peace which the world cannot give nor take away. I remember how quiet I felt. I did not want to tell it. It was a treasure; a treasure in an earthen vessel. But a few days later I told Father, and he said, "Thank God, sister." I am still trying to say, "Thank God," but oh how many, many days I have had when all was dark and wild and I would think, "Can I deem myself a child?" I feel my guilt and am

very sorry for sin, and I grieve that I go right on the same way; no improvement. I say many mean things that hurt me, and I am very sorry. I am continually begging for mercy, for it is all my hope. With all this in my life, I cannot doubt predestination, absolute, and election according to the foreknowledge of God the Father. It is all I have to look to. I tried myself, and found I was ten thousand talents in debt, and not a farthing to pay.

"'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

Well, I have written much, but have hesitated to mail it, but you know how prone we are to make mistakes, and to assume more than we should, perhaps, and that sometimes we feel sure of a thing and the next minute find ourselves in doubt. Surely the flesh profiteth nothing.

I do prize your letters very much, and always keep them. Write again soon. Love to all.

IDA WIEBKE.

WOODWARD, Iowa.

DEAR BRETHREN:—My heart goes out in gratitude to you for your kindness in sending me your dear paper for so long without remuneration. Surely God will bless your every effort for your kindness to the saints scattered abroad, of whom I am the least, if one at all. I cannot in my weakness find words to thank you for sending me the SIGNS as long as you have, but I hope I am thankful that I have been given a way to pay up in full and a year in advance.

I am nearing my stay here on earth, although I am in reasonably good health and strength, and am able to work, for which I am thankful, but I know the time will soon come when I will quit the walks of men, and through His grace and mercy I hope to reach the shore of sweet deliverance, without any works of my own or anything that I may do. Grace, and grace alone, is all the hope I have. I wish I could write to the comfort of the saints of God like some whose articles appear in the SIGNS OF THE TIMES. I have met some of them in my time, and it was of great comfort to me. But none of them are strangers, for we all speak the same language and eat the same food when hungry, and that food is salvation by grace.

May God bless you, the editors and all who write for your paper. Your efforts are not in vain.

W. J. KIMBRO.

LONG BEACH, California.

DEAR EDITORS:—I have been a constant reader of the SIGNS OF THE TIMES for more than forty years, and think it the best Old Baptist paper published in the country. I fully indorse the doctrine it sets forth. My wife and I are in our seventy-seventh year, and we hope to subscribe for it as long as we are in this time world. Do with the extra dollar as you see fit. Wish it could be more.

Wishing the editors and publishers much prosperity, temporal and spiritual, for the coming year, I am yours in hope of a glorious resurrection,

G. A. DUNDAŞ.

EDITORIAL.

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Middletown, N. Y.**NEW YEAR'S GREETING.**

ANOTHER eventful and history-making year has come to a close. The good and bad alike have gone into the record and nothing can be recalled or changed. All must be locked up and sealed in the volume which is now to be filed away for future reference. Very few, perhaps, are without any regret for misdeeds done, or are fully satisfied with their own achievements. It, therefore, behooves us all to examine ourselves with the view of rectifying, as far as possible past mistakes, and resolving as much as in us is to mend our ways and constantly add to our virtues. At the most, we shall prove to be unprofitable servants of the Lord, but that is no

reason why we should not strive to be more faithful and to enter in at the strait gate which leadeth to life everlasting. A large part of the world is heavily burdened with sorrows, sufferings and the horrors of war, which must be almost unbearable to those who have to endure them. For some reason, better known unto the Lord, we have been highly favored to dwell in peace. Should we not pause and give thanks to God for so graciously apportioning our lot and assigning to us the station in human affairs which we occupy? Most and best of all we should thank him for having revealed unto us his glorious truth. Our manifold blessings cannot be said to have honestly been earned by us, for by nature we, too, are but vile and corruptible creatures, but we should desire to keep constantly in mind God's mercy, which endureth for ever. As a nation, much may be required of us, and God grant that we shall have the wisdom and courage to do among the peoples of the earth that which shall be well-pleasing in his sight.

During the past year the SIGNS OF THE TIMES has been upheld by the same omnipotent power which has sustained it for the previous one hundred and six years. It would not be true to claim, however, that its publication has been carried on without discouragements and trials, but, like Shadrach, Meshach and Abed-nego when cast into the furnace heated seven times hot, we have witnessed the counteracting influence of God's holy presence and his divine power in subduing the fires of opposition and preserving us and our family paper

amidst all of our difficulties. With but two or three notable exceptions, we received very little criticism of our work on the paper during 1939, while on the other hand we have received considerable evidence of satisfaction and approval from our readers. This has greatly encouraged us to carry on and to continue to "press toward the mark for the prize of the high calling of God in Christ Jesus." We are still endeavoring to contend earnestly for the faith which was once delivered unto the saints, and by the grace of God we shall not lay down our armor until we have gone whithersoever the Lord hath appointed and spoken and written all which he hath commanded concerning us.

There is no better time than the beginning of the year, unless perhaps it be all through the year, for all of us to resolve firmly to conform strictly to the Bible in presenting the truth. Not long ago we were much impressed by the fact that a very high official of the Federal Government in Washington took occasion to stress a number of points in connection with the Constitution of the United States, as well as the law of our country. He cited in considerable detail some of the many interpretations of the Constitution made by more or less prominent men during the past one hundred and fifty years, or thereabouts, and also emphasized the methods employed by some of our shrewdest lawyers in pleading cases before even the highest tribunals in the country, by quoting almost exclusively from decisions of courts varying in degree. His

conclusion was, It is high time we swept aside many of the interpretations and decisions and came back to fundamental principles and the starting point: the Constitution and the law themselves. That which is of paramount importance should be, What is written therein? We are aware to some extent of the practice of lawyers in presenting as they often do decisions which were made under entirely different circumstances to the cases in question, and, therefore, such evidence should be regarded as irrelevant and immaterial, but nevertheless they will try to gain their point by such procedure. In considering the foregoing we were made to wonder if a parallel case did not exist in the ranks of Old School Baptists as regards the Scriptures and what men have written concerning their meaning. Some Old Baptists are given to reading extensively the opinions of other men both in and out of the church, with the result, we fear, that they have either consciously or unconsciously imbibed strange and erroneous doctrines, and from time to time foster them upon our people. We would very much like to see a "back to the Bible" movement among Old School Baptists. Let us take the plain word of God as the man of our counsel, independent of all that men may say or think. Let us also be careful to consider the Scriptures in conjunction with their contexts, otherwise we may not give them their proper meaning. Israel of old was forbidden to fraternize or to make a confederacy with the Syrians, or to go in their ways. It is written, "To the

law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. Even a truly called and qualified gospel minister may not always have light on every phase of gospel truth, and the fact that he is a gospel preacher does not necessarily mean that all he preaches is the gospel. Therefore, we should not be like young birds that open their mouths and swallow whatever is put in them, but rather should we try the spirits whether they be of God, and if any come among us bringing not the doctrine of God our Savior, we should refuse to bid them Godspeed. Paul admonished his brethren not to follow him beyond what he followed Christ. He was also careful when he stepped out of his apostolic role to say that he spake only as a man. We earnestly hope that our brethren will watch over us for good and we assure them that we will most gladly welcome constructive criticism when it is made in the right spirit. We most certainly do not wish any one to follow us when we depart from that which is written. Realizing our own limitations, we have hesitated to withhold from publication views of certain of the brethren whom we esteem for the truth's sake upon subjects which we saw differently from what they presented, and while desiring to be careful that nothing poisonous shall be spread upon the table which is set for our readers in the SIGNS OF THE TIMES, at the same time we have endeavored to be fair, even to the point of being liberal in our attitude towards some who have contributed to our columns. We are glad that our efforts in this respect appear to be bearing fruit, and we are most grateful to one of our esteemed associate editors for having expressed in one of his letters to us, touching upon our work as editor, the following sentiment: "I have hoped that your fair way of handling the correspondence, and the freedom given us associates to write as we feel, would be enough to silence any, that the SIGNS was not denying its original prospectus." He further added, "Try to do the right thing and ask the Lord for wisdom and guidance." We feel this is excellent advice, and can truthfully say that it is exactly just what we have been endeavoring to do. Some may feel when we publish something with which we are not in full accord that we should then and there point it out and also state what we believe about it. This may well be said to be within our province and privilege as editor, but we doubt the expediency of such practice in general. We shall continue to watch and decide as best we can the kind of material which shall appear in our family paper, and God being our helper we shall also endeavor to state as clearly as we know how our own views on any subject when it seems proper or necessary. In the meantime we hope others will continue to write for our columns (using pen and ink on white paper or clear type whenever possible), and we promise in advance to give their articles every consideration consistent with the principles of divine truth as we see them. We have felt compelled to return a number of articles in the past to their authors, without publishing

them. In most cases, so far as we know, our brethren have either seen our point of view or gracefully accepted our decision. We are only human and must make mistakes ourself, so we hope the brethren will keep this in mind and bear with us as best they can.

In contemplating first what the basis of our New Year's Greeting should be, we thought of using the twenty-fourth verse of the twentieth chapter of Acts, but having already generalized to a considerable extent, we will touch upon this more or less briefly. Every subject of divine grace is familiar, at least in part, with the trials of God's elect, and knows that they are beset before and behind and on every side with problems too hard for them to solve in and of themselves. The great apostle met opposition wherever he went, and we hear him saying in connection with the Scripture to which we have referred: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Then, he continues by saying, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24. If we are at all acquainted with our own heart, notwithstanding all that is contrary which seems to stand in the way of our rendering service to our God and his people, we feel to adopt substantially the words of the apostle, and say,

None of these things shall move or deter us from our course. Having set our hand to the plow we are firmly resolved not to turn back. Neither do we desire to count our life dear unto ourself where the things of God are at stake. There is most certainly no cause on this earth that is more worthy or deserving of sacrifice, yea, if need be, the life of any individual than that of the gospel. We are persuaded, as the Holy Ghost witnesseth that bonds and afflictions shall abide whomsoever it may be that stands in its defense. Our hope and belief is that the Almighty hath appointed the time of our sojourn here below and the place which we are to fill, together with all that pertains to them (the sorrows as well as the joys), and our fervent prayer is that he will grant us grace sufficient for every need, that we may finish our course with joy and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. By God's help we shall stand in our lot and await our appointed time to depart from this vain world and go to our eternal home, where we shall see Jesus as he is, and be like him, and be satisfied. As long as it is God's purpose for us to remain in this world we hope he will make us to be a faithful witness to his cause and enable us to fight the good fight of faith, ever looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. And, considering him that endured such contradiction of sinners against himself,

we hope not to be overweared or faint in our mind.

In conclusion, let us express the hope that God will reconcile our readers to whatever has been his pleasure concerning them in the past, and that he will give you faith to trust him for whatever lies ahead.

The future can bring with it nothing
But what he will bear us through,
For he who clothes the lilies
Will keep his people, too.

Our best wishes to you all throughout the year.

R. L. D.

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Virginia Corresponding Meeting, in session with the Mount Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1939, to the churches composing the same, and to the associations and meetings with which we correspond, sends christian greeting.

DEARLY BELOVED IN THE LORD:—
Inasmuch as our printed Minutes of these meetings from year to year do not contain a statement of doctrinal principles for which we, as an association, stand; it may be well at this time for us to embody in this Letter an affirmation of our doctrinal position. *First*, then, we believe in the one true and living God, that God is not merely a Being but a Person. The Scriptures so reveal him. In the Godhead, there are three: Father, Son and Holy Ghost. These are not simply official titles of the

one God, but three distinct Persons, yet not at all a plurality of Gods, but one God subsisting in three co-eternal Persons. This is very sublime, a subject to be handled only with deep reverence and with a very keen sense of our humility in being not able to grasp it comprehendingly in any measure farther than it pleases God to reveal himself in his word and by his Spirit.

Second, the Scriptures of the Old and New Testament are the revealed written word of God, the one and only infallible record which God has been pleased to commit to writing. Those men by whom the Scriptures were written were so handled by the Holy Spirit that they were inspired not merely with the substance to be recorded by them, but were equally inspired as to the manner and words in which that record was to be given. The Scriptures are for the people of God principally, being for their indoctrination, for their reproof, their correction and for their instruction in righteousness. In order to be savingly believed, the Scriptures have to be applied by the Holy Spirit to the individual for whom God, in his grace, intends them. The truths and promises contained in Holy Writ cannot be rightfully and savingly appropriated to one's self at one's own pleasure by one's own will and intelligence. There must be an experimental inwrought work of grace in the conscience and soul before one can savingly and faithfully and hopefully embrace divine truth.

Third, we believe in what is generally known as the "absolute" predestination of all things, that the omnipotent and

omniscient Jehovah did freely and independently and absolutely predestinate before time all things that ever transpire in time. No event in all human history has ever occurred exclusive of the Divine Will. The eternal purpose and will of God embrace all things, yet so that, by no means, is God the author of sin.

Fourth, God the Father made choice of all those whom he designed to save. He made this election before time began. He chose them in his Son Jesus Christ, and he chose them not merely with regard to their souls, but inclusive of their whole persons: body, soul and spirit. This election of his people by the Father was wholly and entirely of his own good pleasure, the reason and cause of this election being altogether in God himself and in no wise with respect to any foreknown principle of virtue or merit that might thereafter be in any of the elect. In other words, this choice of God in which he chose his people in Christ before the foundation of the world was wholly an act of sovereign grace, without regard whatever to anything there might, or might not, be in his people thereafter.

Fifth, Jesus Christ the eternal Son of God was made flesh, born of a woman, having been properly and holily conceived by the Holy Ghost, in order to purchase with his own blood all those whom the Father entrusted to him before time began. What the Father determined, the Son accomplished. He finished the work which the Father gave him to do. He saved perfectly and forever, by the one offering of himself, by

the one sacrificial atonement which he made himself, all for whom the Father had constituted him Head and Surety in the everlasting covenant ordered in all things and sure, which covenant was made, signed and sealed by and with and in the three eternal Persons in the Godhead before the foundation of the world.

Sixth, the Holy Spirit effectually calls to repentance, quickens, regenerates and experimentally saves all those chosen unto salvation by the Father before time, and redeemed by the Son in time. The Holy Spirit brings the elect of God to the belief of the truth and maintains the believer in the bonds of the truth. The Holy Spirit is the imparter of divine life, the nourisher and maintainer of that life. The Holy Spirit convicts the sinner of his lost and ruined state of death and condemnation in the first Adam, and when this conviction has been enough deepened in the sinner's conscience, then the Holy Spirit reveals to and in the stricken sinner the marvelous salvation accomplished for him in the last Adam, the Lord Jesus Christ. Not only this, but the Holy Spirit abides with and in the believer as the Guide, Counsellor and Teacher and Comforter unto the future appearing of Christ himself, at which time the Holy Ghost will deliver into the embrace of the heavenly Bridegroom all the members of the bride, the elect church.

Seventh, the obedience of the child of God unto any or all the gospel precepts of Christ is alone by the grace of God equally as much as the believer's

first induction by the Spirit into a state of grace. Obedience to the gospel can never be acceptably rendered to our Redeemer in the energy of the flesh, because the body is declared to be dead because of sin. It is alone in the energy, and by the enablement, of the Holy Spirit that any believer can walk acceptably in obedience before God. In other words, salvation is wholly of grace, whether it be in the first instance of the soul's being quickened into divine life, or afterward in the maintenance of that life unto the day of Jesus Christ. All is of God, wholly of grace. The believer has no part in it save to be the blessed recipient of an already accomplished work yet to be revealed and made known in its fullness.

Eighth, this association believes in the resurrection of the dead, that is the resurrection of the bodies of the saints at the future coming of the Lord himself from heaven when the dead in Christ shall rise first, at which time those who are alive and remain unto the coming of the Lord shall all be caught up together to meet the Lord in the air and so forever be with the Lord. This is the "blessed hope" of the church of God toward which the faithful in Christ Jesus look, unto which we are rapidly hastening: the "appearing of the great God and of our Savior Jesus Christ." The Scriptures plainly teach that there will be a future or second personal appearing of Christ. As he once came in his own blessed Person, but in humility, to transact the atonement through suffering, blood and death, to redeem his people and to justify them from all in-

iquity, so will he verily come in his own exalted Person, in outshining and wondrous glory, the second time, yet future, that he may (1) consummate the complete salvation of his elect in taking from the grave its victory by bringing from the dead the bodies of his redeemed ones, changing them into the likeness of his own glorious body; and then (2) later to raise from death unto judgment all those denominated the wicked, or nonelect, that these latter may receive their just sentence from him, the great Judge, from whose sentence there can never be an appeal, and be sent away by him into the lake of fire of the second death.

Brethren, these are weighty and solemn truths. We have not enumerated in this Letter a single truth but which has ample scriptural foundation, yet each of these principles no man can or will believe until he is brought to the belief of it by the Holy Spirit. Carnal argument or human logic cannot convince men of the truth of God. At every step, Satan opposes the believer's growth in grace and in the knowledge of the truth. Yet the "righteous shall hold on his way," because the Person of the Holy Spirit maintains the believer in the way.

It is expected the next session of this Corresponding Meeting will be held with the New Valley Church, Loudoun County, Virginia, to begin on Wednesday following the second Sunday in October, 1940, and to continue the two following days. At that time, we desire our sister churches and associations to meet with us again that we may have a

continuance of their love and fellowship in bonds of the truth of God as it is in Jesus Christ. We crave a continuance of your correspondence with us, and that you may, not merely by letter and message, but by messengers and members from your several bodies come and sit down with us in these meetings and participate in all our deliberations and partake of such entertainment in our homes as the Lord has blessed us with that we might pass it on to you.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

(Written by Elder H. C. Ker.)

The Salisbury Old School Baptist Association, in session with the Broad Creek Church, Sussex County, Delaware, October 18th and 19th, 1939, to the churches and other meetings with which we correspond, sendeth greeting in the Lord.

BELoved BRETHREN:—For the subject of our annual Circular Letter we have chosen the words of Christ, John xviii. 36: "My kingdom is not of this world." The words of Jesus are spirit and life when applied to the subjects of his kingdom; every one of this kingdom is subject to the King of kings. All power and authority are his, his word is law and verily truth. When he says, "My kingdom is not of this world," we are not to question what he says, but believe his kingdom is not of this world, whether we understand it or not. The apostles in their first acquaintance with Jesus, as a man, thought he would set up an earthly kingdom; two of them, James and John, desired to be promi-

nent in such kingdom, by sitting the one on the right hand and the other on the left hand of Jesus. He answered, "Ye know not what ye ask." They had to be taught by many sorrowful lessons, in drinking the cup that Jesus drank and in being baptized with the baptism that he was baptized with, that his kingdom is not of this world. The apostles had no prominence in the world, we mean religious world, among men, because of being the servants of God. They were considered "the offscouring of all things," accused of most every evil, because they preached Christ and the resurrection. They were prominent, however, in the kingdom of God, where believers in Christ and his power to save are only found. These men did not seek the applause of the world, they did not love the world, nor did they seek to please men. Paul said, "If I yet please men, I should not be the servant of Christ." A most serious question arises here: Are we who profess to be the servants of Christ seeking to please men? If so, we are not the servants of Christ; he is our King and Master, to him alone are we accountable for our stewardship. Do we sometimes round the corners in presenting the gospel, or desire to speak "smooth things," lest some one of the world be offended? Do we fail to talk of Christ and his lovingkindness when in the parlor because some are present who do not believe the truth? What is this but denying Christ and pleasing men? The conversation of those of God's kingdom in the early ages of the church was, "Jesus Christ the same yesterday, and to-day, and forever." They,

were not ashamed of the gospel of Christ. A command was once given, "Write the vision, and make it plain upon tables, that he may run that readeth it." Should not the gospel of the grace of God be so set forth to-day? Should we not be bold in the defense of the truth, to speak in such a way that all who hear may know where we stand in this matter of salvation? There is no place in the army of God for a coward. In ancient times those who were afraid were not numbered with those who fought the battles. The doctrine cannot be preached too plain nor too strong for those who believe it. If unbelievers are offended at the truth it will be no more than they were when Christ preached his own power, the efficacy of his own blood and God's eternal purpose in preparing him a body. Thousands were offended at this kind of doctrine at one time, twelve only in that great company heard with comfort, and said, "Thou hast the words of eternal life." Jesus did not shun to preach the truth just as it is because it would not be received by unbelievers. Why should we attempt to build up this kingdom of God (which he alone builds) with worldly matter? Why, if it is not of this world? John, when on the isle that is called Patmos, saw, in vision, the holy city, new Jerusalem, coming down from God out of heaven. This is God's kingdom, and the fact that it comes down from God shows conclusively that it is not of this world. It is in the world, but no part of it, it is of God. It is a peaceful and quiet habitation, "for God is not the author of confusion, but

of peace." God's kingdom is spiritual, heavenly and divine, because he reigns in it without a rival, he is one Lord, and his name one, therefore there can be no such thing as division in his kingdom. The question might be asked, Does not the strife and war in the church to-day prove clearly that there is division, and that all of his kingdom is not spiritual? No, unless the words of our text, "My kingdom is not of this world," can be proven untrue. If we say there is division in God's kingdom we say that in part his kingdom is of this world. We also say the Zion of God is not a peaceable and quiet habitation. In our ideas of the kingdom of God we must not deny his word. His word is true, and all things must be tested by it. How can there be division in a kingdom when there is but one power? There is no power in God's kingdom except his own almighty power, therefore no division, no strife. Now the question, What means all the strife in the church of God to-day? "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." If there is division in God's kingdom, or house, what will be the result? "It shall not stand." Who would dare say the kingdom or house of God shall not stand? "The gates of hell shall not prevail against it." If there is division in it, it cannot stand, but the fact that the gates of hell shall not prevail against it proves conclusively that in it there is no division. The fighting of Satan against it does not make Satan a part of the church; he may be transformed into an angel of

light "so that he as God, sitteth in the temple of God, shewing himself that he is God," but it is all false, this is only one of his ways of fighting against it; he is still Satan, a liar and deceiver. Would God work against himself? No. Satan cannot work against himself. "How can Satan cast out Satan?" Why should we imagine that God is divided against himself or there is division in his kingdom? God is God, Satan is Satan, truth is truth, error is error. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Does not James make the distinction clear between these two principles? They are set forth as being opposite in every sense of the word; the one of the earth, the other from above; the one working every evil, and the other all good. These principles cannot be blended, therefore are not divided against themselves. When trouble, war, strife and confusion are manifest we have no authority to say the kingdom of God is divided, but the two principles are made manifest, the one of war, strife, error, unrighteousness and

every false way; the other of peace, truth, righteousness and every good work. In this we see the word of God still maintained: "My kingdom is not of this world." The precious is often separated from the vile, but the vile has never been a part of the kingdom of God. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us." When the apostles spake of division, a careful reader will observe that the idea of division in the kingdom of God is not set forth, but carnality was ever manifest, and we know that carnality is not a part of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." Should wolves in sheep's clothing get into the visible kingdom of God, they are no part of his house, any more than a goat would be a sheep if clothed in a sheepskin. God will cast out all such, because no worldly material can have place in his heavenly kingdom. When we say visible kingdom, we mean church organization. Nevertheless "the kingdom of God cometh not with observation." Mortal eye cannot behold it; the Holy Ghost guides and teaches, but by faith we see the house of God eternal in the heavens.

The saints of God do not differ in form and appearance from those of the world, but there is something within them that identifies them with God: "it is Christ in you, the hope of glory." They do not love the world with its fol-

lies and delusions; they hate the commandments of men when preached as the gospel of God; they hate all sin. Yes, even the appearance of evil. They hate their own life. This shows also that the kingdom of God is not of this world.

The bondwoman and her son were cast out, because her son could not be heir with the son of the freewoman; it was impossible that there could be division in the inheritance. This casting out of the bondwoman's children is still going on, and will continue; this is one of God's ways to make manifest the heirs of promise. Paul did not claim relationship with the children of the bondwoman, but said, "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." The children of God need not be disturbed with regard to his kingdom, he builds the house and keeps the city. In Christ were chosen a definite number before the world began; this number composes the kingdom of God, hence having been chosen in Christ it is not of this world. Neither has it, nor can it, diminish, "for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." This kingdom cannot be divided on earth nor in heaven. May the Lord give us to see, by faith, its spiritual completeness and perfection.

H. C. KER, Moderator.

GEORGE F. ADKINS, Clerk.

HAROLD H. BENNETT, Ass't Clerk.

CORRESPONDING LETTERS.

The Salisbury Association, in session with Broad Creek Church, to the several associations with which we correspond, sendeth greetings, we hope in the Lord.

DEAR BRETHREN:—Again it is our pleasure to address you by way of a Corresponding Letter. It has indeed been a pleasure to have your messengers with us at this season, and to hear your ministers declare the unsearchable riches of the grace of God as it is in Christ Jesus. We sincerely hope that your messengers can say with us, in truth, that it is good to be here.

Our next session is appointed, the Lord willing, to be held with Little Creek Church, at Delmar, Delaware, on Wednesday and Thursday after the third Sunday of October, 1940, at which time and place we hope to meet your messengers again.

H. C. KER, Moderator.

GEORGE F. ADKINS, Clerk.

HAROLD M. BENNETT, Ass't Clerk.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

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

OBITUARY NOTICES.

ELDER GEORGE B. McCLANAHAN was born in Putnam County, West Virginia, August 20th, 1851, and departed this life November 1st, 1939, at Elkins, Randolph County, West Virginia, aged 88 years, 2 months and 11 days. For the past two years he had been in failing health, and had been bedfast for fourteen weeks prior to his death. He bore his sickness with patience, seldom complaining. He was loved by all who knew him. He had been a minister of the Primitive Baptist Church for over thirty years. He is survived by his widow, and eight children by a former marriage; also by six step-children and a host of other relatives and friends.

Written by his widow,

JULIA C. McCLANAHAN.

ELDER A. C. BURNS was born at Douglas, Texas, February 9th, 1857, and fell asleep in Jesus June 14th, 1939, making his stay on earth 82 years, 4 months and 5 days. He served his churches for more than sixty-one years. December 13th, 1877, he was united in marriage to Miss Martha A. Lyons, and to their union eight sons were born, three of whom preceded him to the grave. Sister Burns departed this life June 11th, 1929. Elder Burns united with the Old School Baptists at West Bethlehem Church, Newton County, Texas, the first Saturday in May, 1876, and was baptized by Elder J. R. Burns. On the second Saturday in December, 1876, he united by letter with the Little Flock Church, Sabine County, Texas. At their regular meeting in April, 1878, the church licensed him to preach wherever God in his providence should cast his lot. By the hands of Elders J. K. P. Burns, Thomas Britton, J. F. Conn and Deacon Alex Harris he was ordained to the full work of the ministry in September, 1878.

Brother Burns will be greatly missed by the churches. His counsel and advice were greatly appreciated. He leaves three sons at Center and two at San Augustine, Texas, to mourn their loss, but we feel that our loss is his eternal gain.

Written by one who loved him, and, I hope, his brother,

J. P. McMILLIAN.

DEATH claimed **JOHNATHAN BALLARD**, of Vega, N. Y., at his home there, September 1st, 1939, at the age of seventy-six years. He had been in poor health for two years, but had been confined to his home but a week before the end came. The funeral services were conducted at the Old School Baptist meetinghouse in Vega, the writer officiating. The interment was in the Vega cemetery. Deceased is survived by his wife, also three children: Harris, of Denver, N. Y., William, of Guilford, N. Y., Mrs. Orra Sherwood, of Vega, N. Y. Johnathan Ballard was born in Vega December 29th, 1862, and was the son of William and Lois (Kelly) Ballard. From his parents he inherited a strong and noble character, and throughout his long and useful life he manifested those sterling qualities of honor, industry, veracity, dependability, hospitality and sympathy that endeared him to all who knew him. Probably no more obliging neighbor ever lived in any community. He possessed mechanical ability to an unusual degree, and was skilled in working with wood or iron. He made a saw mill that he successfully operated by steam power and did much custom work for his neighbors. Devoted as a husband and a father, firm in the principles of the Old School Baptists, he did much for the church whose faith meant so much to him, though he never united with the church. His home was for many years an Old School Baptist home,

in the sense that brethren and friends of that faith found a hearty welcome within its walls. He delighted in acts of service for the brethren. In the year 1896 he was united in marriage to Miss Virtue Sweet, who proved a faithful and helpful companion, and who is left very lonely by her husband's death. He followed the occupation of farming, and spent all his life on the farm where he was born. The passing away of such a man is a loss to any community.

ALSO,

THE removal by death of sister ALICE V. BESEMER, at her home in Saugerties, N. Y., September 1st, 1939, was the occasion of widespread sorrow among the many brethren and friends who knew her, were associated with her, and loved and respected her for those qualities of womanhood and christianity, which could not fail to impress those who came in contact with her. Born February 9th, 1867, near Kingston, N. Y., she grew to womanhood in that vicinity, and received her education in the district schools, where she applied herself diligently as a pupil. She bore the maiden name of Alice V. Besemer, and resided for a time with a grandmother, then taught school successfully for some time. Her influence as teacher is remembered and commented upon by her former pupils, who pay her deserved tribute, holding in grateful memory those impressions that come from a true instructress outside of the mere routine of school life, that so help to mould and develop character. In 1890 she married Jacob Besemer, and of this union one child was born, a daughter, Bertha. Most of sister Besemer's married life was spent at Olive Bridge, N. Y. In 1923 Mr. and Mrs. Besemer removed to the neighboring town of Saugerties, where Mr. Besemer died in 1932, and where sister Besemer resided the re-

mainder of her life. She was ill many months, during which time she was most tenderly cared for by her daughter, Mrs. Edward Adsit, who ministered to her every want, as far as possible, with loyal loving hands, and, with her husband, did all that was humanly possible to make her comfortable.

The funeral services were conducted by the writer at the Olive and Hurley church-house, at Shokan, N. Y., the interment being in the family plot at Tongore Cemetery.

Many years ago sister Besemer received a hope in the mercy and saving grace of God through Jesus Christ, and evidenced by her life and conversation the blessed realities of the earnest of that incorruptible inheritance reserved in heaven for those who are kept by faith unto eternal salvation. Owing to her weakened condition in body she was not able to be immersed in the liquid grave in the ordinance of believers' baptism, as she was received by the Olive and Hurley Church as a candidate for baptism into the fellowship of that church but a short time before her death. Steadfast in the faith delivered unto the saints, forsaking the world with its allurements and looking forward to the time of her departure with hope undimmed and with longing for a better country, that is, a heavenly habitation, she passed peacefully away. For many years she was totally deaf, yet she never complained because of her affliction, and when she could, attended services, carefully watching the preacher for crumbs of comfort by the motion of his lips. She possessed keen spiritual discernment and was fond of meeting with her brethren. Such an one cannot otherwise than be sadly missed by those of the household of faith.

ARNOLD H. BELLOWS.

Mr. LEVIN GRAHAM departed this life October 24th, 1938, at his home in Mardela Springs, Maryland. He was born May 19th, 1862. His age was seventy-six years. December 17th, 1884, he married Namoi Myers, to which union were born five children. One daughter and one grandchild survive him. Mr. Graham was not a member of the church, but a firm believer and loved the doctrine of grace. He was always present at our meetings when possible to be there. He was a quiet, inoffensive man, attending to his own business. He had many friends, which was attested by the great number attending his funeral, which service was conducted by the writer at the Graham home. Interment was in the Mardela Cemetery. We greatly sympathize with the daughter and grandchild.

Written by request.

H. C. KER.

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

Robert L. Davis, Kansas, \$1; A. J. Doggett, Ala., 25 cents; Mrs. Ray B. Shortridge, Ill., \$2; Mrs. Mary Duffus, B. C., \$5; Warwick Church, N. Y., \$10; Anson Quint, Maine, \$3; G. A. Dundas, Calif., \$1; Dr. Thomas H. McColl, Ont., \$3; Mrs. T. H. Young, Ohio, \$1; Mrs. Emma Ball, Va., \$1; Mrs. G. T. Franklin, Va., \$1; Mrs. F. S. Petty, Texas, \$1; Mrs. J. B. Cullen, Ky., \$2; Mrs. Mary H. Davis, Md., \$2; J. C. Smallbone, Manitoba, \$2; Mrs. J. D. Shafer, N. Y., \$1; E. H. Winchell, Mich., \$1; S. W. Shipway, N. Y., \$1; Ebenezer Church, N. Y., \$10; H. L. Gloer, Ga., \$1; J. W. Wageonheizer, N. Y., \$1; Elisha R. Myers, S. D., \$4; L. A. Wiss, Okla., \$1.

**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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

LUELLE STEVENS, Church Clerk.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder D. E. Robinson 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. 3, meets the third Sunday and Saturday before. Elder A. D. Hugnet pastor.

CHURCH MEETING PLACE CHANGED.

Saints Rest Church of Old School Predestinarian Baptists meets each first and third Sunday at eleven o'clock a. m. at 2407½ Main Street, Dallas, Texas, and on Saturday before each first Sunday at 2:30 p. m. All lovers of truth are cordially welcomed.

J. R. HARDY.

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

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

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

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, Mod., pro. tem.
T. D. WALKER, Supply and Clerk,

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

E. B. AULT, Pastor.

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

A. S. ROWE, Church Clerk.

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.

"FEAST OF FAT THINGS."

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

Single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and to the same address. Cash in all cases to accompany the order. Address,

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

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

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108. MIDDLETOWN, N. Y., FEBRUARY, 1940. NO. 2.

CORRESPONDENCE.

EXPERIENCE AND CALL TO THE MINISTRY.

IN looking back over my past experiences of this life, and seeing the many crooked paths and perverse ways I have passed through I seem to realize more and more that it has been by the goodness and mercy of God that I am to-day yet alive and in some measure am able to enjoy his mercy. I know that there has been a change in my deportment to some extent, and also a tremendous change in the way I see and believe. I further know that there is a cause for me seeing and believing differently now from what I once did. There is a cause to every effect, and God is the first cause of all causes. I to-day rejoice more in the cause and the primary reason of the change I have felt than in the change itself. Yet to-day I cannot say that the change that has come over me shall mean anything in the resurrection, but I do know that it has meant much to me here in this life.

In relating the reason I believe as I do, I must start with my childhood days. I was born in Carroll County, Virginia, January 2nd, 1911. While yet a baby my parents moved to North Carolina. I have one brother and one sister older than I, and one brother younger. My parents were not members of any denomination, and, as far as I know, I was not taught any religious belief at home. When I became eight years of age my mind was exercised on the subject of the resurrection, and I would dream at night of the end of time, and a few times I saw the awful power of God manifested in that great and notable day, when all people shall be brought again from the dead. It was fearful to my childish mind. I could not understand it. I began to dread to retire at night, and many times I was forced by my mother to go to bed, yet I would not and could not tell my folks what horrors I underwent. After retiring I would cry until, because of fear of my parents, I would do everything possible to prevent it, then from ex-

haustion I would go to sleep. These thoughts very seldom bothered me by day, but oh! when the evening shadows fell I would begin to fear, for I knew the night was at hand. This feeling continued with me for perhaps a year, then there came a period in my life when I was not concerned about anything spiritual. During this period my time was filled with school days and separation from my kindred, being at school most of the time. It was my chief aim on entering High School to educate myself for the practice of law, and I did everything possible to accomplish that ambition, but I can see now what Job realized when he said, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job xxiii. 10. For when I was ready, it seemed, to really go into my heart's delight I was possessed with a different mind. So instead of going ahead with my work, I was given a mind to leave the country in which I was reared, and thus began a series of travels. I might say now that the place where my parents lived was in a community where many people lived who were either Primitive Baptists or believers therein, and I felt that they were the only people of that old, hateful, peculiar and old-fashioned faith in the world. On my first journey from home I went to the State of Florida, and one Sunday while there, in company with some other boys and girls joy-riding near Plant City, we came to an old church in the country where there was a very large crowd gathered. Out of curiosity we stopped, and, to my sur-

prise, I found them to be those Old Baptists, just like those at home, fifteen hundred miles away. This was surprising to me, and I was forced to admit I was wrong in thinking there was none of them except in the Blue Ridge Mountains of North Carolina and Virginia.

In the year 1926 I returned home and went to school another year, and, so far as I know, thoughts of my eternal welfare never crossed my mind, except thinking that when I had taken all the pleasures of this life and had become so old I could no longer keep pace with my surroundings I would make a change, and accept the Lord and be saved. I thought it was that easy, and remained with me to do that when I got ready. At that time I had read the Bible some, and though I cannot say I understood any of it, I, in the eyes of my friends, was all right, and was elected secretary of two of our Sunday Schools, and was really getting up in the world, I thought. I had (as most children are to-day) been taught in childhood that if I was a bad boy the "bogy-man" would get me, and if I was a good boy I would go to heaven. When I was a little older I was told that if I was bad the devil would get me and take me to hell, and if I was good I would wear a crown of many stars in glory. Oh how many people who are grown to-day still cling to that childish belief. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."—1 Cor. xiii. 11.

At the age of seventeen I left home

again, against my parents' wishes, and came to Pulaski, Virginia, and began to work on public works. I was at that time given somewhat to strong drink, and many other vices, which in looking back upon I feel that I tasted every sin the devil had invented and had in good working order. In the fall of 1928 I met a girl, Miss Lillian Jones, who I fell in love with and began to go with regular, and in the fall of the following year (September 21st, 1929) we were married, without my parents knowing anything about it until afterwards. My wife belonged to the Missionaries, and I had no religious belief at all at that time. Occasionally I would go with her to her meetings, but I never was able to get anything out of any man's preaching, and all my life, up to that time, I never had. There was one thing I felt glad of, and that was that there were no Primitive Baptist churches in the community where we lived, so we were not bothered with those people who, I thought, were so antique and old-fashioned that they could not be right. We began at once to build us a house in which to live and call our home, which we did, and I had a feeling of security and superiority about me, which in the ensuing years I found to be false and built upon false standards. In the spring of the year 1932, in the midst of that feeling of false security and of being superior to my fellow-man, there arose in me a trouble which I have never been able to express to my satisfaction. I would come home from my work and the place did not look the same. I would go about my work methodically

and as a machine. It seemed sometimes that my heart was "burning within me," and yet I could not tell why I felt so, nor could I tell any one my feelings. I felt that it was a matter which was mine alone and mine to endure. Immediately I set about to relieve this situation secretly, and it seemed the more I would try to do the less I would get done. When suddenly, and to my amazement, and with as much force as anything I have ever experienced, the awful thought came that I WAS A SINNER. Oh the misery, the woe, the depth of the despair into which I went! It was not what I had done, thought or said that I felt so bad about, but it was the fact that I was a helpless sinner by nature in the sight of a sin-avenging God. I went about my work in this awful condition for several weeks, sometimes feeling better, and thinking, "It is all over, and was only a very foolish thought," and again it would descend upon me and make me feel that I was the vilest wretch God had ever permitted to live, instead of the good, secure and superior boy I thought I was a few days before. All thoughts of my early ambition for law, or anything else, were erased by those terrible days and nights it was my lot to pass through, and I was made to again witness with the old servant of God: "Wearisome nights are appointed unto me," etc. One day in the midst of my lonely feelings the thought came, to my amazement, If you will pray to God he can relieve you. I was surprised again, for I never had tried to pray, so I tried to think of some place where I could be in secret and try to pray, but

when I would get there it would not look to me to be a suitable place, and when I would go down upon my knees I could not get relief. After that I would try somewhere else, but to no avail, and I was made to realize from whence cometh prayer and supplication, and that God openeth, and no man can shut; and shutteth, and no man can open. When my condition had reached the place where it seemed I had done everything humanly possible and had not found any relief, but was growing steadily worse, I was ready to give up. One evening on coming home from work, my wife said that there was to be a meeting that night at her church, and she wanted me to go with her, and I consented to go. I do not know that I had ever as yet believed in any religious organization, and I am sure I have never believed in the practice of those people who have mourners' benches, and who try to persuade people to join their organizations, yet that night I sat in the rear of the house, feeling miserable and poor, and at the close of the meeting I started to leave the house and for the first time in my natural life my strength failed me, and it seemed that my blood flowed as water in my veins, and I fell to the floor begging God for his mercy. What a blissful hour when it seemed that I was alone in all that throng of people and there was a small avenue opened up between God and me, and my heart beat with joy for the first time in several weeks, and I beheld the darkened element above, when suddenly the light of God's eternal love shone from behind me upon those darkened

elements, as a searchlight shines on a dark night, and I saw the command of God written in letters of pure gold, illuminated by the light of God, for me alone. These words were written, and I beheld them with joy unspeakable, Arise, and follow me. In that hour my strength returned, my face was set as a flint and my heart was made to feel free from the awful burden and weight I had borne for several weeks, and I was made to feel that though I should die my home was in heaven, and a love sprang up that has not since died in my soul, a love for the Lord Jesus Christ, for at that time I was not established in the doctrine that I now believe. At the end of the week I united with the Missionaries, and felt that I had found a sanctuary and that I would never do wrong again as long as I lived. I was baptized by one of their preachers, into their fellowship. It seemed that I derived some happiness then, but about a month later, filled with good works, and feeling that I was capable of doing many things, I started for town, and on the way I had to cross a small creek, and there were several men there making a foot-walk across the creek, and thinking this would be one more good deed to add to my list of self-righteous deeds, I stopped to help, and the first blow I made with the axe I hit my leg, and before I realized it I had cursed. Oh the trouble that arose in my soul, and it seemed that the very clouds of trouble and distress dropped down over and around me. I left those people feeling that I was the most awful person in the whole world, and I felt to pray for for-

givenness, and I believe that God for Christ's sake forgave me and taught me that I was not my own keeper, and that I was not perfect, and further, that "all our righteousnesses are as filthy rags." Up to that time I had never received any joy out of preaching, and I doubt very seriously that I knew what preaching was. I attended meeting often, and would contribute toward the expenses of the church, yet I was in a state of bewilderment and could not understand the difference between truth and error. In the late spring of 1932 I was in bed one night, trying to get to sleep, when suddenly I felt I was going to die, and I began to wonder why, for I was perfectly healthy, as far as that goes, and then I was commanded very forcibly in my heart to go preach the gospel. The command was so great that I felt I was going to die, and I felt that my heart was as a sponge and was drawing the blood from all the parts of my body, yet that awful command, "Go preach the gospel," seemed to echo with every beat of my heart, and the sad and horrifying thought was that I knew not what the gospel was, as I had never heard it, to my knowledge. In that hour of dark despair I was made willing to go forth in his name, trusting he would give me to speak all he had appointed. I had always thought that if such should ever happen to me (since I had received a hope) some one else would see or know it also, so my heart was made to rejoice. One evening after the night I was commanded to preach, when I met one of my neighbors, and he said he saw me the night before in a dream speaking in the name of the Lord. That gave me courage and comfort. I was liberated by the Missionaries to speak in public, which I did, and there was a peculiarity about my preaching, for when I would arise to speak I would speak slowly and for the people with whom I was a member, but there would come an enveloping Spirit upon and in me and I would be filled with a power which was strange to me, and while clothed with this power and Spirit I would speak with joy words that ordinarily I could not understand. The people seemed to be divided in their attitude toward my preaching: some seemed to like it, while others did not seem to understand.

In the summer of 1932 I moved to North Carolina, and it was not long until all my time was filled filling appointments, and several people came to me during that time and told me I was contending for two doctrines. They said that when I talked I would contend for Missions, and when I preached I contended for and preached the Primitive Baptist doctrine. This caused me great concern, because I could not see how the Primitive Baptists could be right, and I told my wife that if I was preaching that doctrine I was surely going to stop it, for I did not believe it. In the latter part of the same year I was offered a place as pastor of a Missionary church, which I refused, because they wanted to pay me a salary, and I did not believe in that. I felt then, and do now, that it is not right, for whom God calls he provides the way. In December, 1932, God showed me the church of his choice, and to my surprise

it was a group of Old Primitive Baptists, and he showed me they were a people who loved the very things I was preaching and contending for when filled with that strange Spirit. I saw them in a vision, seated facing the south, and I was preaching the doctrine of salvation by the grace of God, and some power said to me, This is my people, whom I have called you to preach to. I told this to some of my Missionaries, and they only shook their heads, and seemed to say, Poor boy. I saw a shifting in my congregations, the Missionaries would drop out here and there and their places would be filled with Primitive Baptists, and they would rejoice in my preaching, and sometimes sisters would shout praises while I was preaching. One night while preaching my father was present, and he began to cry out, "I am lost, I am lost," and requested me to pray for him, which I did then and there. The next morning my mother told me that father told a wonderful experience of deliverance that was given to him that night. Shortly thereafter he joined the Primitive Baptist Church in Surry County, North Carolina, yet I remained with the Missionaries.

On Saturday before the third Sunday in January, 1933, I went to Franklin Church with my wife and parents, to see them turn an Elder out of the church, and as I had never had the opportunity of seeing this done I wanted to see it. I was still possessed with the idea that I would never be a member of that church, and I would never be baptized again, for I had heard that the

only way I could become a member was to be baptized again by an Elder. To my disappointment, they did not exclude the Elder that day, and toward the close of that meeting I took my little daughter and left the house and walked around the lot outside. Finally I came back to the house and sat on the door-steps, and while sitting there a voice spoke in my heart, and said, The hour is come. I knew what for. I arose, and as I entered the door the thought came to me that if they published an open door for the reception of members again I would be bound to offer myself to the church. When I got about half way down the aisle old Elder W. H. Atkinson published the door open, and the next thing I remember I was talking to the church and had consented to be baptized the next day. When I left the church and went home, every step I took I went further down in despair. I had consented to a thing I said I never would do: be baptized. That night I saw a vision of being baptized, and I saw something coming down from heaven, and when it came down it was a necktie tied in a slip-knot and it fell about my neck and I pulled it up to fit my collar, and a voice spoke, and said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." My worry and despair departed and I was reconciled to go down the next day into the liquid grave and thus into the blessed fellowship of the church, which I had been shown was the original church of the living God. I was baptized on the third Sunday in

January, 1933, when I was twenty-two years of age, and liberated to speak in public the same day. Two months later I came under the imposition and laying on of hands of a presbytery and was set apart to the full functions of the gospel ministry. So I was made to see that I could not wait until I was old and had my fill of this life before joining the church. I, since that time, have never found much rest, but have traveled from the mountains to the seacoast in the dear name of Jesus. Sometimes I feel the presence of the Lord with me, and again I am clothed in darkness, yet I realize that I am like the old colored Elder: "As for the doctrine I preach and the color of my skin I have no apologies to make, for I have nothing to do with either." In all the way that I have gone and come the good Lord has shown me from time to time that in his hand are all things, and the souls of all men, as well as the destiny of the same. I have never reached the place where I felt I was capable or able to preach, yet I cannot keep from going, for sometimes I am given to trust that His grace is sufficient and He will lead me on. Sometimes I begin to feel that by my own efforts I have wrought something, until I go back, and as the experience of the brethren of Joseph, who verily thought they had bought the corn until they started back and looked every man in the mouth of his sack and saw there his money. Every time I am blessed to look I can see that I have not wrought these things, but God, who is rich in mercy, has, through Jesus Christ, bestowed his imputed righteousness and

grace and performed the things appointed unto me.

I will close this article with a quotation of a good old song, suited to the experience of all God's children:

"Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

Submitted in love.

ROY S. SMITH.

PULASKI, Virginia.

FORT WORTH, Texas.

DEAR BRETHERN:—It is with a deep and sensible feeling of my unworthiness that I so address you. I am sending my subscription to you a little ahead of its expiration, as I do not want to miss a copy. I have tried to get more subscribers, but so far I have failed. I lend my copies to several old ladies who are not able to take the paper. I surely enjoy all the good reading, and wish I had the gift to write like some of the dear sisters who contribute to the columns of the SIGNS from time to time, but know from experience that we cannot write anything worth while unless it is given us from above, so I try to be reconciled to the little portion of understanding that I hope the dear Lord has given me of his wonderful works among the children of men. I most assuredly do believe he is all-powerful, and doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? I also believe he is a God of purpose, and we read, To every thing there is a season, and a time to every purpose under heaven. A time to weep and a time to

laugh, a time to mourn and a time to dance. But, dear brethren and kindred in Christ, I feel the time of weeping and mourning is far better than the time of feasting and dancing. This weeping and mourning I understand is godly sorrow set up in the heart, which causes us to weep and mourn because of our sins. Then we know the time of foolishness is of the flesh, so we are made to rejoice because we are made sorrowful. Paul, the chosen vessel of God to bear God's testimony to the Gentiles, says, But we glory in tribulations also, knowing that tribulations 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. So I feel to say the time of weeping and mourning is greater joy than the time of feasting and dancing. I have often thought how many and many times Old Baptists will travel hundreds of miles to meet with their dear kindred in Christ, and their conversation will be mostly made of sorrow and tears: sorry for their weak, sinful condition in their fleshly nature, and weep and shout their joy together. Surely this is my life. I long to be with the dear saints of God, yet know I am not worthy the least notice of any one. As I travel along life's pathway I sometimes desire, if it is the dear Lord's will, to lay this earthen vessel by and dwell with my blessed Savior. Here we have no abiding city, we seek a city not made with hands, eternal in the heavens. But yet I try to be reconciled to my days, and as old Job said

through his mighty afflictions, Though he slay me, yet will I trust in him. So many things come into my life that I deplore and cannot see where there can be any good in them, yet I know the Bible declares that all things work together for good to them that love God. I sometimes have many doubts and fears as to whether I am one of those included in that declaration. I believe I love the Lord and desire to walk humbly before him, and I do love to hear the name of Jesus exalted above every name, and I feel to say that I do dearly love my brethren and sisters in the church. These are sweet and precious evidences to me that it may be I am one of those little ones Jesus came to save, yet I am so weak, so prone to sin, I fear that I am not born again.

I want to again express the enjoyment that I receive in reading the dear old SIGNS. I have Elder Gilbert Beebe's editorials and I often go back and read them, and it seems the SIGNS is still in line with what he wrote. I always enjoyed Elder Lefferts' writings, also all the other contributors. I would love to read more from Elder D. V. Spangler. I think brother J. R. Hardy is an able writer as well as an able preacher. He is our beloved pastor, and we hope we appreciate him, yet we fall far short of what we would love to do to show our appreciation. I surely do hope I am thankful to our heavenly Father for all his wonderful blessings I have received.

Yours in hope,

MINNIE C. JAMESON.

DALLAS, Texas.

DEAR BROTHER DODSON:—I am inclosing a copy of a letter from a young sister who recently came to a church I am now serving, and because I am trying to care for five other churches this one has to hold meetings on a week day. Elders S. J. Priddy and W. S. England, of West Virginia, were visiting among my churches, and at their appointment at this church this and another sister came to the church and were received for baptism. Because it is good to rejoice with those that rejoice, I feel it will be profitable to pass this letter on to the household of faith that they may share its comforts. What can give more joy to the household of faith than to learn that the day has dawned from on high, and the Day Star has arisen in the hearts of our young people? This church was pastored by the late Elder H. B. Jones for about thirty-five years, but has not been having meetings regularly since he became unable to serve them. He is held in loving remembrance by them. The visit among the churches and associations in this section by the brethren from the East, and also of sister Priddy, who accompanied her husband, was indeed refreshing, and the preaching they did was comforting and strengthening. We were made glad by their coming. God be thanked for his unspeakable mercies.

J. R. HARDY.

WINNSBORO, Texas.

DEAR BROTHER HARDY:—It has been impressed upon my mind this

beautiful Sabbath morning to write to you. I have been rejoicing ever since Friday, when the brethren and sisters received me into the church, although I was somewhat surprised, because it seems that they should have said no, instead of yes, for I feel too unworthy to belong to a band of what I feel to be God's children. But I was indeed happy when they said they would receive me. I was not hungry at noon-time, nor at night, either; it seemed as if I was already full, and I hope I was filled with the Spirit of the Lord. Everything seems to be praising God this morning, although I was disappointed because I could not come to Hopewell to-day and be with the people I love (I hope in Christ). I am so happy, it seems my spirit soars to heights unknown, and I have been led in paths I have not known; there is a song in my heart I cannot sing. These simple words cannot express the feeling I have, so I will just have to say, Surely salvation is of the Lord, and does not belong to man; because, if I am not deceived, this glorious feeling I have experienced the last three days is just too good for such an one as I. When the words of my beloved Savior would come into my mind it seemed as if my cup of joy runneth over, when his disciples said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" It is so wonderful to think of these things, until I feel as if I need no earthly blessing. Brother Hardy, I have been given a little hope that I would not exchange for all the world,

by these things I have written, and, of course, things I have not written here. I just could not tell all of it, because I hope it is the work of the Savior, and you know how impossible it is to praise him enough; he is worthy of all praise. I feel that he has blessed us with much good preaching lately.

Give sister Hardy my love. I hope to see her more, and, if it is the Lord's will, to have you both in our home. I feel so unworthy of all the good things I have received. I want to tell every one about how wonderful the Savior is, but I just keep quiet and rejoice within. I feel so helpless; I know it is not anything I have done, because there is nothing good about me, and I feel to be the chief of sinners, so all the praise, honor and glory belong to the Lord, now and forever. I believe in the predestination of all things, both good and bad, and that God works all things according to his own will and pleasure, and none can stay his hand. How proud I am that it is that way. I am not ashamed of the doctrine of predestination. I hope I have been taught of God that this is true, because I have tried when I was burdened down with sin and sorrow to just forget it and go on my way without a care, but I soon saw that was impossible. I saw myself one of the vilest of sinners; and I still feel to be a sinner saved by grace, if saved at all.

Brother Hardy, I could write always and then not tell it all. I would have liked to have told the brethren and sisters this Friday, but I could not. I hope I can be submissive to His will,

and say, Thy will be done. I have had a few doubts and fears, because I would hate to deceive you people—any kind of suffering other than that.

This all seems weak compared with the joys I have experienced. I have not even wanted to sleep for fear this glorious feeling would leave me. Brother Hardy, pray for me.

Your unworthy sister, if one at all,
MYRTLE RHODES.

CLARKSVILLE, Tennessee.

DEAR BRETHERN EDITORS:—As it is time for me to renew my subscription to the dear family paper, I will at least pen a few lines of appreciation of your brave effort to make it interesting food (spiritually) for the many readers all over the nation. It comes as a welcome visitor each month and the editorials and many sweet experiences are heartily indorsed by me, a poor, unworthy creature, one who feels too unworthy to even call on the name of the Lord, one who feels to be nothing, and less than nothing, but one who believes, if not deceived, the doctrine set forth by the SIGNS OF THE TIMES, the only paper the Predestinarian Baptists need.

Oh here I am writing, when I am too unworthy, I guess, to express my belief. But if I know myself, I love this old doctrine salvation by grace, and grace alone, and predestination of all things. It is all I have to cling to in this life; in fact, if not for that I could not endure the trials of this sin-cursed world. Pray for me, a poor old sinner.

(MRS.) B. C. SHEARON,

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1940.

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1 PETER III. 13.

“AND who is he that will harm you, if ye be followers of that which is good?”

We live in a world of unrest, wars and much cruelty, where events are speedily broadcast by radio and the press into almost every home, and where the things one counts dear are denied by many, and what we know as good government is jeopardised, and, in some places, replaced, by the iron heel of dictatorship. No doubt many envy the beasts of the earth and the birds of the air that have no storehouses and barns, yet for whom God has provided, and of whom Jesus spake when he said, Are not two sparrows sold for a farthing? and one of them shall not fall on the

ground without your Father, and ye are of more value than many sparrows. We have at times found comfort in those words of our Lord, but sometimes we sink lower than a sparrow or a worm, so that we feel ourselves to be nothing, and less than nothing, and vanity. It was while we had such exercise of mind that the foregoing Scripture came to us, and we take it up, hoping that the Lord will direct us as we write. We have felt during these anxious days that those who have a good hope through grace are greatly blessed, for they have a God to go to; yes, a God who is with them in trouble, while the worldly have no such Friend. It has also seemed to us that the word of God and his Christ has stood out in our mind and thoughts like starlight in a very dark night. We say in our mind and thoughts, yet it has been in such a way, that our brethren that we love, both far and near, seemed to be embraced in that light, as if they were surrounded and led and kept by our Father's love and care. They are in the world, yet not of the world, and we think of this in a two-fold sense, they are not of the profane world, nor of the professing, or religious world, for we find they are of no account, just as the doctrine they love is considered of no account in these days. In our right mind we are glad that there is such a clear and decided difference, and that the popular religion is willing to leave us alone, for we know when those who belong to the Lord begin to be in want, his goodness will find out a way to bring such from that darkness into the light,

As neighbors and friends in things pertaining to this life we could not have better, as long as religion is not mentioned, but the doctrine is like a cloud; it is darkness to them, but it is light to us. That is how it was to Israel. In Exodus xiv. 20, it states that the cloud came between the camp of Israel and the camp of the Egyptians, "and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Such is the variance caused by a close adherence to the doctrine of grace, and a constant desire to be directed by the Holy Ghost and we have little or no concern with them unless it be at times to point out their errors and desire that the Lord shall open their eyes, if it be his blessed will to do so. Our concern is ourselves and those to whom we belong, heeding Paul's admonition, Acts xx. 28-30, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." No doubt we are living in such times, and we need wisdom to direct our way, and strength to do God's will. The admonition just quoted does not give any man the right to establish himself as a judge of the church, so that he may assume to himself the right to judge those far and near. Nor does it tell

those who are grieved at the conduct of such men to fight back. It says, Take heed unto thyself. If a man is afraid of himself the brethren need not be afraid of him. Often those who set themselves up as something, when in reality they are nothing, will go on for a time in their strife and contention, deceiving some, perhaps, until they are proven to be grievous wolves. The Lord sent the seventy forth as lambs among wolves. Some years ago, a friend from the South, in telling some of the troubles that the church there at that time was passing through, said, Brother George, that minister is just a wolf, he is just out to destroy the sheep. We said, No, the wolf catcheth the hireling and scattereth the sheep. Our text says, "And who is he that will harm you, if ye be followers of that which is good?" There are those who may seek your life, as Saul did David's. It is better to leave them alone, rather than to fight back. Remember what David said when Shimei cursed him, and Abishai would have slain him, calling Shimei a dead dog. (2 Samuel xvi. 11, 12.) David said, "Let him alone, and let him curse: for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." This was a chastisement from the Lord upon David, and it was not joyous, but grievous, and David could see the Lord and his purpose above man's purpose and spleen, and he knew the Lord, although a sovereign God, was very pitiful and of tender mercy. (James v. 11.) One says, "When men

of spite against me turn, they are the sword, the hand is thine." Such men are to be pitied, happy are they who are given wisdom to leave them alone. Peter says, "And who is he that will harm you?" He did not mean to say that you would never have trouble or be persecuted, for he knew they had foes on every side, within and without, but he believed as Paul wrote, "If God be for us, who can be against us?" As the hymn we often sing says,

"The flame shall not hurt thee,
I only design
Thy dross to consume,
And thy gold to refine."

We believe that an afflicted and poor people are those who bear the rod and know who has appointed it. Such we believe could not walk the thorny road unless they had trials of various sorts, and they will all work together for good. Under the trial the flesh will murmur, because it hates the way, but the new man approves it well. "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God be in you." Paul in addressing the Philippians says, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Paul desired them to be Christ-like, the very thing we also desire, but how to perform that which is good we find not. While we may be unable to perform that which is good, yet our text speaks of following after that which is good. Paul's life was a life of following

after that which is good, yet in one place he says, "The good that I would I do not, but the evil which I would not, that I do," but he also tells us that he delights in the law of God after the inward man. It can be said that there are many and varied opinions of what is good. One declares the Lord was good, and we will say here that God's word is good, and the teaching and instructing of God in the souls and lives of men is good, even in affliction, as David says, "It is good for me that I have been afflicted." Also, "Before I was afflicted I went astray, but now have I kept thy word." There is nothing good in the flesh, that is why none in the flesh can please God. but the hidden man of the heart that Peter mentions in the fourth verse is not corruptible, and it is of a meek and quiet spirit. The reason of so much contention and strife, among those who profess the truth to-day, is because too many are following after the flesh, minding the things of the flesh. Rendering evil for evil, railing for railing, and so strife and contention abound. Let us read verses eight and nine: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Then Peter goes on to quote from Psalms xxxiv. 12, "What man is he that desireth life, and loveth many days, that he may see good?" Yes, this is the new man of the heart, the heart where the love of God is shed abroad by the

Holy Ghost which is given unto us. He desireth life, while he sees death on every hand, for he has, through the Spirit, been able to crucify the flesh with its lusts, learning in God's school that "if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." Such an one, living, desires life, and it is such an one who said, "One thing have I desired of the Lord, that will I seek after." He wanted to dwell in the house of the Lord all his days and to behold the beauty of the Lord, that beauty for which Moses prayed when he said, "Let the beauty of the Lord our God be upon us." He would be more spiritually-minded, more Christ-like. There is so much to discourage and dismay, but faith in the One who has begun the work in us may be damped, but it can never die, so the new man can say, "I had fainted unless I had believed to see the *goodness* of the Lord in the land of the living." This land of the living sets forth the kingdom of God, which is not of this world, as Jesus said, if it was my servants would *fight*. James asks, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the

enemy of God."—James iv. 1-4. This is of the flesh and belongs to the land of the dying and the dead, but the new man desires above all things to live in the land of the living, and to walk in the light of God's countenance, for that is righteousness, joy and peace in the Holy Ghost to him. The Lord has taught such an one to fear him, and he leads him in the way that God shall choose, and as God sheds abroad his love in his heart, so he, in turn, can, and does, set his upon God. It is of this new man we read in Psalms xci., for it is he who abides under the shadow of the Almighty, and the last three verses of that Psalm are written for him, to encourage him to wait upon his God, for it is God that shall do all his works in him and for him. We have heard it said, that as man was created on the sixth day, so the number six belongs unto man and labor, but where God is for that man, and Christ has redeemed him, while that man cannot rest in himself, he can surely rest in God. So we will see that God has spoken six "*I wills*" for this man in the following verses: "Because he hath set his love upon me, therefore *will I* deliver him: *I will* set him on high, because he hath known my name. He shall call upon me, and *I will* answer him; *I will* be with him in trouble; *I will* deliver him, and honor him. With long life *will I* satisfy him, and shew him my salvation." It is God therefore that gives man rest from all his labors, and such a man needs not fear what man can do unto him. It is this man who is commanded to take heed unto himself and

the doctrine, that he continue therein, and as he is blessed so to do, it is always to the salvation of himself and those who hear him. These things will seem too high for him, so that he cannot attain unto them. He will never feel good, but such an one will follow after that which is good. There are peacemakers, but it is generally proven that where one sets out to make peace, he generally ends up as a peace breaker. The only sure way, according to the word, is for brethren to *follow after* the things that make for peace. Many want peace of their own making. Such generally will have peace even if they fight for it. They will seem to have a peace with those who agree with them; such a peace the devil has with those who are his. This is as we hear the world repeating, Glory to God in the highest, and peace on earth to men of good will. We rather would stress at this time that it good will toward men, not just to men of good will. The precepts and admonitions of the gospel are good, and to be practiced by those who profess the truth, for they are the things that make for peace, and the things wherewith one may edify another. We could here take up the rest of this article in repeating those admonitions and precepts, but will refrain after repeating the words of our Lord: "By this shall ye be my disciples indeed if ye love one another." In such a way we all seem to come far short of what we may sincerely desire, but the desire in itself is a blessing. Our Lord Jesus Christ alone has performed the perfect work. He was a perfect offerer

and he was also the perfect offering. Nothing having a blemish could be used for a peace offering unto the Lord, so Jesus was made sin, who knew no sin, that we might be the righteousness of God in him. (2 Cor. v. 21.) He was the Lamb without spot or blemish. There are none of us without blemishes, yet we can say, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again."—Rom. viii. 34. And it is through him that we have access unto God and to the word of his grace, and "'Tis his love his people raises over self to reign as kings." In Leviticus xxii. we find that Moses gives instructions concerning the offering for peace, also as to fitness of the offerer, to which we have before referred. It also says that for a free-will offering either a bullock or a lamb that hath any thing superfluous or lacking in his parts could be offered, but for a vow it could not be accepted. Our services, prompted by love, have much that is superfluous and lacking in them, yet they are acceptable unto God through Jesus Christ, so the blind, the halt and the lame are blessed in Christ Jesus the Lord. It is in such loving service that Paul beseeches us by the mercies of God that we present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. It is as we consider our infirmities that we are more able to bear with others, and so fulfill the law of Christ.

In conclusion, we have spoken about men fighting for peace, a peace of their own making, but in the things we have

written we hope we have also shown a people that are willing to lay down their lives, to take the spoiling of their goods joyfully, and who love not their lives unto death. Persecution and tribulation are assured, and it is through much of them that the path lies, yet it matters not, for your God is able to deliver you, "And who is he that will harm you, if ye be followers of that which is good?"

G. R.

A CORRECTION.

DEAR EDITORS:—This is for the purpose of calling your attention to my understanding of the true improvement in the language used by me in the obituary of brother William Alford Sanders, on page 260 of the November issue of the SIGNS. Line eleven, second column, beginning with the first six full words, "Bringing his saints (spirits) with him," should have been left off, allowing it to read, "There awaiting the last call, when the trumpet of God shall sound and our Lord return the second time without sin unto salvation, and the dead in Christ shall rise first," etc. This was my error, and by no means is it believed by the church. Please publish.

Praying that the blessing of the Lord may rest upon his little church, I am
Yours in bonds,

W. A. LITTLE.

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

A. E. Clark, Kans., \$2; Mrs. Brittie Caudle, Okla., \$1; Mrs. Mary J. Ege, N. J., \$3; F. H. Richardson, Iowa, \$3; Hannah E. Danks, Cal., \$1; "A friend from Detroit," Mich., \$3; Florence H. Disharoon, Pa., \$1; "A friend," Cal., \$1; "A friend," Ontario, \$1.

MARRIAGES.

By Elder Arnold H. Bellows, at West Hurley, N. Y., January 7th, 1940, John J. Lawrence, of Roxbury, N. Y., and Mrs. Ella Miller, of Halcottville, N. Y.

OBITUARY NOTICES.

ELDER M. J. TOWERLY was born September 5th, 1863, and departed this life December 13th, 1939, aged 76 years, 3 months and 8 days. He was united in marriage to Miss Mary Frances Phillips October 15th, 1883, and to their union were born thirteen children. Eleven children, his companion, twenty-five grandchildren and four great-grandchildren are left to mourn their great loss. This dear brother had suffered from heart trouble for two or three years, but Sunday before his death on Wednesday he attended meeting and talked for a short time.

Funeral services were held at his church. Elder R. M. Hawkins offered prayer and read some very appropriate texts from the Scriptures, then made a very comforting talk, speaking of the many noble traits of character and the high esteem in which the deceased was held by all who knew him. The floral offerings were beautiful, manifesting the love and respect as a tribute to his memory. The deceased had requested the writer several years ago, that should he be called home first that I conduct his funeral, having been associated with him in the ministry for more than forty years. I tried to tell his loved ones, brethren, sisters and friends the principles of doctrine loved, believed in and defended by this dear brother. First, the total depravity of all the Adamic race. That man being dead in trespasses and sin, has no will, no ability, to extricate himself from the Satanic bondage. Second, that all the elect family of God will be effectually called, because

the psalmist says, "Blessed is the man whom thou choosest, and causest to approach unto thee."—Psalms lxxv. 4. Jesus says, "All the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John v. 37. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. "I have glorified thee on the earth: I have finished the work which thou gavest me to do."—Verse 4. He was a firm believer in unlimited predestination as held to by all the Bible writers, the early church fathers, St. Augustine of the fifth century, Luther, Calvin, Toplady and many others of the church of England, the London Baptist, Dr. John Gill, who wrote a commentary of every verse in the Bible, the Baptists who withdrew from the modern Baptists in 1832. This dear brother believed that the sovereign God he worshipped was so unlimited in wisdom that he knew all the thoughts of the sons of men, both good and evil. As David says in the one hundred and thirty-ninth Psalm, "O Lord, thou hast searched me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Again the prophet in foretelling the events of the present war says, Ezekiel xxxviii. 10, "Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." This dear brother believed that God's government of the world was such that he causes the wrath of man to praise him, and the remainder he restrains; that God's eternal and unchangeable will is the cause of all things.

In conclusion, I will say to the be-

reaved ones, he has only put off this tabernacle and has a building in the heavens, an house not made with hands. He has an inheritance that is incorruptible, that fades not away. In his death the church has lost an able and sound minister, his companion a loving husband, his children a faithful and devoted father, but as we believe our heavenly Father doeth all things well, let us bow in humble submission to his will.

Submitted in love.

LYTLE BURNS.

Mr. A. C. GREENLAND, brother of our beloved sister Laura Greenland, departed this earthly life December 10th, 1939, at his home in Trough Creek Valley, Huntingdon County, Pennsylvania, after being very ill for two weeks with pneumonia. His age was 87 years, 3 months and 25 days. He was the son of Barton and Susan (Baird) Greenland, both long since deceased. On January 17th, 1900, he united in marriage with Miss Bessie Pheasant, of Calvin, Pa. To this union were born one son and three daughters. The surviving children are Harry C. Greenland, of Three Springs, Pa.; Mrs. Martha Scott, of Colfax, Pa. and Mrs. Hazel Scott, at home. Besides these children and his widow, he is survived by six grandchildren and by two sisters: sister Laura, named above, and Mrs. Walter Kurtz, of Huntingdon, Pa. The funeral services were held in the Baptist meeting-house in Trough Creek Valley, interment in the cemetery adjacent. Mr. Greenland was a real and true friend of the Baptist cause, took great interest in the meetings and was always ready and willing to do all he could for the welfare and entertainment of those who attended the meetings. He was a kindly man, a good neighbor and useful citizen, doing his part as best he could to advance the

interests of the community in which he lived. We shall miss him sorely, he was so thoughtful and considerate of his wife and family and for the comfort of his sister Laura, who lived near his home. His daily care and oversight of these whom he loved will be attentions greatly missed by those left to mourn his departure. We feel that he was a believer in the truth of God as revealed and taught by Jesus Christ, that he had a heart-interest in the mercy and grace of God through the beloved Savior, that the Holy Spirit had begotten in him a lively hope of eternal life. He never united with the church, but showed by his actions that he was far from indifferent to the cause of truth. May the Lord the Spirit comfort all who truly mourn and reconcile them to the Divine Will.

ALSO,

MRS. ANNA R. McCLELLAN, our sister in Christ, fell asleep in Jesus November 22nd, 1939, at the home of her son, Hubert A. McClellan, of Cuyahoga Falls, Ohio. She was born in Bedford County, Pennsylvania, October 28th, 1850, making her stay on earth 89 years and 24 days. She was the daughter of Benjamin and Rebecca Mirely Greenland. She has one brother yet living, Miles C. Greenland, of Bedford, Pa., who has just recently passed his ninety-eighth birthday anniversary. She was married to brother George W. McClellan February 20th, 1873. He died February 26th, 1917. Of this marriage there are three children living: Hubert A., at whose home sister McClellan passed away, Chester G., of Toledo, Ohio, and Mrs. Edna M. Ake, of Akron, Ohio. One son, Charles E., died in 1932. Five grandchildren and two great-grand children are living. Brother and sister McClellan were both baptized the same day in 1881 into the membership of the Providence Church, in Bedford County,

Pennsylvania. At the time of her death, sister McClellan's membership was with the Huntingdon Baptist Church, in Trough Creek Valley, Pa., of which church the writer of this notice is the present pastor. She and her husband moved to Ohio in 1916.

Funeral services were conducted by Elder Kinter, of Toledo, Ohio, at the Mann Funeral Parlors, Fostoria, Ohio. Interment in the Fountain Cemetery at Fostoria. Our beloved sister was a very spiritually-minded character; she was a good writer on spiritual things. It was given her of the Lord to know what she believed and to be firm therein unto the end. She dearly loved the place of meeting with the children of God when and where the gospel of the grace of God was believed and preached. We feel that she is resting with the Lord, which is "far better" than anything here below. May the Holy Spirit comfort the bereaved family and church.

ALSO,

MISS ELLA GULICK, our sister in Christ, obeyed the call to depart this earthly life, January 7th, 1940, at the Loudoun Hospital, Leesburg, Va. Late in the evening of December 24th last, she fell while in the second story of her home at Lenah, Va., and broke her hip. She was moved to the hospital and the fractured member was surgically attended to, but her heart was weak and could not successfully withstand the shock, so she steadily grew weaker until the hour of her departure came, when she left us. She was the oldest of the seven children of the late Sanford and Nancy Gulick. Of these seven, two now are living: our sister Mary J. Gulick, Lenah, Va., and J. Sanford Gulick, near Little River Church, Loudoun County, Virginia. One sister-in-law is living, the widow of Robert L. Gulick, our sister Roberta P. Gulick. Sister Ella Gulick was born

August 22nd, 1856, near Aldie, Va., so she was in the eighty-fourth year of her age at the time of her demise. From early life, she had been a follower of the truth, indeed she was never able to tell just when her spiritual exercise of mind began, so gradually from the beginning had been her growth in grace and in the knowledge of the truth. By the ordinance of believer's baptism, she became a member of the visible church called Mt. Zion Old School Baptist Church September 27th, 1936. Years before her baptism, however, she had been deeply interested in all that pertained to the welfare of the church, deeply concerned in her own soul's salvation and in her interest in the everlasting covenant. During the several years that it has been my privilege to know her, I have not had a more faithful and devoted member of the flock of my care than she has been to me; regular in her attendance at all the meetings, her's is a good example for all of us to follow. Sister Mollie misses her sister keenly, because sister Ella so tenderly looked after her sister's needs and comforts at all times. When I last saw her at the hospital, forty-eight hours before the end, her thoughts were about sister Mollie, wondering how her sister was getting along during her absence from home. May the Holy Spirit comfort the bereaved sister and brother and the little flock at Mt. Zion, reconciling all to our Lord's righteous will. Burial was in the family plot at Sharon Cemetery, Middleburg, Virginia.

H. H. LEFFERTS.

ON January 7th, 1940, JAMES C. FAULKNER, of Fleischmanns, N. Y., passed away at his home there, after a brief illness of pneumonia. He was nearly eighty-eight years old. The funeral services were held at his late home on Wednesday following. The funeral discourse was delivered by the

writer. Interment was in the cemetery at Clovesville, N. Y. Deceased is survived by his aged widow, and five children: Mrs. David Earl, of Halcottville, N. Y., Miss Lucy Faulkner, of Fleischmanns, N. Y., and Clarence, Frank and Edward, of the same place. The subject of this article was born March 21st, 1852, in Lexington, N. Y., where he spent his early boyhood days, moving when thirteen years of age to Vega, N. Y., where he grew to manhood. In March, 1880, he was united in marriage to Miss Ella McCann, of Fleischmanns, N. Y., who proved a very loyal and valuable helpmeet in facing the problems of life. Their happy married life spans a space of almost sixty years. Mr. Faulkner was a quiet, unassuming man, well known and much respected. He was a believer in the principles of the Old School Baptist faith, holding most firmly to the blessed doctrine of the sovereignty of God and salvation by the grace and work of our Lord Jesus Christ, but he never made an open profession of religion. In spite of his age, he was able to do manual labor until recent years, and had been wonderfully preserved physically. His widow is an invalid and much sympathy is extended to her.

ARNOLD H. BELLOWS.

SYLVESTER HASSELL EUBANKS, son of the late Elder John G. and Mary Eubanks, was born June 6th, 1880, and died December 13th, 1939, in Louisville, Kentucky. He married Miss Mary Elizabeth Cromley, and to their union were born six children: Mrs. Albert Greenburg, Mrs. Joseph Hillman, Mrs. Robert Hauntz, Miss Florence Eubanks, Robert H. and Jesse L. Eubanks, all living in Louisville, Ky., and the following brothers and sisters: James, of Louisville, Beebe, of Washington, D. C., Perry, of Wilmington, Del., Mrs. Henry

Townsend, of Media, Pa., Dolly and Eugena. Brother Eubanks was a painter by trade, which occupation he followed all his life. He was industrious, and was a loving husband and father. The widow and children will miss him sadly, but their loss is his eternal gain. May the Lord reconcile them all.

I am indebted to the clerk of the church, sister H. B. Curlee, for the following record: "Brother Eubanks came asking for a home in the Bethany Primitive Baptist Church, in Louisville, Ky., July 16th, 1927, was received, and baptized in full fellowship August 20th, 1927, by Elder W. L. Murray, of Nashville, Tenn., and has remained a true and devoted member until death. I wish you would say in the obituary that the church feels a great loss. You spoke comforting and true words at the funeral, and I know that both the church and the family appreciated it. I hope it is so we can come to your meetings some time, as we do not have church here any more."

To the foregoing I wish to add that his early life was spent around Campbellsburg, Ky., where his father, Elder John Eubanks, was pastor of Sulphur Fork Church, where he would often visit, and at the time of his death was contemplating bringing his membership there, as his home church was no longer holding meetings, and he wanted a home, but this last desire was never fulfilled, his race was run, and he has entered into his rest. Brother Eubanks was one of the most lovable characters I ever met, and we looked forward to his visits. He was a wise counsellor, always willing to help in church matters, and the church always considered him one with us. How we will miss the dear brother! He was a reader of the SIGNS OF THE TIMES, a good singer and a great help to me in the meetings. He had complained some of feeling poorly, but was in bed only a few

days. The day before he died the doctor advised that they take him to the hospital, which they did, but pneumonia developed. When they advised him of the fact he told his son that if he died he wanted them to send for brother Weaver for the funeral. I was called, and with the ability the Lord gave me spoke from 2 Timothy iv. 7: "I have fought a good fight, I have finished my course, I have kept the faith." They gave me his hymn book and told me to read whatever I thought would be appropriate, and in looking through it I found where he had marked hymn 489 (Beebe's collection), and had written there, "One of my most favorite hymns." This I read to a large congregation of brethren and friends, then he was laid to rest in the Cave Hill Cemetery, in Louisville, Ky., to await the call of his Master in the resurrection. Surely he has died in the triumph of a living faith; fought a good fight. Rest, dear brother, until the Savior comes to bear you home, to the place he has prepared for you from the foundation of the world. May the Lord reconcile the lonely widow and enable her to carry on, bless the children, every one, the many brethren in the faith of God's elect, and me, his unworthy pastor, that I may be reconciled to our great loss, and say, Thy will, O Lord, be done.

ALSO,

LUCY B. CHILTON, nee Lindsey, our dear sister in Christ, was born January 21st, 1862, and died December 10th, 1939, at her home, near Turners Station, Kentucky, after a month's illness. She was united in marriage to Robert J. Chilton February 10th, 1881, and to their union were born seven children, six boys and one daughter: W. F., C. O., Turner, Robert, Jr., Ben, Bell. All of the children were born at the homestead where sister Chilton and her husband spent their entire life, on a farm in Henry

County, Kentucky. In the winter of 1902 she became troubled on account of sin, and upon relation of her experience to the Cane Run Old School Baptist Church she was received for baptism. The weather was very cold, the pond was frozen over and some wanted her to put off the baptism until later, but not our sister, so they cut a hole in the ice, and there she was baptized. Oh what faith! And to that faith she then professed she has remained faithful. Her home was always a haven for the brethren, and many times your humble servant has been entertained at her home. Her husband, who has been faithful, and a hard-working neighbor, also delighted in Old Baptist company, and all the family, are left to mourn. How they will all miss our dear sister. Her place is vacant in the home, in the church and in the neighborhood. How we all will miss her. She lived a life of patience, her faith was strong in her Savior, but her toil is over and she has entered into rest. May the Lord reconcile the lonely husband, the children and grandchildren, and enable us all to say, Thy will, O Lord, be done. The writer was called to speak the last sad words at the funeral, which was held at the old home, using the words of John: Let not your heart be troubled. Ye believe in God, believe also in me. Her brethren sang from Beebe's collection the hymns "How firm a foundation," "Rock of ages," and part of "Jesus, lover of my soul," then in the cemetery near by she was laid to rest, to await the call of the Savior in the resurrection. May the blessing of the Lord be to all who mourn.

GEORGE L. WEAVER.

MRS. BELLES ANN CROWLEY died at the Robertson-McNease Hospital, Fayette, Alabama, August 10th, 1939. She was the daughter of Hiram F. and S. H. (Carroll) Foster. She was

united in marriage to brother George M. Crowley December 21st, 1892, making nearly forty-seven years that they lived together. To this union were born seven children, four of whom are still living. She leaves to mourn her departure her husband, four children, to wit: Lycurgus, of Gordo, Ala., Clayton and Milton, of Kennedy, Ala., Mrs. Hettie Godfrey, of Gadsden, Ala.; four grandchildren, one brother, J. I. Foster, of Rising Star, Texas, one sister, Mrs. Dona Shepherd, of Russellville, Ala., and a host of other relatives and friends. Sister Crowley was born December 8th, 1873, making her stay on earth 65 years, 8 months and 2 days. She joined the Harmony Old School Baptist Church on Saturday before the fourth Sunday in September, 1897, and lived a faithful member until claimed by death. We know that the children and dear old brother Crowley have missed sister Belles Ann many times, but it seems that we cannot get over our loss at Harmony. It has been my privilege to attend services here all my life, and I do not remember of her being absent but one time, and that was within the last two months of her life, after disease had gotten hold of her. She really was a good mother and wife, but it was in the church that the Lord especially blessed her with grace to adorn her glorious calling. Her advice was sought by the Lord's poor, because they felt that her Father had given unto her a rich storehouse of the good things of the kingdom. If ever there was a sister in Christ that could qualify as a mother in Israel, surely it was she. But knowing her as intimately as I did, I know she would not want those things spoken of her without giving God all the glory, honor and praise for all that she was in this life and what her hope was for the after life. Very deeply did sister Crowley feel her weakness and unworth-

iness, feeling that the grace of God was the only thing that would save a poor sinner. It has often been said that if salvation was by good works, that sister Crowley had come as near to living it as any one, but how, instead, did she depend upon her glorious Savior as her complete salvation. One of her most cherished Scriptures was Paul's wonderful declaration to the little children of God, that all things work together for good to them that love God, to them that are called according to his purpose, and I have been comforted many times since I have been speaking in his all-powerful name, by her sweet expressions of consolation and advice, saying that the Lord would bring out his purposes at his appointed time. Not only did the Lord bless sister Crowley that she might minister to the saints at home, but she has written much in the years gone by, always writing of what grand and glorious truths were in the gospel and expounding them in her writing. One by one the Lord is calling away his children, and it sometimes looks as though we are soon to be forgotten, but may he give us of that grace and faith to trust him implicitly, and let us not despair as those that have no hope, knowing that it is his to call them out to his kingdom and to take them home to heaven, and it is my desire as I type these lines that I might have that assurance to rely fully upon him as did our dear sister, believing that he is God and beside him there is none other. I am thankful that the Lord gave us at Harmony the fellowship of one who fully believed in a complete, all-wise and all-powerful God.

Elder G. W. Berry, together with the writer, were called to conduct the funeral. I tried to use as best I could Revelation xiv. 13, and was followed by brother Berry, who read and commented upon the fifteenth chapter of first Cor-

inthians. Her body was then conveyed to the grave in the family burying-ground near Belk, Ala., there to wait until called from the dust in the resurrection.

In conclusion, I would say to all those who mourn, that we firmly believe our loss is her eternal gain, so let us not mourn, but rejoice that she left the evidence of having been with Jesus, and that she is now resting from her labors.

Written by request.

W. D. GRIFFIN.

MRS. MARTHA E. ADKINS, widow of George W. Adkins, was born near Parsonsburg, Md., November 23rd, 1864, and died October 15th, 1939, making her stay on earth 74 years, 10 months and 22 days. She was united in marriage to George W. Adkins January 20th, 1885, and to this union three children were born: Mrs. Cliff Radcliffe, of Marvin, N. C., G. Virgil Adkins, of Salisbury, Md., and Clarence O. Adkins, of near Parsonsburg, Md., with whom she made her home most of the time. Her three children, six grandchildren and one sister, Mrs. Mary Hastings, of Salisbury, Md., survive her. She is also survived by several nieces and nephews and a host of friends. She was baptized by Elder A. B. Francis into the fellowship of the Forest Grove Primitive Baptist Church June 10th, 1894, and lived a faithful member ever afterward. The writer knew her almost her entire life, and had the privilege of being in her company very, very often. She was a good talker and liked to talk about her God and his people. She believed that God is supreme, just and full of mercy. Not many days before her departure, I was at her bedside and her talk was about her Savior and his people, whom she claimed as her people. She was a good wife, a good mother, a good member of the church and a good friend. The Forest

Grove Church has lost a good member and a good friend, and while we have suffered a great loss, we feel our loss to be her eternal gain. May the Lord give abundantly of his grace to the bereaved family and friends.

Funeral services were held at Forest Grove Church October 17th, conducted by Elder H. C. Ker, assisted by Elders T. W. Walker and Arnold H. Bellows, after which the remains were interred in the Forest Grove Cemetery.

Written by request.

A nephew,

GEORGE F. ADKINS.

IN MEMORIAM.

We, the Mt. Olive Primitive Baptist Church, do hereby acknowledge by this Memorial Record our deepest love and sincere grief in the loss of our dearly beloved brother, DEACON W. A. CORDER, who passed away in February, 1939. Brother Corder served the church faithfully and tenderly for many years, always standing firm in the doctrine of election and predestination, carefully defending the faith and church discipline at all times. We shall deeply cherish his memory throughout our lives, and while bowing in humble submission to the will of our dear heavenly Father, feeling that our loss is his eternal gain, we do hereby extend our heartfelt sympathy to the bereaved family, and most earnestly commend them to the Savior, who has promised to be a "Father to the fatherless."

The church orders that a copy of this Memorial be sent to the SIGNS OF THE TIMES for publication, a copy sent to the bereaved family and a copy be spread upon the Minutes.

Done by order of the church this the 27th day of May, 1939.

J. J. POLING, Moderator.

GERTRUDE B. CROSS, Ass't Clerk.

BOOKS WANTED.

ANY one having a copy of Hassell's Church History they are willing to sell will please communicate with Mr. W. J. Coulter, 86 Watkins Avenue, Middletown, N. Y.

M E E T I N G S .

E B E N E Z E R

O L D S C H O O L

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

I N

N E W Y O R K C I T Y

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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Meetings every first and third Sundays

10:30 a. m.

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CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder D. E. Robinson 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.

CHURCH MEETING PLACE CHANGED.

Saints Rest Church of Old School Predestinarian Baptists meets each first and third Sunday at eleven o'clock a. m. at 2407½ Main Street, Dallas, Texas, and on Saturday before each first Sunday at 2:30 p. m. All lovers of truth are cordially welcomed.

J. R. HARDY.

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, Mod., pro. tem.

T. D. WALKER, Supply and Clerk.

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

LUELLA STEVENS, Church Clerk.

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.

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

A. S. ROWE, Church Clerk.

Little 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.

"FEAST OF FAT THINGS."

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

Single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and to the same address. Cash in all cases to accompany the order. Address,

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

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

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108. MIDDLETOWN, N. Y., MARCH, 1940. NO. 3.

CORRESPONDENCE.

UNION, New Jersey.

DEAR BROTHER DODSON:—Since it is past time that I should have sent my renewal to the SIGNS, I am inclosing the necessary amount to renew it for two years, as I feel it is always a welcome guest to me, and I anxiously look forward to the time when it is due each month. Many are the precious moments I have spent perusing the pages of glorious truths as told by the dearly beloved brethren who tell of their travels along the road that leads to joys above. The letters of experience are especially dear to me, as they take me back in memory to the earliest days of what I hope was the Lord's dealings with me some twenty years ago. Also the letters that portray the beauty and sound doctrine of salvation alone by the grace of God are food for the hungry soul whose hope the Lord is. “Blessed are they which do hunger and thirst after righteousness, for they shall be filled,” has always been one of the greatest as-

surances to me that I can hope that I have a hope, for, unless badly deceived, there is a constant longing and yearning to hear more about the blessed truth as revealed in the Scriptures. We are told to search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Of Christ, the dear Redeemer, who condescended to come down into this low ground of sin and sorrow to shed his own precious blood that we might have life eternal in the heavens above.

The thing I like most of all about your writings and sermons is the fact that you shun not to declare the whole counsel of God, giving power over all things in heaven and on earth to the Giver of every good and perfect gift, regardless of how small or insignificant it may seem in the sight of man. Oh how comforting to know that not even one tiny blade of grass can be destroyed without the determinate counsel and foreknowledge of God. Praise his holy name for giving us faith to see and believe that he is all-wise, all-powerful,

omnipotent and omnipresent at all times. How could any one find comfort in worshiping a God who had failed in anything at all? If it were possible that even one tiny happening could go amiss, what assurance would we have that our salvation is sealed forever? But thanks be unto the One who first loved us, when he speaks it is done, and when he commands it stands fast, declaring the end from the beginning, and things that are not yet done, saying, My counsel shall stand and I will do all my pleasure in the army of heaven and among the inhabitants of the earth.

How much better and sweeter to declare the truth in its unadulterated form to a small group of followers of the meek and lowly Jesus, rather than to sound aloud something that has no foundation in the Scriptures, just to please men of the world. Jesus has said, Where two or three are gathered together in my name, there am I in the midst of them, and oh how sweet to feel his presence with us when we gather for the purpose of worshiping him in spirit and truth. How thankful we should be for such a gift as you are, brother Dodson. We know that without the help of God it would be impossible for you or any other man to portray and expound the truths contained in the Scriptures as you do, and I often feel like saying, "Praise God, from whom all blessings flow" when you are blessed with the liberty to feed poor hungry souls who are satisfied to get the crumbs as they fall from the Master's table, yet sometimes their cup is filled to overflowing with

joy unspeakable, it is then they feel like singing praises to his ever-blessed name for the many mercies he has bestowed upon them. Unto us it is given to know the mysteries of heaven, and great is the rejoicing within when the light shines in the heart of a poor sinner, thus revealing to him that Christ came into the world to seek and to save that which was lost. The whole have no need of a Physician or Savior to make them whole, but it is the sin-sick soul who is deep in the horrible pit and needs to be raised up to a livier hope, given an assurance that Christ shed his blood for those whose faith is such that, like one of old, if they could only touch the hem of his garment they would be made whole. Those whose only hope is in the atonement and redemption of our Lord and Savior Jesus Christ, who said, I came not to call the righteous, but sinners to repentance. When he calls it is answered with a spirit of meekness and humility, it is then the poor sinner is drawn by the sweet cords of love into the blessed embrace of his Redeemer, where he is given the assurance of "My grace is sufficient for thee." Those words, spoken as it were by One from above, gave peace and rest to my weary soul in the winter of 1921, just when I seemed on the brink of destruction and despair. That moment would not be exchanged for ten thousand worlds such as we have to-day, for one moment in thy presence, dear Lord, gives sufficient strength for years to come and gives a hope of heaven and immortal glory beyond this vale of tears. Yet I often

stop and ask the question as I travel along life's highway,

"'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?"

Am I assuming too much to even hope that Christ could have died for such an one as I am? My greatest assurance seems to be the love that I hope I have for the brethren. Again, I am taken back to my early experience, when I was shown that our meetings here are just a foretaste of the joy that awaits us in the world to come, which is almost too much for me to contemplate, as our meetings here are a great source of joy to me. "I shall be satisfied, when I awake, with thy likeness." Such sweet words, and regardless of how or when that shall be, it will be a joy that cannot be comprehended by poor natural man, and can only be understood by those who speak the same language, who have a seeing eye, an ear to hear and a heart to understand the mysterious messages coming from above, because they have been blessed with this spiritual knowledge by the Giver of every good and perfect gift. We might read the Bible from the beginning of Genesis to the end of Revelation, over and over, but without the interpretation by the divine power it would just be a succession of of meaningless words, but when the Father above opens the door of understanding it becomes a feast of fatness to those who are seeking evidences of the fact that they are included in that number Christ came to redeem when he said, I came down from heaven, not to do mine own will, but the will of him

that sent me. And this is the Father's will which hath sent me, that of all he hath given me, I should lose nothing, but should raise it up again at the last day. What a blessed assurance that there is a home prepared for them that love him because he first loved them. Regardless of how rough and stormy the way may seem at times as you travel the strait and narrow path that leads to heaven and immortal glory, there is One who is traveling every step of the way with you and will be with you until the end, then he will gather his loved ones home, there to be with him and be like him. Though we poor finite creatures sometimes cannot comprehend just how that change will take place, is it not enough to know there is a home and when we awake in his likeness we shall be satisfied? Take courage, dear brother or sister, as you travel through this world filled with so many trials and tribulations, for we are told that all things work together for good to them that love God, to them who are the called according to his purpose. If God be for us, who can be against us? Nay, there is none greater than God. He has predestinated and caused to come to pass all things in this world and in the world to come. There is nothing that can separate us from the love of God, which was bestowed upon us long before we knew anything about the joys of the great world beyond.

I must bring these rambling thoughts to a close. This has been written for quite some time, but I hesitate to send it for fear it contains nothing of value to any one. I hope you will cast the

mantle of charity over what has been written, and forgive anything that has been said amiss, and if you deem these thoughts worthless just consign them to the waste-basket.

Wishing you a speedy recovery, I remain a sinner saved by grace, I hope, in bonds of christian love,

ELSIE M. LOEFFEL.

MARTIN, Tennessee.

DEAR BRETHREN:—For some time I have been impressed to write a sketch of my experience of my past life.

I was born in the year 1857, of Old Baptists parents, and in my childhood days at times I had some serious thoughts of death, but I grew to manhood loving the pleasures of this world of sin, yet I never got into the habit of cursing as other boys did, and of course I thought I was a very good boy. In the year 1876, when I was about nineteen years old, one day I was at a church meeting of Old Baptists with my father and mother, and after services I was walking home with my brother and two of my cousins when very suddenly I was deeply impressed with the thought that I was a lost and ruined sinner. I felt that I wanted to seek some place where I would be alone and ask the Lord to have mercy on me. I did not want those who were with me to know how I felt. That day my mourning began. I mourned sore like the dove and did chatter as the crane, and my very breathing was, Lord, be merciful to me, a poor lost and ruined sinner. It seemed there was no mercy for me, yet I continued to beg for mercy.

At times I would feel the burden not so heavy, and think I was mistaken, and think to turn back to the pleasures of the world, but oh my soul, my burden would return with more force than ever and I would think that surely there never would be any relief for my pressed down and burdened soul. In the meanwhile my father was badly afflicted with dropsy. We were living in Tennessee at that time, but had been living in Illinois, and Father wanted to go back to Illinois, so we took him back, and he died there in the year 1882. I was at that time in the deepest of my troubles, had no hope, and was without God in the world. When Father was dying he bid me farewell, hoping to meet me in that rest that is prepared for them that love God. Oh that was the darkest hour of my life! Father going to that home of rest and I feeling doomed to eternal banishment from the presence of God. I had come to the place where I felt I was too unworthy to even try to pray the Lord to have mercy on me. In fact, felt there was no mercy for me. After Father died we moved back to Tennessee, but I could not be still, for I was in such deep trouble. This heartfelt trouble went on with me until the winter of 1883. But I came to a place in my life I will never be able to express. I seemed to fall into a sub-conscious condition. In fact, I had come to the end; I could do nothing more. I felt sure the day of grace was past for me, and I had to stand still. I could not turn back, for when I looked back over the way I had come it was nothing but eternal banishment from the Lord.

So it was with me for about a month, as nearly as I can tell, that I was in a dormant state of life, and it seemed that I could do nothing else but stand still. While in that sub-conscious state, one day I went to hear two traveling preachers speak at old Gibson Church, and went again that night to hear an old brother preach in a schoolhouse, and the rest of the night after preaching I staid at the home of a brother Stallings. When I awoke the next morning the burden that had been pressing me down since the year 1876 was gone, and I felt like shouting praise to God. I felt like I wanted to take brother Stallings in my arms and tell him what a change I had met with, but something kept me from telling any one how I felt. My heart was filled with praise to God. The next day I went back to my home, feeling I would tell my mother and brother what a glorious change I had met with, but something kept me from telling them, yet my heart was full of praise to God for four days and nights. On the fourth day my brother and I were in the field gathering corn, when these words were spoken in my heart: Go preach the gospel. When this heavenly call came I almost fell to the ground, and felt in my heart to answer, O, Lord, I cannot preach the gospel. I surely did feel to be nothing; yea, less than nothing, but I was given a strong impression to go. I tried to think I surely was mistaken, but the impression grew stronger instead of leaving me, but I said in my heart I would never try to preach. After that I even denied I had ever had any change, when a

preacher asked me to do my duty and join the church. They saw in me something I had tried to keep secret, and when I did join I went to meeting saying in my heart I would not join. But I was made willing, and could not forbear any longer, so I offered myself, was received and was baptized the next day. After I was received as a candidate for baptism, as we were going home my sister-in-law said to me, Tom, you have gotten rid of a burden you have carried a long time. I said, Yes, Mary, but there is a greater burden behind it all. I had reference to my impressions to try to preach. The next time I went to meeting after I was baptized the preacher asked me to take part in the preaching. I declined, and told him he was sadly mistaken in me to think I would try to preach. Soon after I joined the church in Gibson County, Tennessee, we moved to Union City, Obrian County, Tennessee, and I said, They shall never know I have been impressed to try to preach. So I suffered under the impression for about four years. My mother would say to me, You will have to try to preach. I would reply, No, I will die before I will try to preach. I just could not be obedient to the heavenly call. I was as the apostle Paul was. I went on suffering, until one night the Lord showed me he had power to kill, and I thought my time had come, that I must die. It seemed I felt the burning of hell for my disobedience, so I begged the Lord to spare my life and I would try to speak in his great and dear name. So the next meeting day I went, and the pastor of

the church asked me again, as he had been doing, to take part and try to preach, and I feared to not try at least to open services by song and prayer, so I humbly went into the stand, gave out a hymn and kneeled down and offered a few words of prayer. I thought that was all I would try to do, but as I arose to my feet my mouth was opened and I spoke for about twenty minutes as fast as my tongue could speak, and I sat down in perfect peace. That was my first effort in the way of preaching. If I am not mistaken, that was in the latter part of the year 1888 or some time in 1889. The brethren seemed to think my gift was self-evident, so in the month of May, 1890, they called for my ordination, and the third Sunday of that month I was ordained and set apart to the full work of the gospel ministry, or duties of an Elder in the church of Christ, and from that time until now I have been trying with the ability God has given me to speak to God's beloved Zion of his wonderful love and mercy to the children of men.

I could tell many more things, but this letter is getting too lengthy.

Now may the God of peace, who 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 for ever and ever. Amen.

Dear editors, if you deem this article worthy a place in the SIGNS, please publish it, for I have for some time been im-

pressed to write it to the household of faith. I have passed my eighty-third birthday and have become feeble. I have heart trouble, and know not the time when I shall be called from this old world of affliction and trials, so farewell.

I remain your unworthy brother, in hope of eternal life,

THOMAS J. PRINCE.

DANVILLE, Virginia.

DEAR BROTHER DODSON:—As you requested, I will try, the Lord willing, to write my experience.

Several years ago I began to have sad thoughts about my condition. I felt to see that I was in a sinful condition, and fear came over me. I would try to pray, but my words seemed empty and not to go higher than my head. I realized I was weak, vile and undone. These troubles were worse at times. Foolish thoughts that I hated would come into my mind when I so much felt the need of prayer. This would bring me so low in feeling that I feared the mercy of the Lord was gone forever. I thought I deserved torment. This burden of mind continued to get worse, until one rainy afternoon I was sitting by the window, and when I looked out the sun had broken through the clouds and was shining the brightest I had ever seen it shine. The sky looked peaceable, and I heard some one singing. My heart was full of song, and I felt the mercy of the Lord had come right to me. I did not have the burden I had known so long; all seemed to be well. This calm, satisfied state did not last

long. I would doubt, and the knowledge of my imperfections did not leave me. I loved good christians, and I knew some I loved who seemed to be pious and without any faults. I tried to make improvements in my walk, but I was still imperfect, and to my disappointment I did not measure up to what I thought a christian should be, which gave me trouble and would bring me down in my feelings and I would have many doubts. Once I got low in health and I feared I was not going to get better. I promised the Lord if he blessed me to have good health again I would try to go to the church, as I thought this bad health had been sent upon me for something I had done. The Lord did bless me with better health, and I would think of my promise, and much desired to fulfill it, but my unworthiness was so great before me. I felt to be nothing in the sight of the Lord and was unfit to be in the church with good people. In the churches I attended the members looked calm and satisfied. I did not feel satisfied, and to me the sacred place of the church was too exalted a place for one as imperfect as I, yet I did not find that the world could offer me satisfaction, and I did not enjoy the company of worldly-minded people. I have seen much trouble, but the Lord has shown mercy in it all. At times his mercy has been shown me so vividly that I did not have a single doubt at the time. I do not at all times feel such security. Once when I was attending a sick child that I thought was surely going to die, I dreamed one night I was sitting in a room with three friends and we had our heads bowed down, when a woman came into the room with a vessel of oil and poured it on my friends' heads, then came to me and poured oil on my head. I awoke, and thought of my dream, and there was a calmness in my mind, I felt that the dream was a token to soothe my trouble. The child took a turn for the better. That dream helped me and gave me encouragement to hope the Lord was near me. I had a feeling of loneliness, and desired to be baptized. When seasons of trouble would come that desire was greater, as I felt to be outside, and in an unfriendly world. The words, "Arise and be baptized," would come forcibly into my mind. After meditating upon the church, I dreamed one night that I was standing with the members of Cane Creek Church beside a river, the water was smooth and clear, and I thought a little child took me by the hand and led me out into the water while they were singing. Some time after that I dreamed of walking with dear sister Morris in a long road. We were walking close together and keeping step. I have had a tender feeling and deep love for the members at Cane Creek since, and have desired to be one among them. I tried to ask the Lord that if it was right for me to join the church to open the way and to put the impression to do so in my mind. I believe it was opened to me on the fourth Sunday in July. On that fourth Sunday morning in August, when I was baptized, I was standing by the pond with the dear people of Cane Creek, and as I looked at the pond, the

water was still and calm, my dream came before me very plainly. I was glad to be baptized that morning, and have not been sorry that I did, although I feel to be unworthy to be with the dear ones. I would not be outside the church again for anything. I know I would be miserable outside. I trust the Lord will lead me and I will never do or say anything to cause wounded feelings against me. I desire the prayers of God's people, and I trust the Lord will bless and comfort you and yours.

Brother Dodson, I have written here what I trust the Lord has shown me.

In hope of eternal life,

MARY J. HERNDON.

[THE foregoing was sent to my father, and forwarded to me by him, for publication in the SIGNS. It is my understanding that she is the wife of Elder J. E. Herndon, of Danville, Virginia. —R. L. D.]

MARTINSVILLE, Virginia.

DEAR KINDRED IN CHRIST:—If you can bear with one so little, vile and unworthy as I feel myself to be, I will try to write some of my travels, the Lord willing.

To begin, I must go back down the annals of time twelve or fourteen years. Then, when just a boy of twelve or fifteen years of age, I used to get copies of the SIGNS OF THE TIMES and read all the dear, sweet experiences of the saints, and cry because I so wanted to be like them and could not. The years drifted on, and sometimes I would grieve about

my condition, then again I just followed the world. The dear Lord's appointed time had not yet come. But August 4th, 1939, while at my work in the factory, I fell to grieving about my sins, and the grief was so strong within me that I could see no rest, and at last I was made to cry out, over and over, Lord, be merciful to me, a poor sinner. I felt a desire to unite with the church, and thought that if the Old Primitive Baptists would not have me I would join some other denomination. Then all at once my grief and burden fell away, and the words came into my heart so plainly, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast," and it came to me that was the way the Old Primitive Baptists believed, and I fell to rejoicing. Then it was I felt such a definite change come over me that if I had a mirror I would have looked to see if my face looked different. Truly then I was made to understand why "Amazing Grace" was written. The word "amazing," because I, of all the people in this world, the most unworthy and hell-deserving, should be set apart to share in that blessed plan of salvation, through the grace of God. Brethren, that day I rejoiced for awhile, but not for long. I wanted it to last always, but, as I hope, I have found out since then that it is only for short periods of time we are made to rejoice in the Lord. I went through several steps gradually, if not deceived in my own feelings,

killed to the love of this world, daily, felt, and still feel at times to be, the vilest, most depraved, wretched creature on earth, and doubt at times, wondering if it is not all imagination, hating the fleshly way I still have to live in this world, and have been made to see that Jesus Christ is our only hope, in this manner, that all our sins, from birth to the tomb, had to be imputed to him, and his righteousness had to be imputed, or transferred, to us. Thus he is the way, and the only way. All praise and glory and honor to his blessed name forever.

The second Sunday in October, 1939, I went before the North Fork Church and tried to tell them the way I felt, and the indescribable love I felt for the dear Old Primitive Baptists, and to my great joy I was received, and on November 12th was baptized by my father, Elder Lee Wingfield.

Dear editors of the SIGNS, please do with this as you see fit. If you deem it worthy of publication publish it, but if not, just throw it in the waste-basket, and all will be well with me. I have never written anything for publication before, so please cast the mantle of charity over my mistakes and imperfections.

I just want to add that I love to read the SIGNS OF THE TIMES, and get much spiritual enjoyment from it. May the dear Lord continue to bless the SIGNS, its editors and all the Old Primitive Baptists everywhere, is my prayer.

Submitted in love and hope of life eternal through Christ, by your little, unworthy brother,

LAYTON WINGFIELD.

BELINGTON, West Virginia.

DEAR BRETHREN:—If not asking too much, I would like to inquire through the SIGNS if there might be a church of our faith and order within reach of Albuquerque, New Mexico. I know there are churches in Texas, but I do not recall ever having heard of any in New Mexico. If any who read these lines can give me the desired information I shall be pleased to have them communicate with me at 223 South Harvard Avenue, Albuquerque, New Mexico. The Lord willing, I expect to be there for a few weeks, hoping to arrive about February 15th.

With an earnest desire for the welfare of the SIGNS and the cause of Zion, I am, I hope, an unworthy sister,

(MRS.) F. W. GAINER.

SPRINGFIELD, Illinois.

DEAR EDITORS:—I am inclosing a check for three dollars: one year's subscription and the small balance where it is needed. I am never too busy to look over and read much of the SIGNS when it comes. The other day I read a copy which was printed in the year 1841, and enjoyed it. My husband's grandfather, J. E. Brasfield, had the SIGNS in those days, and my father Elder John G. Sawin, of Mattoon, Illinois, always took it, so I would miss having it.

With wishes that you may have a good year, sincerely,

(MRS.) JOAB P. STOUT.

EDITORIAL.

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MATTHEW XI. 19.

“WISDOM is justified of her children.”

God is wisdom, and there is no wisdom but of God. God hath created all things and hath given every thing wisdom as seemeth good in his sight. As we have meditation upon these things our minds seem to fall short in comprehension, and when we read from his inspired word that “God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confuse the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should

glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,” (1 Cor. i. 27-30), we know that no man by searching can find out God. We hope God has given us wisdom to comprehend the things of God, and to know the depravity of man. Wisdom hath spread abroad the heavens, and laid the foundations of the earth, and men are trying to find the extremity of them, but God hath reserved unto himself these mysteries, and man cannot go beyond God’s purpose. The people of God are the only people that we have any knowledge of who are satisfied to leave these things with God, and rest in the love of God given in Christ Jesus, realizing the glory of him as the only begotten, full of grace and truth. The children of God were chosen in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love. (Eph. i. 4.) Wisdom knew that no sinner could stand blameless before God without the imputed righteousness of Jesus Christ, and all the way was decreed by him according to the good pleasure of his will. The house not made with hands was built by wisdom, and every part and particle was brought together without the sound of an axe or iron tool upon it, and all the pillars were hewn out in the mount of God, and according to wisdom the foundation of the house of God was laid, and “other foundation can no man lay than that is laid, which is Jesus Christ.”—1 Cor. iii. 11. The directing hand of wisdom works in the people of

God to will and to do of his good pleasure, so the flesh cannot build or grow in strength to attain unto the power and wisdom of God. The children of wisdom have passed through tribulation, which worketh patience; and patience, experience; and experience, hope; which gives them faith, the substance of things hoped for, the evidence of things not seen, but they with patience wait for it, and by that God-given faith they know the world was made by God's almighty word, and faith assures us that though we die, that heavenly building stands. The more of these things they are given to know the more they feel God's ways are right, and they can only be discerned by the Spirit of God. Jesus, the fullness of all these things, exclaimed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."—Matt. xi. 25, 26. The children of wisdom are zealous of good works, and everything pertaining to the house of God, which is the reason the Old School Baptist faith and order does not change, and when diversions from these things arise the faithful watchman cries out, and condemns by the authority of the Spirit within, which makes him faithful in the house of God. Though trembling and afraid he stands, and the only strength and comfort that will make him bold is the witness within, which justifies wisdom, and condemns foolishness. All that arises in opposition to the truth of God comes from the carnal mind, and

is enmity against God. We feel the discernment of these things at times, which makes us rejoice in that we have a hope in God's salvation, and as wisdom has designed it must come to pass.

The children of wisdom express the language of those who are taught as Paul, the apostle of Jesus Christ: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—1 Cor. ii. 7. This wisdom is given to a poor sinner through Jesus Christ, and none can know it until Jesus quickens them by his Spirit, which is the manifested virtue of the incorruptible seed by the word of God, and when they come forth they come seeing, beholding the wonderful works of God, which gives the sinner reverence for God and godliness. We are made to expect of those who profess to have a hope in the mercy of God, given in Christ Jesus, love for the church of God and a desire to live godly in this world, and we hear them saying, There my best friends, my kindred, dwell; there God my Savior reigns, which justifies wisdom, and these are the children of wisdom. Dear reader, can we apply these things to ourselves? Do we find these manifestations in our hearts? Were these relations the prompting motives that stirred us to go home to our friends and ask a home to dwell with them? If so, we are set forth as the called of God to manifest understanding, which this world cannot receive, and that we do know and testify to that we have seen. And who believes our report? None

but those to whom the arm of the Lord is revealed; and their reason for believing our report is that they have the witness within, which says yea and amen to the glory of God. It is through these relations that God is justified by his works among the sons of men, and with Job they say, Though he slay me, yet will I trust in him.

We realize the swiftness of time that passes, and we are hastening to the end of our pilgrimage here on earth, and as wisdom has purposed in us so it is with all living. We note the changes, but the world goes on and on, one generation passing and another coming up. So it is, generation after generation,

The children of wisdom do not justify themselves in wickedness or wrong doing because of the conception of sin in them, but by the Spirit they mortify the deeds of the body, and confess continually their uncleanness, which brings a groaning in their hearts for God to be merciful to them, poor sinners, and having condemnation weighing them down, they cry, God be merciful to us, poor sinners; and realizing the all-seeing eye is upon them, they feel unworthy to lift their eyes toward heaven, for all records of righteousness, and condemnation against sin, are there, and each one feels to ask, How can such a sinner as I be just with God? "For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I

that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. viii. 18-25. We truly hope as we quote from Paul's letter to the brethren that were in Rome, beloved of God, called to be saints, that we have a like feeling for the beloved of God everywhere, and as you read this as coming to you as a letter of our dictation, we want you to know our heart is filled with emotion and love for all of God's elect, which we hope includes you and us. Paul, by the Spirit of God that was with him, could justify wisdom in raising Jesus Christ from the dead, and also see the redemption and complete salvation of all the saints, and how they should be brought off more than conquerors through Jesus Christ. God is just in choosing in his Son the heirs of salvation, and in glorifying Jesus at his right hand to intercede for them.

Wisdom has so directed that we should continue to write of the goodness and mercy of God, and the desire of our heart is that the Spirit of God direct, that words, phrases, clauses and connections may be filled with the Spirit, that our relations with the household of faith

may be portrayed, and we wish for every one the manifested presence of Jesus, that you may have a fruitful season, and feel the purging in your hearts that the Spirit manifests, that you may be separated from dead works to serve the living God, and be turned from evil and drawn after Jesus, in which we will strive to keep the unity of the Spirit in the bonds of peace.

As we are nearing the close of this letter to you through the SIGNS OF THE TIMES we are minded to think of the suffering and death of poor mortal creatures in Europe, and believing in an all-wise God, a discerner of the thoughts and intents of the heart of man, who knoweth our thoughts when they are afar off, before they enter our minds, may it please him to give to all those who have rule and power over others a feeling and sympathy for their suffering, and a desire for peace, and may it please him to give us to see wisdom come out of all that transpires, that wisdom may be justified of her children.

C. W. V.

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.

SOME INTERESTING BAPTIST HISTORY.

Not long ago we came across a bit of interesting Baptist history, some of which will follow this preamble. It convinced us of three things: (1) We should be very careful about going back too far into the record of man, lest we discover something that might not be to his credit. (2) While we should highly and rightfully esteem some of our forefathers for their valiancy in huing to the line in an effort to set forth and maintain the faith of God's elect, we must not forget that even those who possessed the greatest gifts were still only fallible men. We should follow no man blindly, but should prove all things by the word of God and hold fast to only that which is good. We do not believe that the day of perfection has yet arrived, but we do believe that the church (collectively, as well as the individuals composing it) is growing in grace and in the knowledge of our Lord and Savior Jesus Christ. She has, through persecution and trial, been stripped of some of her graveclothes of superstition and tradition, and by the continued revelation of God's blessed truth to her she shall go on and on unto perfection. We are persuaded she will have to pass through flood and fire to be purged of a lot of her dross before that day comes, and we sincerely hope she will ever be found to be alert and on the watch. (3) We are more than ever convinced that the only way she can show forth the praises of her Lord is to be found faithful in clinging to her one and only infallible guide, the holy

Scriptures, for both the doctrine and order of her house. Other foundation can no man lay than that is laid, which is Jesus Christ. She will be wise indeed if she build only upon this rock. It is the only foundation that will withstand all the assaults of hell. Every work of man will come to naught and be destroyed, but the work of our God shall stand forever—it shall not be destroyed. Let us, therefore, take the *infallible Scriptures of inspired truth*, and them only, as the base upon which we are to build. All other ground is sinking sand and the house which is built upon it is sure to fall, and woe be unto him who buildeth upon such a foundation.

We hope our readers will be profited by what is here presented from Hassell's Church History, pages 335 to 337, inclusive: "The earliest Confession of Faith denominated Baptist was published in Switzerland in 1527. While affirming the spirituality of the membership and ordinances of the church, and the unworldliness and the purity of her discipline, it makes no direct statement in regard to the doctrine of grace, though the phraseology of the document seems Arminian. In 1609 an Arminian Baptist 'Church' was formed at Amsterdam, Holland, of refugees from persecution in England, and in 1611 they published an Arminian Confession of Faith. In 1633 the first Particular or Predestinarian Baptist Church was formed in London, and in 1639 another; and in 1644 there were seven of these churches in London, and they published a predestinarian Confession of Faith. In 1656 sixteen churches in

Somerset and adjoining counties published a similar Confession. In 1677 and in 1688, and again in 1689, was published the fullest and most esteemed Baptist Confession of Faith,—in 1689 the ministers and messengers of above a hundred churches in England and Wales meeting in London for that purpose, and, as they say in their prologue, '*denying Arminianism.*' This Confession is published in this volume, and adopts, on the subject of predestination, the strong language of the Westminster (the most esteemed Presbyterian) Confession. The great majority of the Baptists in England and America (those called the Particular Baptists in England, and those called Regular or Calvinistic or 'Missionary' Baptists in America) still profess to adhere to this old London Confession. Thus from 1523 to 1633 it seems that those called Baptists, so far as we can learn, favored Arminian views, and from 1633 to the present time (1886) the most of those called Baptists have professed to be Predestinarians; as, from 1727 to 1754, the members of the churches in the bounds of what was in 1765 called the Kehukee Association, were General or Arminian Baptists, and were not at all strict in discipline. As Whitefield says, 'We are all Arminians by nature.' And so, quite often, babes in Christ retain for awhile something of this carnal feeling, and have to be fed upon milk, and not, like men, upon strong meat. But 'Jesus Christ,' says the inspired penman, is 'the same yesterday, and today, and forever; and it is a good thing that the heart be established with grace,

and not carried about with divers and strange doctrines.' (Hebrews xiii. 8, 9.) Still it takes time for even the plants of our heavenly Father thus to grow and be established; and with improper food, administered by unqualified attendants, the plants may remain stunted and feeble for many years. Besides, the growth of plants depends greatly upon the influences of air and light; and so growth in grace depends greatly upon the in-breathing and illumination of the Holy Spirit. If these blessed influences be withheld, the children of God may long remain as babes. These considerations, which should be forcibly impressed upon us by early Baptist history, give us reasons to hope that there are many of the dear children of God who have not yet been led to identify themselves with his visible church; who as yet see men as it were trees walking; who, though cleansed by the atoning blood of Jesus, still do not properly give glory to God. (Mark viii. 22-25; Luke xvii. 11-19.) Another instructive lesson to be derived from early Baptist history is that *all human authority is only fallible and imperfect*; and our faith should, therefore, be *entirely* based upon the *infallible Scriptures of inspired truth*. We are to call no man on earth our spiritual father or master, but to acknowledge Christ as our only Master. (Matt. xxiii. 8-10.) Taking the *Bible only for their standard*, our Baptists predecessors were gradually led from Arminianism to the doctrine of salvation by grace alone; and the same Divine guidance has led the Bible Baptists of to-day to abandon some *unscriptural* practices of some former Baptists, such as open communion and affiliation with unbaptized professors of religion, the formation of religious societies based upon money for the evangelization of the world, the substitution of human education for the call and qualification of the Holy Spirit as a preparation for the gospel ministry, having ruling Elders as distinguished from teaching Elders, the laying on of hands upon all believers, shaking hands while singing, inviting mourners to the anxious bench, etc. These unscriptural practices were, many of them, but *rarely* and *occasionally* adopted by any Baptists *before the present century*. Into a few of them even the old Kehukee Association was at times, to a very small extent, inveigled between the years 1803 and 1827. But, as the Scriptures do not, by precept or example, authorize any of these practices, the child of God, who disregards human tradition, cannot indorse, much less idolize, any of these modern innovations. Believing as he does, in the sovereignty of God's grace, in the perfection of Christ's redemption, in the omnipotence of the Holy Spirit, and in the freeness and fullness of God's salvation towards all who shall be saved, he cannot for a moment suppose that any human means have ever sent, or will ever send, a single soul to glory. Others may fall down before these idols; but, as for him and his spiritual kindred, they fear the fiery furnace heated seven times hotter than usual *less* than they fear and reverence the God of their salvation, *and him only will they worship.*"

R. L. D.

CIRCULAR LETTERS.

(Written by Elder Arnold H. Bellows)

The Leawington-Roxbury Association, now in session with the First and Second Churches of Roxbury, at Roxbury, N. Y., September 13th and 14th, 1939, to the several churches and associations in fellowship with us with which we correspond, sends love and fellowship.

DEAR BRETHREN:—With a realizing sense of our inability to write a Corresponding Circular Letter, we attempt the task, desiring to present some thoughts from the twenty-first verse of the first chapter of Matthew, which reads, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." These are words spoken to Joseph by an angel before his espoused wife Mary gave birth to Jesus. The salvation referred to is prefixed by the word "shall," which denotes certain fulfillment of the promise. The salvation of a lost, ruined, helpless and justly condemned sinner from all the penalty of a holy and irrevocable law is the most solemn matter that can receive consideration by men or angels, for it involves the person and work of the eternal Son of God. This salvation also embraces in its scope the electing decrees of God the Father and also the work of God the Holy Spirit in the hearts of those who comprise the election of grace, the offices of these two Persons of the Trinity being related to that of the dear Redeemer, in whom dwelt the fullness of the Godhead bodily. The word

"Jesus" means savior, and is a New Testament word for Joshua, of whom we have two types in the Old Testament, that of king and that of priest, both offices being combined in Jesus, who as Priest put away sin by the sacrifice of himself, and who as King reigns in the kingdom of heaven, having put all things under his feet, and who will reign in glory while the eternal ages roll their endless courses on.

The promise was that Jesus should save his people from their sins. The word "people" means persons, and therefore a complete work is promised or expressed. Sin is a transgression of the law, and the penalty of sin is death. The people of God had their fleshly origin in Adam, their federal head or representative, and through sin in him became the children of wrath even as others, incapable of thinking a holy thought, or doing that which could save them. Because of sin man died bodily and also to that sinless state of perfection which was his before the Adam-fall. In bodily death there is separation of soul and body; in the sin of man there is separation from God. Before the transgression of our first parents, there was agreement between God and man, converse but not communion. In the sinner's separation from God there is the penalty of everlasting condemnation and woe. The transgressor is born with the nature of sin in his being and will ever be inclined to act out his nature in continued sin. The very thought of foolishness is sin, and one offense under the law makes the violator guilty of offending in all points. God is infi-

nately holy, of purer eyes than to behold evil, and none but the righteous can stand in his presence or have communion with him. In the blood is the life of the soul, and the soul that sins dies. So the penalty for sin must be death, and there can be no remission of sin without the shedding of blood. God's inflexible justice demanded as the ground for salvation a holy life, a holy offerer or priest, and a holy sacrifice or offering. As man was made of the earth, the curse that came upon him because of sin made it impossible for any holy offering to be obtained from the fruits of the ground or by the sacrifice of any animal. Because of the weakness of the flesh man cannot keep the law of God, and sin reigns unto death in his flesh, is ever present with him, and he is under its power and sentence. Therefore to be saved eternally man must be saved from the penalty of sin, the power of sin and the very presence of sin. Though chosen by the Father in eternity and redeemed by the Son in time, man must be born again of the Spirit of God in order to taste and handle experimentally of the word of life, abound in the fruits of the Spirit and present his body a living sacrifice unto God. The divine nature of Christ must be made manifest in the sinner saved by grace as he is conformed to the image of God, lives by the faith of the Son of God, and is crucified with Christ.

Then let us consider some of the aspects of this great salvation. The fallen creature man was without fellowship with God, with no manifest union with

him any more or as much as could exist between a cultured human being and the lowest beast of earth. Man was made of the dust of the earth, was an earthly being, had sinned in the flesh and received the sentence of death in the flesh; and so salvation must come in the flesh by obedience in the flesh, suffering and death in the flesh, and life from the dead in the flesh. Man could not meet the just requirements of God's holy law in his helpless state. But through the matchless grace, the eternal wisdom, the almighty power and the immutable decrees of the thrice holy God salvation was provided by this blessed Jesus whose coming birth was announced to Joseph. As man born according to the operation of nature in a human being comes into the world a sinner with death having power over him, the child Jesus came into the world contrary to nature, having God for his Father, being conceived of the Holy Ghost, and therefore holy, harmless, undefiled, having power over death. Having a woman for his mother, Jesus was enabled to take human nature into union with his own divine person, thus establishing a basis whereby there could be union and communion between God and man. He became one with his people in taking their flesh that they might be one with him in spirit. The recipients of eternal salvation must be participants in both the flesh and Spirit of Christ, therefore the Word became flesh and dwelt among men that true believers might behold his glory. The expression "save his people from their sins" signifies that the church of God belonged to Christ before the

foundation of the world, therefore Jesus came into the world to redeem that which belonged to him from eternity. In one Mediator, Jesus Christ, God and man are brought together. For a sinner to be saved there must be a holy life in the flesh, and Jesus rendered it. The law required a holy sacrifice, and Jesus through the eternal Spirit offered himself without spot to God. As bodily death was imposed upon the sinner, Jesus took the sins of his people upon himself and died for sinners. God's inexorable justice separates sinners from God, and Jesus on the cross was not only forsaken by God, but endured the infinite consequences of his people's sins that they might be brought nigh to God and divine justice forever satisfied. By his resurrection from the dead he brought life and immortality to light through the gospel. Death lost its sting and the grave its power. He therefore saved his people from the penalty of their sins. Through the work of Jesus on earth, the work of God the Spirit is made possible, and the work of Jesus as our High Priest in heaven continues in time. The testimony of Jesus in our hearts is the spirit of prophecy and we are taught of the things of salvation by the Holy Spirit. By the intercession of Jesus in heaven penitent sinners are washed in the laver of the water of the word and presented faultless before the throne of God, as they mortify the deeds of the body through the Spirit and live and are crucified with Christ. In Old Testament times the priests washed in the laver after the offering of the sacrifice

upon the altar. The church of God is a holy priesthood of believers, and as the blood of the sacrifice was first shed, and then the cleansing water applied from the laver before entering the holy place, the work of the cleansing water depends upon a previous application of blood, so the work of the washing of regeneration and of renewing of the Holy Ghost follows the work of the death of Jesus on the cross and is dependent upon it. The blood of Christ on the cross was applied Godwards to satisfy justice, and the water of spiritual washing and renewing is applied manwards. God's people are sanctified by the word and set apart as a holy nation. Therefore the saved sinner is delivered from the power of sin. We are saved not only by the death of Jesus, but by his life also. He must fellowship our sufferings in the flesh and we must fellowship his sufferings to experience the power of his resurrection. The meat or meal offering of the Old Testament is a beautiful example of the sufferings in the life of Christ. This meal was ground to the same degree of fineness to show the equality of the perfections of Christ. Then oil was mixed with it to show that grace was mixed with all that Christ did. He was perfect man and God. Also oil was poured upon this meal to show the outpouring of the Holy Spirit in his anointing at his baptism. No leaven was mixed with that meal that it might signify the spotless humanity of Christ, free from all evil. There was salt mixed with the meal to typify the preserving power of holiness. Then the meal was baked in

a pan, showing the action of fire, typifying the sufferings of Christ; and as the priests ate of this burnt offering, we see that the church does fellowship the life of Christ in some measure, for we were with him in his life, in his death, in the tomb, in the resurrection, and are in him in a mystical sense before the throne of the great and glorious God. Jesus was the great antitype of all the offerings of the old Levitical priesthood, thus forgiving us our trespasses, making peace for us with God, and making the cross upon which he suffered the death of our sins. The water and the blood that came from the side of Jesus at his death, bore testimony to this as the spirit, the water and the blood agree in one, bearing record in earth. But to effectually save his people from their sins, they must be saved from the presence of sin. While here in the body during our earthly pilgrimage, sin is present in the flesh but when death has sealed the lips of man, the penalty of corporeal death has been exacted; and when that which was sown a natural body is raised a spiritual body in the mystery and glory of the resurrection, the creature is free from the presence of sin, never again to be marred by it. It is Jesus who hath delivered us, who doth deliver us, and who will yet deliver us, the family of God therefore being freed from the penalty, power and presence of sin. What a price the Son of God paid to redeem his bride! The value of a thing is what one is willing to pay for it. Of what inestimable value to Jesus is the church that it required heaven's costliest treas-

ure to redeem it! How it behooves us to consider what we are saved from, by whom saved, and what we are saved to! In view of these facts, how much the children of God should desire to live uprightly, to be careful and prayerful each day, to examine self, to be at one another's feet, to show each other the spirit of charity and forgiveness, to be careful not to dishonor the cause of Christ by unbecoming conduct or conversation, and to set their affections on things above, knowing that the precepts of the gospel are as binding as its doctrinal points, and so honor Him who is made unto them wisdom, righteousness, sanctification and redemption.

We have been comforted by the coming among us of your ministers and messengers, bringing us your correspondence and your love and fellowship. We feel that this meeting is another mile-stone along our pilgrimage here, and we hope to meet you all again next year at our Association, which is appointed to be held with the Olive and Hurley Church, at Shokan, New York, on Wednesday, Thursday and Friday between the second and third Sundays of September, 1940. Until then, dear brethren, farewell.

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

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

Mrs. Joab P. Stout, Ill., \$1; H. M. Bowden, Tenn., \$1; W. J. Coulter, N. Y., \$2; Hubbell Brothers, N. Y., \$8; Mrs. Corbin Arnold, Cal., \$3; Mrs. A. T. Jones, Mich., \$2.

OBITUARY NOTICES.

ELDER G. E. COULBOURN, of Cape Charles, Virginia, passed away February 5th, 1940; also DEACON DANIEL DOLSON, of the Warwick Church, Warwick, N. Y., has passed on, being in his ninety-second year. We hope suitable obituaries of these two esteemed brethren will appear soon.

R. L. D.

ELDER DAVID EVAN ROBISON passed away at his home in Weiser, Idaho, January 8th, 1940. He was born near London, Kentucky, September 20th, 1869. At the age of nineteen he moved to near Dutton, Arkansas. He was married to Frances Ann Hibbard in the year 1889, and engaged in business in that County until 1901, when he moved with his family to Weiser, Idaho, and continued his occupation as a farmer and stock raiser until 1925. He then leased his farm and took up his residence in town, where he resided until his death, working during that time for the Weiser Irrigation Company, having charge of their main canal and the distribution of water to the various farms.

Elder Robison was of a religious turn of mind, and began to be exercised in early life, and at the age of twenty he united with the United Brethren, near Dutton, and soon began to speak in public and was ordained by them and preached acceptably, having satisfactorily filled all duties of his ministry among them, conducting revival meetings and baptizing new converts. In the midst of these activities a new and strange state of mind took possession of him. The works' system in which he was so zealous, and which he thought to be unto righteousness, he began to find was unto death, as applied to him. A new way of salvation was revealed to him, based en-

tirely upon the atonement made by Jesus Christ, perfect in all ways and sure, where there can be no failures, and not depending upon human ability or conditions. His exercises in these things were so strong that he was soon forced to give up his ministry and membership with those people and to unite with the Old School Baptists, as he found them near him. To make this change required more than human strength, as all those know who have come this way to the true church. All natural ties and relationships must be denied and the pleasant and approved work of the ministry among his former brethren must be broken off. The confusion in which he left his baptized converts when he disregarded his former baptism and must come in under a new baptism was put before him by those he loved but must leave for conscience's sake. It was wonderful to hear Elder Robison relate these incidents, and the struggle necessary to change from the works' system to that one entirely of grace. But the exercises of mind one must pass through to become established in every principle of truth, and to fully understand the deceitfulness of the carnal nature places one thus exercised upon a foundation that is sure and unshakable. Such was Elder Robison, whose subsequent life was one of conscientious faithfulness to the truth and the work of his church. He was soon ordained by the Old School Baptists, and after coming to Weiser took membership with Salem Church, at that place, and served it as pastor from 1926 until his death.

Elder Robison leaves his wife, three sons, four daughters and nine grandchildren. The sons are Joe A., of Boise, Clarence E. and Roscoe S., of Weiser; the daughters are Mrs. Idabel Briggs, of Medford, Oregon, Mrs. Carl Robinson, of Payette, Idaho, Mrs. Clara

Christainson, and Miss Bama, of Weiser, Idaho. Also a brother Roscoe, of Kentucky, a sister, Mrs. A. L. Dowell, of Salem, Oregon.

The writer conducted the funeral, January 30th, at the Funeral Parlors at Weiser, where a large number of brethren and friends attended to honor the services as befitting this useful man, after which interment was made in the beautiful cemetery at that place. We shall miss him, but we do not mourn as those without hope. May all who knew him be strengthened by the worthy example he left of both business and spiritual life.

C. W. BOND.

WINFIELD SCOTT FOX, son of Abraham James Fox and Elizabeth Ann Bunting Fox, was born May 23rd, 1861, in Pella, Iowa, where he grew to manhood. At the age of twenty-one years he went to Kansas, then an unsettled country, especially the western half of the State, and spent two years in Winfield, Kansas. In the spring of 1884 he went to Kiowa County (then a part of Edwards County) and took up a homestead adjoining the present town of Wellsford, Kansas. In 1893 he was united in marriage to Miss Marticia Isabelle Hardy. A daughter, Marticia Eva, and a son, Winfield James, were born to this union. In 1910 the children had arrived at the place where they were ready for more advanced educational opportunities than the schools in Wellsford afforded, so the family left the homestead and located in Emporia, Kansas, and the children were entered in the Kansas State Normal School. After eight years, when they had completed their courses, the family moved back and resided a few years in Kiowa and Barber Counties; but in the spring of 1924 they located at the present home, in Hodgman County, Kansas, where he passed away January 11th,

1940, at the age of 78 years, 7 months and 18 days. He lived a normal home life. He was kind and affable, always had friends, because he was a friend to all. He was a kind father and husband, and lived the virtues in his daily life which were worthy of emulation. So far as I know he never made any public profession of a hope in the blood and righteousness of Christ, yet he left an abundant evidence of his deep concern regarding spiritual things, and a satisfying evidence that he had a heart understanding of them. He was an interested attendant upon our church services, and a believer in the principles of salvation by grace; and there was nothing in his manner of life to contradict his belief. He is survived by his widow, who will continue at the home, their son James, who is on a farm and lives near the home in Hodgeman County, Kansas, and the daughter, Miss Eva Fox, who is a teacher of Home Economics in the schools in Cheyenne, Wyoming; and five grandchildren. Also two brothers: John, of Summerville, Missouri, and Robert J., of Los Angeles, California.

The writer was called for to conduct the funeral, but owing to a severe blizzard which was raging through Kansas and northern Oklahoma at the time I attempted to make the trip, and my own physical condition, I had to turn back at Wichita, Kansas, and return to Dallas. After a short service at Haviland, Kansas, by a Methodist minister, the body was laid to rest in the cemetery not far from the old homestead in Kiowa County, Kansas. I would say to the bereaved family, Be not overcome with sorrow. Look not upon the things which are temporal, but look upon the things which are spiritual. Temporal things must soon be passed, but spiritual things are eternal. May the Lord sustain you

by his grace in the trying loss you have so lately sustained. No weapon that is formed against the redeemed of the Lord shall prosper; even death has lost its sting and the grave must give up its victim. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

A brother-in-law,

J. R. HARDY.

A LONG life was brought to an honorable close February 2nd, 1940, when sister PHOEBE FAULKNER departed this life, at the age of ninety-two years, having been born August 30th, 1847, and having spent all her years not far from the scenes of her childhood days. For thirty-eight years she had made her home with a niece, Mrs. Bertha Sanford, of Margaretville, N. Y., where she died after an acute illness of about a week's duration. She had been a semi-invalid for about forty years, and in all that time had never gone far from the place of her residence. About fifty years ago she united with the Middletown and Andes Old School Baptist Church, and always remained one of its most faithful and devoted members. She was deeply experienced, firmly indoctrinated in the principles of eternal truth as it is in Jesus Christ, and bore evidence of having learned of him, and her life abounded in the fruits of the Spirit. She exemplified by her walk the precepts of the gospel. Though of a quiet and retiring disposition, she made many friends and was endeared to those who knew her.

The funeral services were conducted by the writer at the Sanford home, and the interment was at New Kingston, in the family plot. Sister Faulkner was a spiritually-minded woman and delighted in conversations upon things that pertain to the kingdom of our God, and dearly loved the companionship of her

brethren. It was a pleasure to call at the place of her residence and to note her unshaken faith and reconciliation to God's will. She had seen many changes in things of this world in her unusually long life, but she felt and saw no change in the matchless love of her Redeemer.

ARNOLD H. BELLOWS.

STAFFORD B. AGEE, my uncle, was born in Patrick County, Virginia, November 4th, 1844, and died December 20th, 1939. At the age of five years he came with his parents to Butler County, Missouri, where he resided until his death. My grandparents, known in those days as "Uncle Samuel" and "Aunt Polly," settled in this County long before the Civil War, where my deceased uncle grew to manhood, and at the age of twenty-one was united in marriage to Mary J. Hicks, who preceded him in death nearly four years. He was given a sweet hope in the finished work of the blessed Redeemer in his early days, but because of a feeling of unworthiness, and for lack of sound Baptists in this part of the country in his latter days, he never united with any church. Many times I have heard him remark that Baptists did not advocate the doctrine as they once did. Most of the the Baptists of this County were those claiming to be conditional time salvation Baptists, and Uncle could not go with them in this plan. He was a strong believer in the doctrine of salvation by grace, and grace alone, and wanted man's works left out of it entirely, and he showed by his walk and conversation that he feared the Lord and wanted to live in a way that would be in honor to Him, and we rest in a satisfied hope that our loss is his eternal gain. So we beg the Lord to make us submissive to his righteous will, and not wish him back to travel in this vain world where sorrow and trouble ever come, and may he pre-

pare us all to meet with all our loved ones in that home not made with hands, there to praise his adorable name throughout eternity. I have often wished I could walk as straight and submissive as our dear departed uncle. When I was called to his bedside the day he was taken he was unconscious, and apparently knew nothing, and did not say anything until he was almost gone, then he was heard to say, "It is all right now," and give just one more weak breath, and all that had been mortal with Uncle Stafford was no more on earth. I cannot keep from weeping over our loss of so good a man.

His nephew,

W. A. HARWELL,

SISTER CALLIE BEST was born July 21st, 1867, and was married to Elder J. D. Best December 16th, 1883, in the State of Georgia, and to their union were born six children, one son and five daughters. The surviving children are sister F. N. Morgan, of Crossett, Ark., Mrs. Bulah Ward, of New Mexico, and Mrs. J. H. Ward, of Rison, Ark.. The deceased are Walter, Jannie, Sue and Dollie Best. Sister Best received a hope early in life and united with the Old School Primitive Baptist Church the second Sunday in July, 1886. Sister Best and her family moved from northern Alabama to Arkansas in 1890, where she lived until she departed this life, June 21st, 1939. She lived a devoted life to the cause of her Master, always contending for the doctrine of salvation by grace through a crucified Savior. She had a fervent love for the brethren and sisters wherever they might be, and often entertained great numbers of them in her beautiful home, and always made them feel welcome. Sister Best was very active in community welfare, not by

joining or setting up organizations, but by the precepts she set before us, and every good citizen loved and cherished her. She was a kind and loving mother, exerting a great influence over her children for good, and was a good companion for a ministering servant of the Lord, and always insisted on her husband filling his appointments, even in her illness.

Sister Best was laid to rest in the cemetery at old Bethel Primitive Baptist Church. The funeral services were conducted by the writer. Sister Best will be greatly missed by all who were associated with her, but we feel that our loss is her eternal gain. May her dear companion continue to preach the unsearchable riches of Christ her Savior.

H. H. HARROD.

IN MEMORIAM.

WE, the New Hope Association of Predestinarian Primitive Baptists of Arkansas, now in session, do hereby acknowledge by this Memorial Record our sincere love and great grief in the loss of our esteemed Moderator's (namely Elder J. D. Best) companion, who passed away June 21st, 1939. Sister Best had been affiliated with this Association for nearly thirty years, and had tenderly and faithfully watched over it for good in her quiet and unassuming way. We shall deeply cherish her memory through the remainder of our lives. We desire to bow in humble submission to God's holy will, for we know that all his work is holy and righteous.

Moved and seconded, that a copy of this Memorial be sent to the SIGNS OF THE TIMES for publication, a copy be sent to the bereaved family and a copy be printed in our Minutes.

H. H. HARROD, Mod., pro tem.
FLOYD N. MORGAN, Clerk,

BOOKS WANTED.

ANY one having a copy of Hassell's Church History, Gill's "Body of Divinity" or Gill's "Cause of God and Truth," please write to H. M. Bowden, 1076 Jackson Avenue, Memphis, Tennessee, giving condition of books, and price wanted.

MEETINGS.

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

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.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder D. E. Robinson 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. Hugget pastor.

CHURCH MEETING PLACE CHANGED.

Saints Rest Church of Old School Predestinarian Baptists meets each first and third Sunday at eleven o'clock a. m. at 2407½ Main Street, Dallas, Texas, and on Saturday before each first Sunday at 2:30 p. m. All lovers of truth are cordially welcomed.

J. R. HARDY.

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, Mod., pro. tem.
T. D. WALKER, Supply and Clerk.

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

LUELLA STEVENS, Church Clerk.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108.

MIDDLETOWN, N. Y., APRIL, 1940.

NO. 4.

CORRESPONDENCE.

ROMANS VI. 23.

“FOR the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”

It is generally conceded and expressed that the Scriptures and the preached word are of four divisions, viz.: fundamental, experimental, practical and governmental, or disciplinary. I say this because this expression of inspiration is generally accepted and preached by free grace adherents only in the light of what is termed a fundamental text. All the preaching I have ever heard on the subject, and what I have read, has been strictly confined to that point of view. While I do not deny its bearing upon the consequences of Adam's apostacy whereby sin entered into the world, and death (in all its phases) by sin as the wages (or penalty or fruit) thereof, and that eternal life was and is wholly the free and sovereign gift of God through Jesus Christ our Lord, I am bound to state that the

full and proper import of this Scripture expression goes further, or embraces a wider scope, than a mere fundamental (so called) meaning. It is my observation that even the most learned ministers misapply stated truths by not considering the relation of the text to its context matter. I am not an educated man, but I cannot just wildly blunder over language connections. Although I do not propose to privately interpret holy writ, for the Scriptures are of no private interpretation, and to merely interpret language, without the unction of the Spirit, is of no profit to the hungry soul. But we must notice the fact that our text is a connecting clause, and also an explanatory and a declarative one, and without consideration of previous stated truths we cannot properly elucidate it. Then to apply it as most do we would have to leave off the word “for,” and make it read, The wages of sin is death. The gift of God is eternal life. Without further comment and grammatical analysis I shall proceed, trusting the Lord will enable me to

rightly divide the word of truth and command his blessing to rest upon what little I may write to the edification and comfort of some poor soul to the praise of his majestic name.

The holy Scripture was given to the church of Christ for instruction in righteousness (2 Tim. iii. 16, 17), and I do not propose to expand it beyond its restrictions. The unregenerate cannot either believe nor rejoice in the truth. So as this language, together with the entire epistle, is directed to the church, we are constrained to speak to the characters to whom it is directed. And we know the church is none other than God's elect, redeemed and called ones. There are two things I desire to clear up in my treatise, viz.: sin hath its wages; that is, the consequences, or fruits, of sin are reckoned as wages; second, the gift of eternal life, and show why it is so. Briefly stated, the distinction is made upon these two existing facts: First, sin is a work of the creature (not the holy God), and it goes on to say that what one works for he is lawfully entitled to. "If ye live after the flesh ye shall die." "In the day thou eatest thereof thou shalt surely die." "When lust hath conceived it bringeth forth death." In every instance and under every circumstance where sin is committed, and there are many recordings of it in the Scripture, the wages is death, and only so as being the deeds of the creature. Now sin is considered from two points of view: (1) original sin; (2) practical. And practical sins are to be taken under two headings first, while unborn of the Spirit; second,

after regeneration. While I shall not deal with each phase at length, I must consider these distinctions in order to elucidate our text. All true believers know, in a measure at least, the results of Adam's sin, for they have in a measure felt the force of it by experience. Now, some readers may suggest that I have overstepped all bounds in saying that "in every instance the wages of sin is death on the ground of the deeds of the creature," thinking to justify infants and irresponsibles. I admit that so far as actual transgression against God's given moral law such are not reckoned guilty in that sense, but that wages of original sin reaches unto them none can successfully gainsay, for the apostle states in the fifth chapter that by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. So while infants have not sinned of themselves, they are nevertheless sinners by nature, being conceived in sin and shapen in iniquity. And the wages of original sin is both moral or corporeal and spiritual death, and without the free gift of God eternal burning is the ultimate payment to all. Contrary to the honest opinion of some, infants are not saved because of their innocency, for our text states plainly that eternal life is the gift of God. If there was in anywise any merit in any one eternal life in that case would not be a gift, but rather a debt or wage. Quickened sinners know by divine teaching the Almighty did not set his love upon them (or, as John said, bestow it upon them) because of any goodness of their's, for

they looked for hell, and they confessed, and do confess, that if they should be sent to hell God's righteous law would approve it well. They know that there has not, nor ever shall be, one thing in them deserving of God's mercy. They know if they have or ever shall enter into eternal blessedness it is and shall be wholly upon the ground of God's free gift. But is this all they know? No, they know the plague of sin in their own flesh and that its wages is death. And one thing you will never hear one of them say, viz.: That they ever got one penny in wages more than was justly due them for their sins and grievous revoltings against a good and just God. Nor will one ever lay his sins to God's charge, or charge God as being the author of them. Nor will enlightened sinners feel that any faithfulness on their part (if I might use such language; though faithfulness is never reckoned on their own initiative) in any way obligates God to bestow any favor upon them.

And now as I have come to this point, in order to be brief, I shall leave off much that I could say connectedly, and come to the import of the text as I have been exercised therein. The apostle after setting forth to the church at Rome their salvation, their deliverance from the bondage of sin, then warns them of wilful transgressions; that is, that now being freed from sin they should not henceforth serve sin, that is when they were its bond slaves or willing servants. While all quickened sinners know that they are not freed from the workings of sin in the flesh, and

though they groan under the weight of their sins in the flesh and labor to be delivered from its wiles, they know that the grace of God does not license them to lasciviousness. For if we sin wilfully there is a certain fearful looking for of judgment, etc. We must bear in mind that the apostle in his bold statement in this chapter of being made free from sin did not overstep what he later said of himself in the seventh chapter: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I," etc. "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." For Paul well knew that there was a warfare between the flesh and the Spirit, from which there could be no freedom while we live on this earth. But he did teach here that quickened souls were not to serve sin in the manner of deliberately obeying the sinful lusts of the flesh. "Know ye not [says inspiration], that to whom ye [quickened souls] yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience [to the law of Christ] unto righteousness?" We well know that it appears to poor tempest-tossed, devil-dragged, plagued, sin-beset souls that the more they strive against sin the further they get from perfection, the more snares are laid in their pathway, and they cry out with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" We often feel such barrenness, bondage and death as to almost declare we never had any spiritual life and are still the bond slaves of sin. I

often feel, religiously speaking, that my feet are turned backward, and while I have my face one way I walk the other. Temptations sore are in my way. If our feet escape one snare another one is set directly in our path. But the apostle was wise, and says, You hath obeyed from the heart that form of doctrine delivered you. There is a vast difference in will worship and obeying from the heart. One may attend upon all the ordinances of the Lord's house and comply with all christian duties and yet be as destitute of grace as a blind man is of sight. Paul said that though he gave all his goods to feed the poor, and even gave his body to be burned, unless it was of charity it would not profit. So whether obedience is rendered to Christ must of necessity be from a divinely inwrought principle, in order to be acceptable to God. Not in the oldness of the letter (a formal work), but in the newness (new life) of the Spirit. Now the end of the commandment is charity out of a pure heart and of a pure conscience and of faith unfeigned. And Paul writes again that the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit. And as many as are led by the Spirit they are the sons of God. Being then made free from sin, ye became the servants of righteousness. It goes without gain-saying that until one is born of incorruptible seed, by the word of God which abideth forever, such an one cannot be the servant of righteousness. For when ye were the servants of sin ye were free from righteousness. What fruit had ye

then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and becoming the servants of God, ye have your fruit unto holiness and the end everlasting life. Every quickened soul knows by experience the bitterness of the wormwood and the gall and what the end of those things are. Well do I remember the bitterness of my former state, and what I felt would be the just wages thereof. I had sown a bountiful crop, but I did not wish to receive its wages. But have it I must, I verily believed, and I should have received a just recompense had it not been for the riches of God's grace which without my knowledge, at that time, and without my labor, was treasured up in Christ Jesus our Lord to be freely bestowed upon me in due time. O, friends, behold what manner of love the Father hath bestowed upon us (if you have had a like experience) that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not.

For brevity's sake I am only hinting at the matter, and much I am passing over which I hope the reader will grasp. I am very low, and about the best I can do is to hold up the mirror before you. Can you not see what wages you had and what would have been the payment in full for your sins had it not been for the gift of God? Our first parent ate of the forbidden fruit, and in like manner so did we. Not only that our teeth were set on edge and we were likewise corrupted through him as tasting of the same, but we, being born in sin, were

disposed to eat the same and by enlightenment saw we were naked, and thus exposed to the all-seeing eye and wrath of God.

But to the question: Shall we continue in sin that grace may abound? Others tell us that if they believed as we do they would take their fill of sin, for it would be all right any way when they came to die, if they were saved as we preach. Such are not dead to sin, and know nothing of grace. Evidently such doctrines were prevalent in the apostle's day. So he labors to set forth the truth, for he was set for the defense of the gospel. Thus the warning against such error, which error later crept into some of the seven churches of Asia to their destruction. In passing I must say that if it were not possible for the children of faith to fall into error, and to such an extent as to fall victims to their former lusts, the end of which is death (though they can never be eternally lost), there would be no reason for the apostle's warning here. And though I have merely hinted at the fundamental phase of this, I shall conclude with a few remarks of its practicability. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? * * * That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." While every one who hath been delivered from the power of sin and into the light and liberty of the kingdom of righteousness and have by experience learned that they cannot live as holy as they would, by reason of indwelling sin, and feel the

truth of the death it works in them, know, nevertheless, that grace enjoins upon them a service never before required, and a godly walk and conversation which if they turn away from brings forth death. "For if ye live after the flesh, ye shall die." That as they were once free from righteousness and the servants of sin, yielding their bodies as instruments of sin unto uncleanness, walking after their carnal lusts, they are now commanded to yield their members (all faculties) as instruments of righteousness, walking in newness of life, etc. That they should not henceforth serve sin, etc., for the wages thereof is death.

Now I come to the gift of God, which is declared to be eternal life, and that through Jesus Christ. I shall speak of this latter clause, first as a gift; second, to whom; third, what it is, of its nature; fourth, its extensiveness. It is declared to be a gift of God, through Jesus Christ our Lord, but in order to understand it to be so, according to the truth in contradistinction of the theories of uninspired men, we must know upon what premises, for there must of necessity be a basis for reason for the gift being bestowed. This truth is not only lightly esteemed by the normal professor, but it is also reckoned upon the ground of creature acceptance. While this is entering into our third proposition, I have not detracted from my purpose, because it is impressive in speaking of the gift to mention the fact that the same is, while being a gift, not bestowed upon the recipient because of his worthiness, or willingness to receive

it. The gift is declared to be upon the basis of grace, and the definition of grace is unmerited favor, or favor bestowed upon the undeserving (as by grace are you saved). It is a gift of God being justified freely by his grace, through the redemption which is in Christ Jesus.

"Grace moved the cause for saving man,
And wisdom drew the wondrous plan."

(Concluded next number.)

HUDDY, Kentucky.

DEAR EDITORS:—Inclosed is the experience of Elder W. J. May, a former member of the Primitive Baptist Church, who preached for us sixty years, until his death. He lived ninety-one years, four months and twenty-one days. If you will, please publish this experience in the SIGNS OF THE TIMES.

Very sincerely,

LAFE SMITH.

EXPERIENCE OF ELDER W. J. MAY.

I WAS born near the head of Pond Creek, Pike County, Kentucky, on the tenth day of January, 1836, and was never but a very few miles away from home until I was grown; and then I was extremely bashful, having been out from home to mix and mingle with other people but very little. On January 7th, 1857, I was married to Sarepta Retherford, and the following November we moved to, and settled on, the place where we now live. At a very early period, almost as far back as my memory extends, I was at times seriously impressed about eternal things, and the awful solemnity of dying. Notwithstanding these solemn reflec-

tions, I was very wicked most of the time; yet these serious impressions still followed me at times. In 1859, very unexpectedly to me, I was brought to see my lost, ruined and undone condition. This occurred to me seemingly in a moment of time; although previous to this I knew I was a sinner, having no hope and without God in the world. My tongue never has, nor ever can, fully express the distress of heart and anguish of soul I was then in. I had a great desire to try to pray, but was afraid to make the effort. It seemed to me that it would be death for such a justly condemned criminal as I was to presume to call upon the name of the thrice holy God, against whom only I had so greatly sinned.

I went on in this state of mind for about one week before I ever bowed down on my knees to pray, and at times when I would resort to some secluded place, and there bow down and pour out my grief to God, I would find relief, some ease of mind for a short while, but soon the awful burden of sin and condemnation would return. I went on in this way for nearly two years, when I gave up all for lost. It seemed to me that I need to never make another effort, and it occurred to my mind that back in former years I could have repented, could have been saved, but now it is too late. You are doomed to everlasting destruction, woe and misery. I was so distressed I knew not what to do. I wandered off up the lonely branch where I now live, about one-half mile, and fell upon my knees on the ground, when in a moment my burden was gone

and I was praising God in the highest. As I well remember, I was saying, Glory and honor to him who liveth for ever and ever. It did seem to me that the trees, whose branches clustered over me, were bowing in praises to God, and everything shone with unusual brightness. It looked like a new world to me; but before I got back to the house doubts and fears assailed me, and I began to fear that I was deceived; that these things were only imaginary. However, the Lord enabled me to go to the old Pond Creek Church on the Sunday following the second Saturday in September, 1861, and tell to the church a few of the things I have here written, and I was received into the fellowship of the church, and the same day I was baptized by Elder George Pinson, and remained a member there until given off with other brethren and sisters, and constituted into a church on the sixth day of July, 1872, which church is "Little Hope," where my membership has remained until now, and where I was called to exercise my gift, and was licensed to preach the gospel January 1st, 1873, and was ordained the first Saturday in July, 1874, by a presbytery composed of Elders John Wallis, Stephen Trout, James Williamson and James May.

Soon after I was baptized, my mind was much exercised about preaching. The impressions were so great that I could find but little rest day or night. When awake I tried to pray daily, and to ask the Lord to remove the impression from my mind, for it seemed to me that I never could make an effort to

preach. I was so weak, sinful and unworthy, and of an uncommon backward disposition, I did not know what to do. My cry was, Lord, undertake for me. I would dream almost every night about preaching, and would often promise the Lord that if he would just spare my life until the next opportunity I would try to speak in his name; but when the time would come, and I would go to meeting and the brethren would urge me to go forward, I could not. The impression seemed impossible to me to ever raise before a people to try to preach; and when meeting was over I would return home with a heavy heart, realizing that I had vowed to the Lord and had not paid. I lived this way for about ten years. I sometimes call them ten long years.

There is one thing I will mention here that I have told to but two or three persons, and never mentioned it publicly in all my life, neither would I speak of it now, but I realize that my voice will soon be silenced in death, and my moderatorship and pastoral care of churches be succeeded by abler and worthier servants. Therefore I have thought it might be for the better, in some way, for me to let this dream, or vision, be known before I go home and be no more, although it is very embarrassing to me. While I was in sore trouble, and pleading with the Lord to relieve my mind of preaching, for I never could, I dreamed one night that I was with a number of persons, where there was about one bushel of small round fruit, about the size of small peaches, all in one pile, and all looked just alike, and

some of them were good and fit to eat, and some were not fit to eat, and I was picking out the good ones and running them out into a straight row, and as I would run them out in the row the people would take them out of the row and eat them. But this I have kept in my own heart and mind until now, and have divulged it to but two or three persons, and never in a public way, but I am now in my sixty-ninth year, and have been, and am, thinking of the years that are past, and of the changes they have wrought, and of the goodness of God to me in so many ways, even thousands of ways, to poor wandering me.

On the fourth Saturday in November, 1871, at Peter Creek Church, I made my first effort to preach; or rather made a few remarks, and then tried to pray, and from that time until now I have been trying to preach the gospel of the grace of God, which blessed lesson I have some hope was written in my experience: Salvation by rich and sovereign grace. I hope that then and there, and some few times for over forty years I have felt its precious power in my deliverance from the grave of sin and death. I have many doubts and fears as to my calling to preach, and my hope of salvation through the Lord Jesus Christ. What I have thought was a call to preach is as plain and impressive to me as my experience and hope of being born again. I am of the opinion that they will either stand or fall together. If I have to give up my call or impression to preach, I should have no hope of ever having been born again.

I have written much more than I intended, yet have left out many things I could have written. If I am not deceived, my heart's desire has been, lo, these many years, and is now this lonesome evening, that I may not count my life dear unto ME, that I may finish my course with joy, and the ministry which I have received (I hope) of the Lord Jesus Christ.

W. J. MAY.

DANVILLE, Va., Dec. 18, 1939.

ELDER R. LESTER DODSON—DEAR SON:—We received your card and were glad to hear from you, and hope you will soon be well again. There is not much change in our sick ones. I have enjoyed the contents of the *Landmark* and the SIGNS OF THE TIMES so much lately that I want to let them know they did me good.

I would be glad if you would write in regard to trials of some of God's servants, say Abraham and Isaac, Joseph, Job and others. I feel that the field is large and it would be interesting to the children of God. If you are too feeble, do not undertake it, and I will ask some one else. My eyes are weak and I feel that I will not be able to write much more. I woke up last night at twelve o'clock and much Scripture came to my mind and I feel that if I could collect my thoughts I could interest some of our loved ones, but now it all seems to be gone from me. May the Lord be with you in your trials, is my prayer.

In love to you and yours,

PAPA.

DEAR BRETHREN AND SISTERS:—I am writing to let you know in part how much I have enjoyed the contents of our paper, the SIGNS OF THE TIMES, the last few months. All that was written seemed to have been for the comfort and edification of God's children. There were many of our able gifts who joined in the noble work, and I feel that many have been comforted and built up by the good work, all done in love and fellowship. Oh how poor and needy I feel to be! I would but cannot pray. The words of the poet have been in my mind for some time; so much so that I found the book containing the hymn and saw it was written by Newton, and Romans vii. 19, was also marked at the head of it, which reads thus: "For the good that I would, I do not: but the evil which I would not, that I do." I do so often feel to sweetly fellowship the apostle Paul, who at times seemed to be very low in his feelings. It is hard to get under him, for he said he felt to be less than the least of all saints, for he persecuted the church of God.

Now, brethren, I am truly glad the Lord has those able expounders of the Scriptures, preachers and writers, for I find so much of the great Book that seems to have confusing problems in it that the average person is like the eunuch, who said to Phillip when he was asked if he understood what he read, and the eunuch asked, How could I, except I have some man guide me? So we need men like Phillip today, those who are taught of God to rightly divide the word of truth. Take, for instance, the parable of the fig tree,

which you will find in the twenty-first chapter of Matthew. Read it. I cannot believe Jesus meant to teach he did not know when figs got ripe, for the disciples knew that, so what did he mean to teach? I shall not undertake to tell, and there are many parables I do not understand. By reading after the blest of God to teach us we are often comforted and built up and made to rejoice and praise God. So I hope that all who are gifted to preach, and to write for our papers, will continue to do so, for I feel it is with many as it is with me: I am eighty-two years old, cannot see nor hear well and cannot run a car, and do not go to meeting often, so I greatly enjoy reading after any who I feel the Lord has been working with and given light to see they are sinners. We must feel they have been taught of God to have fellowship for them. I will be glad if two or three brethren will write on the trials of God's servants, such as Abraham when he felt he was commanded to slay Isaac. Oh can we picture the circumstance?

Now, I have to say, I would, but cannot pray, except the Lord teach me.

R. L. DODSON.

(See editorial comment on page 90.)

CLIFTON, New Jersey.

DEAR BROTHER DODSON:—Another year has passed, through which the Lord in his mercy has supplied all our needs, and I thank him that we have lacked for nothing. I am still in the same spot as when you visited me, although it is more than two years that I have been confined to my room, I am

still able (through God's mercy) to sit up and do many things. The condition of my body in general is worse, but (praise the Lord) my hands, which I need most, are somewhat better, so that I am able to do more things than a year ago.

While looking out of my window this morning, seeing the snow on the ground and the bare trees in the woods and everything looking dead, several sparrows came in the yard, flying about and looking for food and, as it were, playing with one another, and this Scripture came to my mind, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Matt. vi. 26. O, dear friend, this broke me down completely, so that I had to exclaim, Dear Lord, how good and gracious thou art, and how thy care is over these creatures. Open our eyes to behold thy goodness so that we may praise thee. And these words came, He careth for thee. Who can describe this blessing? for if the Lord careth for us all is well. We can better see these things when they are past, and as I have been wonderfully blessed during this past year, I am grateful (I hope) that I have been able to see the gracious hand of God leading, in every way, Through affliction, pain, joy and hope, so that I can say (in part) with the apostle, "I have learned, in whatsoever state I am, therewith to be content."—Phil. iv. 11.

There is an incident I want to relate (you have probably seen the account of

it in the Passaic paper). It is about a neighbor of mine who lives just opposite me, who has been afflicted with spinal trouble and confined to his home for the last three years. The Lord has blessed him with a good wife and six well-behaved children, who are all grown, living home and working (except one), supporting their parents and keeping the home, so that he was well provided for. About seven weeks ago, early on Sunday morning he got up and slashed his throat with a razor. How shocked I was when I heard of it! It made me exclaim, Why not me? What makes us to differ? Surely of myself I am no different. But, dear friend, there is a difference. His hope was of this world, without a future, and having lost his health he lost all, and my hope (through the grace of God) is in the future, and not of this world. What a contrast! We do not blame him, poor soul, for if I look back I find that there is nothing but failure in myself, but if I can be content with my lot blessed be the name of the Lord, who has made me so, and I pray to the Lord that I may be kept to look beyond the grave, to where there is no pain, sorrow or any such thing, and where I may forever praise him for his mercy to a poor lost sinner.

Many are the blessings I received during the past year, too numerous to mention lest there be not paper enough to contain them all, so will therefore write as briefly as possible, hoping I will not weary you, but I do want to show some of the Lord's leadings, not that I want to be heard, but that the

Lord may be glorified, and we can only record these things after they have passed by, for the Lord in his all-wise plan does not reveal himself face to face with man to behold his glory, but only as he goes by, for he tells us in his word, "Thou canst not see my face; for there shall no man see me, and live."—Exodus xxxiii. 20. And verse 21: "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock." That is the only safe place: the Rock Christ Jesus. Also verse 22: "And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by." What a blessing that the Lord does it all himself, for I have no covering of my own to be able to stand before him. And then verse 23: "And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." What a mercy, dear brother, that the Lord does give us sight to see his blessings, so that we can say with the psalmist, Oh that men would praise the Lord for his goodness. So then, if we have been privileged to see these things, let us not keep them to ourselves, but proclaim them, so that we may praise the Lord together.

I must say that the Lord works in a wonderful way, for when I was first made to keep to my room my thought was, What shall become of us now? For we know (humanly speaking) that to provide for a family, with six dependents, we must be up and around, and need all the faculties of our body to earn a living for them. All looked very

dark. I thought we would lose our home and be made to live on charity. All these things were, of course, my thoughts and not the Lord's, and I am ashamed of myself for not trusting in the Lord, who makes the weak strong and the strong weak according to his own sovereign will. How wonderful are the ways of the Lord, for through all the years since 1920 I have been led to be prepared for this time, so that now, with the experience I have in our line of business, I am able to be useful in my helpless (?) state, and thanks for the modern improvements, such as the telephone and other communications to conduct our business, I can prepare all drawings, estimates, do book-keeping, can contact the supply houses for prices and give orders from my room, so that now it does not seem to interfere with our business at all, and we have been blessed with many good sized orders, of which the changing of the old Rutherford Borough Hall was one. Many have asked how I am able to figure on changing or converting an old building into another type without being personally able to see the premises. I can only answer that through experience and the Lord's leading I can. For when we consider a contract such as the one afore mentioned, where we had to compete against nine other contractors, of which we were successful, and the size of the building in which we had to complete the work in nine weeks or pay a fine of twenty-five dollars a day for every day over time, you can readily see that all things must work together in order to complete it in time. Here I

must admit that it was not I that got the work, but through a small mistake I made it brought our price just right to get the contract, which mistake was readily reimbursed in saving on some other material we could secure and which could not be seen before. When we started the work we needed a great deal of help, and my partner was worried for fear we would not be able to get enough men. So after a day or two, having tried meanwhile to get carpenters, without success, he called up on the phone, and was quite angry with me, because when we had spoken about this before I had said, The Lord will provide. He said, Where are the men now? We need them. You said we should not worry, now we are in a mess, having a large contract and a fine hanging over our heads. You always talk that way. Well, you can imagine how I felt, for I need him in the business, else I would not be able to carry on, and on the other hand, helpless to do anything, as I had tried all I could to get men, even going as far as sending my young son out as late as eleven o'clock the night before. As it happened, a christian friend of mine was over to see me at the time my partner called and heard the conversation. So we made it a subject, and laid it before the Lord in prayer. Well, dear friend, that same night I was able to hire five men, and the next day three more, so that when the third day came and three other men came over for work I had to call up and ask if he could place any more men, and he said, No, we have all we need; so I had to tell these men we could not place

them. How prayer changes things, and the Lord in his goodness has not made me ashamed, and still causes me to trust in him. We finished the work two days before the specified time, with every one satisfied. Praise the Lord for his goodness to the children of men. I must also add that in all the work I figure on I seek the face of the Lord, and pray that if it please him to make us successful, but otherwise not to let us have it. All these things, dear friend, we can better see as the Lord passes by, and it makes me feel ashamed of ever doubting his sustaining power, and all these trials work in us and give us a stronger faith and a hope that maketh not ashamed. At present, after all these deliverances and blessings, I am better able to face the future with less fear than before, because of the Lord revealing himself in all my ways so that my trust is in him who has directed my past will also continue with me in the future. In the course of my business I come in contact with many people who must come to me, as I am not able to go out, and nearly all of them sympathize with me in my condition, and wonder how I can conduct our work so well, and that is a wonderful opportunity for me to speak of my Lord and Master, who really does it all. I have for a long time seen how unable I am to do anything of myself, and daily ask the Lord to be my counsellor and guide, and that I may do all things as unto him. As I speak to these people when the opportunity permits, and tell them of the blessings I daily receive, and that I have no desire for any of what we call the world's

pleasure, most of them wonder, and say, You are very optimistic. Well, let them think what they will, but I know I would not change with the world for all of the world and give up that blessed hope I have in Him who is worth more than a thousand worlds, and to be with him in eternity is worth all the strife and pain we have to endure in this life.

I had a party in yesterday to see me about business, and one made a remark about me being optimistic, and when I told them the reason was that I did not see things as some who think they deserve and ought to have everything, but that as I saw it I did not deserve anything, and that all things I did receive were blessings and cause for thankfulness. When I looked at them one had tears in her eyes. May it be that the Lord may open her eyes to see from whence all blessings flow. There is a verse in my Bible which I have marked and would like to have framed, so that I can continually see it, for it is very needful to me, for I know what I am of myself, and must be reminded that I am but dust. The verse is, "Woe unto him that striveth with his Maker!"—Isaiah xlv. 9.

Please pray for me, dear friend, that I may be kept humble before the Lord, and not question the way I must travel, but that I may submit myself entirely to His will, for the Lord can do no wrong, and will give the reason for all things in due time.

I should have written you before to thank you for your kindness in sending me the SIGNS, but have not done so, as

I did not like to send without inclosing something, for although I know that it was freely given, still I felt that my appreciation would show stronger by inclosing a small remittance, as the Lord has enabled me. I have enjoyed reading the SIGNS very much, and many of the articles have moved me to rejoice with the writers in the goodness of the Lord, that his tabernacle is still with the children of men, and that he has not removed himself entirely from us. I also wish to thank you for your kind thoughts in sending me a Christmas greeting.

Please forgive me for my lengthy letter, but not being able to come in person I let myself go on beyond my intention. Hoping the Lord may abundantly bless your labor to the feeding of the flock, and that the seed of his word may bring forth much gracious fruit to the honor and glory of his name, I remain your unworthy brother in the Lord,

ROGER KNIGHT.

NEWTON, Alabama.

DEAR EDITORS:—It was the writer's privilege to attend the District Meeting of the Yellow River Association, at Atlanta, Georgia, on the fifth Sunday, and Saturday before, in April, 1939. I had a great desire to meet these brethren, and was made glad to find them sound in the faith, and earnestly contending for the cardinal principles of predestination, election, effectual calling, salvation by grace, and the final preservation of the saints. I do not feel worthy of the entertainment extended to me during my stay among them, but I was

made to rejoice that love, peace and unity abound among all orderly Predestinarian Associations in the south-east. I was blessed to meet Elder G. W. Hill, of the Salem Association, of North Carolina, Elder J. H. Stewart, of the Oconee Association, of Georgia, Elder W. D. Griffin, of the Hopewell Association, of Alabama, brother Pitts and sister Hayes, of the Buttahatchie Association, of Mississippi, and Elders H. O. Nash, W. F. Beauford, J. C. Hewatt, J. R. Chandler, W. A. Brooks, and brethren Adams, Jackson, Garner, Croker, Griffith, Doss, and many, many others of the Yellow River and other Associations. It was almost like a reunion of the readers of the dear old SIGNS OF THE TIMES. I was more than glad to meet relatives of Elder Adams, who wrote so many able articles for the SIGNS during his pilgrimage. I also met close relatives of Elder Lefferts, who I hope to meet during our earthly journey in this vale of sorrow. It was a blessing indeed to meet these dear soldiers of the cross and to be entertained so royally as I was in the homes of brother J. Runyan Jackson and Elder H. O. Nash, and also to be shown every possible courtesy by brother Garner and many others. Perhaps the greatest privilege of all was to find each Elder, as he came forward, contending earnestly for salvation by grace, and grace alone, in time and eternity. I was almost constrained to believe we were being entertained by heavenly messengers, and indeed we were, since these heralds of the cross most surely were inspired to speak and cry aloud unto

Jerusalem that her warfare is accomplished. I surely believe that these heavenly visitors make us sit together in heavenly places and feast upon the dewdroppings of the sanctuary. It mattered not from what section an Elder came, it was the same heavenly story. Oh may we continue in the good old way, and ever be permitted to uphold the principles so sacred to our faith, which were revealed unto us from that celestial fount beneath the throne of God.

The writer has just received a bundle of Minutes from brother A. S. Rowe, of Baltimore, Md., which he highly treasures. Among them were the Minutes of the Delaware, Delaware River, Baltimore, Virginia Corresponding, Salisbury, Lexington-Roxbury, Kehukee, and perhaps others. I am always glad to receive Minutes, and especially glad to find peace and love prevailing. We have had many good communion meetings in this section this year.

Yours in hope of eternal life,

J. J. COLLINS.

NOANK, Connecticut.

DEAR ELDER DODSON:—When the kind Christmas greetings from you and Mrs. Dodson reached me I felt I must write at once. That same prompting has been with me for a long time, but even in my quiet life there seems to be many things calling for my attention, and when I am through with the responsibilities of the house I am usually too tired for mental exertion.

While giving little evidence to you and the church, I think I can truly say

my heart is still with you all. I miss being with you once or twice a year, as in the past. While circumstances prevent me meeting with you, I have some comfort in living over and over again those pleasant days. I was in the desert many years, with my heart crying out as in the hymn,

"With long desire my spirit faints
To meet the assembly of the saints."

Then in the Lord's good time he brought me to his banqueting-house and surely his banner over me was love. How strange it seemed to talk with those who understood my language and to listen to preaching comforting to my hungry soul. Such memories reconcile me to dwelling again in the desert, and more than all is the hope, big with mortality, securing me the confidence that the Lord reigns and his will is best. I am not always submissive, not by any means. Often I question if I do love the Lord, or if my seeming security is only a theoretical acceptance of the word. So much of the time I seem like a log drifting down the stream. The experiences in the November SIGNS brought the tears to my eyes as I read, and comforted me with the hope that I did understand the writers. So life goes on from day to day. While my uncle and I are as pleasantly situated as any one could expect to be in this life, I often feel I would be glad to be released from all these things and be with Christ, which is far better. Then I think, What am I that I should presume to dictate to the Lord? I cannot go until his time. I must fulfill all his purposes. Perhaps that is why I am so

anxious to go, fearing the fulfillment of his purposes. I am such a coward. What opposites I find within. I think that is a line of a hymn, but cannot recall any more of it. Anyway, it expresses my state.

I trust that you, Mrs. Dodson and Lester are in usual health, and that the new year will bring you many blessings.

With love and all best wishes to all the church, sincerely yours,

EVA ASHBY.

LYNWOOD, California.

DEAR EDITORS:—Inclosed find check for three dollars, for which please renew my subscription, and use the other dollar where you find it will do the most good. I leave that to your judgment. Please pardon my delay. I should have renewed a month ago. I would like to send some new subscribers, but not many in these parts read the SIGNS, but as for me, I think there is no better Old School Baptist paper, and I have not yet found one that equals it in my estimation, and I have read it nearly fifty years, or since I was a child.

Sincerely yours,

(MRS.) M. E. KUNS.

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.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1940.

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

J. E. BEEBE & CO.,*Middletown, N. Y.***SALVATION IS OF THE LORD.**

OF the millions of people upon the earth only those who have been taught by the Spirit of God realize the truth of this expression. To know the source of salvation, one first learns what he is by nature, and is brought to feel his need of mercy, and finds himself a helpless creature in the sight of the holy God. Only those who have been led thus by God to know themselves as they are, and have felt a deliverance from the bondage of corruption into the kingdom of God's dear Son, can witness with the expression that salvation is of the Lord. When God told Jonah to go to Nineveh and cry against it, he decided to go in a different direction, obtained passage on

the ship and no doubt felt he was making some progress in his efforts. Jonah was to learn that the sea, the wind and the vessel upon which he was riding, and everything connected with them, were in the hand of God. No doubt those who saw the waves close over his head thought he was drowned. To the unregenerate the salvation that is of God is hid just as perfectly as the hiding of Jonah and his deliverance from the deep, where their eyes could not follow him. The Israelites, when the Red Sea was reached in their journey through the wilderness, must stand still and see the salvation of the Lord. There are "stand still" places, many of them, in a believer's experience, but these are the places where he learns who the Deliverer is. The various deliverances of man recorded in holy writ each sets forth a perfect work, and a complete salvation for the believer in Christ. When Daniel was cast into the den of lions, men had done all they could. The law itself could not be altered, yet there was a God who could deliver, and did deliver Daniel from the mouth of the lion, after the demands of the law had been satisfied. Does not this signify the salvation of the church of the living God by the Lord Jesus Christ, after the demands of the law had been satisfied? Two things are noticeable: The law is satisfied, in the salvation of the church of God, and the Lord sends his angel to shut the lion's mouth, to control the one that would devour, the one that otherwise would destroy (Satan). Where the arm of man fails God's salvation shines, and all things

are controlled by the almighty God, from earth's smallest insects to the king upon his throne, to the end that every deliverance realized by the subjects of grace, whether in regeneration or at later times in life, is unto the praise and glory of his grace.

We do not object to the term "time salvation," as God's salvation, wrought through Christ (his atoning blood) for the chosen people of God, is manifested to them in time, but the expression, "conditional time salvation" has no place in the doctrine of grace, nor has any other expression that would imply that obedience to God was something we could render at any time or place, after we were born of the Spirit. Such doctrine would place part of the salvation of God and part of men. Some will say, Does not the Scripture say, Work out your own salvation with fear and trembling? Yes, and it also says, For it is God which worketh in you both to will and to do of his good pleasure. The writer was addressing the children of obedience, those who had received the benefits of Christ's obedience by the washing of regeneration. The working out of this salvation, is as they are given the weapon of warfare (faith increased), whereby they can lay hold upon the finished work of Christ as their hope, and every thought is brought into captivity, unto the obedience of him. Surely he is working it out, and God gives him something to work with, and he is working out that which is already his. In this way he lays hold of eternal life. Surely this salvation is of the Lord. The apostle Paul tells the

Hebrews that they shall not escape if they neglect so great salvation. The great salvation is that expressed by the poet when he says,

"Salvation through our risen Lord
Is finished, and complete;
He paid whate'er his people owed,
And cancelled all their debt."

This is brought to the elect of God by the Holy Ghost, and every time our eyes are turned from the cross, and a finished work, we are brought into a feeling of bondage, and then is the neglecting the great salvation.

So as we note, dear friends, the pilgrimage of those who have gone before we find they had to wait upon the Lord. The travel of the children of Israel through the wilderness for forty years shows that God must and did hold their hand, and each time they were brought into a condition or place of danger they were learning two things: How weak and helpless they were, and that salvation is of the Lord. God often leaves the objects of his peculiar care to their own heart, that they might learn that their walk is not of themselves. Dear reader, is it thus with you? Are you not being brought from time to time to feel your heart prone to wander, and to find the thorns pricking on every side? Here we are made to say, Lord, hold my hand. How peculiar are these experiences of God's humble poor. The greatest seasons of rejoicing come after great trials of mind. After they have tried to order their own course and have been brought to their wit's end. Then, dear friends, we are brought to wait upon the Lord, and when all things are given up for lost, suddenly we are

brought to feel that the eternal God is our refuge and underneath are the everlasting arms.

There are many deliverances felt by the taught of God, but only one Deliverer, one salvation. So we hope by the grace of God that we are one of those called an afflicted and poor people, who shall trust in the name of the Lord. May God be praised, if it is his will that we might more and more feel the effect of that salvation of the Lord.

D. V. S.

COMMENT UPON MY FATHER'S LETTERS.

THE two letters from my father, published in this issue, were received by me a few days before Christmas, while at home recuperating from an operation for a fistula. Altogether I was laid up for about a month, but the kindness of friends, and especially the brethren, including those from a great distance, more than compensated for my suffering and inconvenience. It is really overwhelming when one who knows he is undeserving of the love and fellowship of the brethren to have it bestowed upon him in such large measure. I can only thank God for such brethren, and try to assure them of my deep gratitude.

With reference to my father's request to write on the "trials of some of God's servants," particularly Abraham in offering his son Isaac, Joseph, Job and others, there is certainly no one in this world whose request I would rather comply with than that of my father, but, as he says, the field is a large one.

A dear sister who visited me in the hospital, in speaking of physical afflictions, said, "Les, the only way one can sympathize with another is through actual experience." If one is to visit the widow and the fatherless in their affliction, he must first be a partaker of the same affliction. In looking back over my life and the various trials through which I have had to pass, I have sometimes been made to hope that it was through such trials that I was brought into fellowship with Abraham and Job and Joseph. I have often said in my efforts at preaching that the faith of Abraham in going to offer Isaac, through whose seed the Lord had said all nations of the earth would be blessed, was comparable to that of Job (and vice versa) when in his extremity he said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Both of these old servants, by faith, received life from the dead, so to speak, and we are persuaded that all of like precious faith must experience what it means to pass through death in order to enter into that life which is in him who died and rose again. Paul tells us why the trial of our faith is necessary, which is that it "should not stand in the wisdom of men, but in the power of God." The only way one can appreciate the deep calling unto deep is by going down into the depths, and it is the Lord's doing when we go down to the

sea in ships and do business in great waters, for according to nature we will never choose to suffer for Christ's sake. Joseph did not volunteer to go down into Egypt, and neither did he choose the chain of circumstances by which he was carried down there. He suffered at the hands of his brethren, who meant evil against him, but the hand of God was at the helm, steering the course of the vessel, and only when it had reached its final port of destination did Joseph see and understand that God had meant it for good. He then saw that all things had worked together for good to those who love God, to the called according to his purpose, to the saving of his people. As Abraham had gone out not knowing whither he went when the Lord commanded him to get out of his land and country, so Joseph walked and lived by faith. What a wonderful thing, indeed, is faith! It is the gift of God, and a veritable staff for those who possess it to lean upon. With it they can walk through the valley of the shadow of death and fear no evil. The all-important question for you and me, dear reader, is, Do we possess it? Are we the children of faithful Abraham? Is not the fact that we are vitally concerned about the matter an indication that we have an earnest in that inheritance which is incorrupt, undefiled and that fadeth not away, reserved in heaven for those who are kept, not by any conditions in themselves, but by the power of God? If we are hungering and thirsting after righteousness we are already blessed, and we may be sure that we shall be filled and be satisfied, for pos-

sessing Christ we have all things and there can be no lack.

Not long ago we were led to speak from the Scripture found in Matthew xxi. 18, 19, and we hope it will not seem presumptuous for us to offer some thoughts in connection with that also at this time. Down through the ages the Jews had typified the true spiritual Israel, and the prophets all through the night of legalism had been as stars reflecting in part the true light of the Sun of Righteousness, but when Jesus came that which was only in part was done away with, for he fulfilled all that was written of him. By this parable of the fig tree he was showing the emptiness of the law and of those who worshipped thereunder. He showed clearly that those chief priests and scribes who were displeased at those who in referring to him said, "Hosanna to the son of David," were as the fig tree which has leaves only, representing an empty profession. We are told that it was in the morning when he returned to the city that he hungered, and seeing the fig tree he came to it, "and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth for ever. And presently the fig tree withered away."—Matt. xxi. 18, 19. Our understanding is that he was setting forth by the morning the new, or gospel day, and was showing that the former mode of worship, which was only a shadow of the true, would not be glorifying to God, nor would it be of any comfort or consolation to those who are blest to worship God in spirit and in truth. The chief priests and scribes,

while loud in their outward protestations, nevertheless their hearts were far from him and they were, therefore, like the fig tree, full of foliage but minus all fruit. Under the gospel dispensation the flock, being composed of living sheep, must have real food. It was of this day that Solomon was speaking when he said, "As the apple tree among the trees of the wood, so is my beloved among the sons." Jesus is the fruitful bough or tree whose fruit is sweet to our taste, and it requires nothing less than his righteousness to fill the need of poor sinners. They feed upon what he has done and all else to them is as husk that swine eat. That which the fig tree typified is gone forever. As the fig tree withered away so has the form of worship indulged in by the Jews at that time disappeared and will never be revived, nor will any true spiritual worshipper ever be able to feed his hungry soul upon legalism or the works of the flesh.

I hope what I have written will be of comfort to my father and all others who may read it.

R. L. D.

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

Miss Sara Leedom, Pa., \$2; Mrs. H. A. Strube, Texas, \$2; Salem Church, Pa., \$6; Mrs. M. E. Kuns, Calif., \$1; Mrs. A. J. Crenshaw, Okla., \$1; Isabel W. Mace, Pa., \$1; A. J. Doggett, Ala., 25 cents; Mrs. W. C. Thompson, Ont., \$1.

OBITUARY NOTICES.

ON Monday, February 5th, 1940, in the forenoon, at his late residence, in Cape Charles Virginia, ELDER GEORGE EDWIN COULBOURN quietly bid adieu to this world and all that is earthly and entered into that rest that remaineth to the people of God. He was born in Snow Hill, Maryland, October 27th, 1879, of the parentage of George W. and Mary Fooks Coulbourn, and was therefore in the sixty-first year of his age. He was united in marriage to Miss Emily Ames, of Baltimore and the Eastern Shore of Virginia, and to this union were born two daughters, Mary and Edwina, both of whom are now married, the former to Mr. Frank M. Fossett, of Baltimore, Md., and the latter to Mr. W. Henry Sykes, Jr., of Smithfield, Virginia. Those surviving him besides his wife and two daughters are John I. Coulbourn, brother, of Philadelphia, Pa., Mrs. Frank Mason, sister, of Blairstown, N. J., and two granddaughters, Mary Coulbourn Fossett and Edwina Sykes. He also leaves to mourn their loss eight nephews, Fenton and John M. Coulbourn, of Windsor, N. C., G. Irving, Edwin T. and Uriah F. Coulbourn, of Suffolk, Va., William C. Coulbourn, of New York City, U. Oscar, Jr., and John I. Coulbourn, of Waverly, Va. These nephews served as pall-bearers. The following nieces also survive him: Miss Jane Coulbourn, of Waverly, Va., and Mrs. Rice Edwards, of Washington, D. C.

Elder Coulbourn possessed outstanding business ability and for many years prior to his death was a member of the famous Coulbourn Brothers' firm, composed of four brothers, two of whom, G. G. and Oscar Coulbourn, died several years ago. He also lost a sister many years ago, who was a member of the Old School Baptist Church, of whom he

thought a great deal. He and his wife were perfectly devoted to each other, and during his many years of severe affliction she stood by him day and night, proving her true worth. She appeared to be given superhuman strength, and we pray God's blessings upon her for having been such a good soldier in ministering so faithfully and untiringly to her companion, who she loved so dearly. We know it will be hard for her to give him up, but the Lord is able to supply all her needs, whatever they may be, and we earnestly hope she may be given to look to him and realize that he careth for her.

Elder Coulbourn united with the Snow Hill Church, and was baptized by the late Elder B. F. Coulter, of Philadelphia, Pa. His ordination to the full work of the gospel ministry took place in the Snow Hill Old School Baptist meetinghouse on November 28th, 1926. Elder H. C. Ker, of Delmar, Delaware, was pastor of the Snow Hill Church at that time, and still is, and the presbytery consisted of the following ministers: H. C. Ker, H. H. Lefferts, C. W. Vaughn, George Ruston and the unworthy writer. Elder Coulbourn was soon called to the pastorate of a number of churches in Maryland. He was a wonderful gift to the church, and his preaching could truly be said to have been in demonstration of the Spirit and with power from on high. He was almost idolized by those he served, and they have long been crushed because of his extended affliction, and now that he is gone his memory will long be cherished by them. We truly hope the dear Lord will provide another undershepherd, of his own choosing, to minister and preach the blessed gospel of his dear Son unto them and give them to trust him for all things and look to him for grace sufficient for every need. Elder Coulbourn and the writer were very closely drawn to each other from

the very first of his ministry. We had a great deal in common and corresponded freely, agreeing most of the time on what we understood the Scriptures to teach. We feel keenly our great loss, and our heart is sad indeed that we shall see his face no more, but we rejoice in the hope of the glory of God, being assured that our dear brother has departed to be with Christ, which is far better, so far as he is concerned.

The writer was called to conduct the funeral services, assisted by Mr. S. K. Emurian, of the First Presbyterian denomination in Cape Charles, Virginia, who spoke in prayer. The two hymns which we read were "Jesus Lover of my Soul" and "Rock of Ages Cleft for Me," and the Scripture used was Acts xvii. 27. About three years ago we rode with Elder Coulbourn in his car from Salisbury, Md., to near Baltimore, where we took our train for New York, following an all-day meeting in Salisbury. A portion of this Scripture appeared to be impressed upon his mind at the time and he talked about it at some length. Recalling this, we felt to use the same Scripture in which he had a part. The apostle Paul's experiences as set forth therein appear to portray a good picture of the life and experiences of our brother, and were therefore peculiarly fitting for the occasion. A large gathering of loved ones and friends were present to pay their last respects, and more beautiful floral designs we have never before seen anywhere. Interment was in the Belle Haven Cemetery, about twenty-five miles from Cape Charles. If it be his will, we hope God will comfort those who mourn after a godly manner, and give them to realize it is not death to die, to leave this weary road, and be at home with God.

R. L. D.

MRS. ANNA ELIZABETH SNYDER, our sister in Christ, departed this earthly life March 11th, 1940, at the home of her son-in-law, Mr. Iley Hielt, Cumberland, Maryland, in the eighty-eighth year of her life. She was born in Fulton County, Pennsylvania, June 1852. Her father was Joseph Powell, her mother was Anna Mellott. She was married in 1875 to our late brother Jesse Snyder, who passed away eleven years ago. At the time of her decease, sister Snyder was a member of the Sideling Hill Old School Baptist Church, Fulton County, Pennsylvania. She was baptized many years ago, but I have not the date of her baptism, nor the name of the Elder who baptized her. She is survived by two daughters: Mrs. Iley Hielt and Miss Anna M. Snyder, both of Cumberland, Md. She was very ill for about five weeks before she passed away. Her daughters and Mr. Hielt, as good to her as any real son could have been, gave the mother every attention and comfort and care they possibly could. Funeral services were held in the Tonoloway, Pa., Baptist meetinghouse. Interment in the graveyard there. As her pastor, I desired at the funeral to bear testimony to the genuine faith and living hope by which she had lived and departed herself all these years. Hence, I read from the first epistle of Peter, from the second to the fifth verses of the first chapter, and made that the basis of my remarks. I could think, at that time, of no other passage of Scripture which so succinctly expressed the principles of the faith by which God's elect pass the time of their sojourning here in this present world. Our sister had known many trials and conflicts during her pilgrimage here below, but the manifold grace of God had unfailingly been her strength and reliance in her manifold temptations. We sorrow for her, but

not without hope, for we believe she is at rest in the paradise of God.

H. H. LEFFERTS.

JAMES F. JOHNSON was born July 25th, 1844, and died April 18th, 1939, aged 94 years, 8 months and 23 days. He was born and reared in Elliott County, Kentucky, and at the age of twenty-eight years he joined old Regular Baptist Church and was a member for almost sixty-seven years. At the age of twenty-five years he was married to Nancy Thornberry, at Hunnewell, Greenup County, Kentucky, later moving back to Elliott County, where he spent the remainder of his life. To this union thirteen children were born, eleven of whom are still living: Mary J. Johnson, of Burnwell, W. Va., Amos Johnson, of Bellingham, W. Va., Eliza Oney, of Stephens, Ky., Bill Johnson, of Boyd County, Kentucky, Joseph Johnson, of Ohio, Sarah E. Salyer, of Beetle, Ky., Walter Johnson, of Charity, Ky., Jerry L. Johnson, of Trench, Ky., Eliza Johnson, of Chillicothe, Ohio, Jimmy Johnson, of Burke, Ky., Narmon Johnson, of Grindstone, Pa. Tommy and Tilda Johnson deceased. Mrs. Nancy Johnson died August 6th, 1931. Brother Johnson lived a quiet christian life, doing unto others as he would have them do unto him. He believed in an all-wise God, in the predestination of all things, in the wisdom and foreknowledge of God, the King of kings and Lord of lords. He believed Christ chose his bride before the foundation of the world, and loved her with an everlasting love, and saved her with an everlasting salvation, and sealed it with his own blood. Nothing can be added to it, nor anything taken from it. It is a finished work.

Written by his daughter,

SARAH E. SALYER.

EDITH MAY ZAVITZ was called from this life June 26th, 1939, in her sixty-third year, this being the first break in a family of six, leaving Ida Benstead, Arthur S. and Ernest L. Zavitz, Rose Douglas and Flossie Bishop to carry on without her interest in them. Our sister suffered with cancer many years, besides having many other trials and tribulations, which she realized were for her good. The last eleven weeks of her sojourn here were spent in bed at the home of the writer, who felt it an honor to have the privilege of caring for her. It pleased the Lord to apply sanctifying grace with all her afflictions so that she bore her suffering with much patience, and often voiced expressions of gratitude to her God in giving her relief from intense suffering, then again in sparing her from it, and in giving her a comfortable frame of mind and resignation to his will. While waiting on her my thoughts were often on the verse, Thou wilt keep him in perfect peace whose mind is stayed upon thee. Her God-given faith, patience and gratitude have left a marked impression on the minds of those who witnessed it, and one could well desire that all their sufferings and trials might be so sanctified that all honor, praise and glory be given to our Father in heaven, the great Physician. The words, "It is finished," from which our pastor, Elder George Ruston, spoke comfortingly at her funeral, were very sweet to the departed the last few months of her life, viewing in that statement the completion of the minutest details of her every-day life. We desire to rejoice in the goodness and mercy of the Lord in taking our loved one to her desired haven, rather than mourn over the gap caused by her departure.

FLOSSIE BISHOP.

MEETINGS.

The Hopewell Old School Baptist Church, at Hopewell, New Jersey, expects to hold an all-day meeting April 23rd, 1940, which is the two hundred twenty-fifth anniversary of its constitution, and brethren, sisters and friends are invited to meet with us. We are expecting several ministers of our immediate correspondence to be with us.

By order of the church.

ELVIRA CONNER, Church Clerk.

P. S.—Those coming to Hopewell on Monday evening, please go to Elder C. W. Vaughn's, 127 W. Broad Street, or to Deacon G. W. Danberry's, on West Prospect Street, to be directed to places for the night.

C. W. VAUGHN.

The Delaware Old School Baptist Association will be held with the Welsh Tract Church, Newark, Delaware, Saturday and Sunday (two days), May 18th, and 19th, 1940, meeting to be called at 10:30 a. m. Ministering brethren of the same faith and church order are invited to be in attendance with us, also visiting brethren and friends from the different churches, wherever dispersed, are welcome. Those coming via rail transportation will find the Baltimore and Ohio Railroad Company station is located in the heart of our town. The Pennsylvania Railroad Company is a mile south of the town, but one mile or more to the meetinghouse. Strangers coming will call at my home and be distributed from there.

JOHN B. MILLER, Church Clerk,
20 West Delaware Avenue,
NEWARK, Delaware.

H. H. LEFFERTS, Pastor.

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

R. LESTER DODSON, Pastor.

The church in Baltimore, Maryland, will hold a Saturday and Sunday meeting about the last of May. See May issue of the SIGNS for exact date.

A. S. ROWE, 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.

**E B E N E Z E R
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.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. Elder D. E. Robinson 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. Hugnet pastor.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M

ALL WELCOME

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.

CHURCH MEETING PLACE CHANGED.

Saints Rest Church of Old School Predestinarian Baptists meets each first and third Sunday at eleven o'clock a. m. at 2407½ Main Street, Dallas, Texas, and on Saturday before each first Sunday at 2:30 p. m. All lovers of truth are cordially welcomed.

J. R. HARDY.

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, Mod., pro. tem.

T. D. WALKER, Supply and Clerk.

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

LUELLA STEVENS, Church Clerk.

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108.

MIDDLETOWN, N. Y., MAY, 1940.

NO. 5.

CORRESPONDENCE.

ROMANS VI. 23.

“For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”

(Concluded from last number.)

I may well justify my position here with the statement, “That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Christ Jesus our Lord.”—Rom. v. 21. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”—Eph. i. 7. “But God, who is rich in mercy; for his great love wherewith he loved us, * * * hath quickened us together with Christ, (by grace are ye saved).”—Eph. ii. 4, 5. It is a certain truth that God’s gift of eternal life was solely a result of his own free grace, and that grace was given us in Christ before the foundation of the world, and as it was entirely out of the bosom of God’s everlasting love before the world was, it could not in any sense

be of works of righteousness which we have done, nor of any foreseen goodness in the creature, because if such could have been the moving cause it could not possibly have been of grace, for if it be of works it is no more of grace, and vice versa.

Having shown in a brief way the promises upon which the gift of God rests, I shall leave off some things I would like to say and come to our second proposition, viz.: To whom is eternal life given? Jesus said, respecting himself, that the Father had given him power over all flesh, that he should give eternal life to all which the Father had given him. (John xvii. 2.) Again, All which the Father hath given me shall come to me and I will raise him up at the last day. So eternal life was procured for those whom God loved and gave to his Son to redeem, and it is given to each and every elect vessel of mercy at God’s appointed time to call them by grace. According as he hath chosen us in him before the foundation of the world. For whom he did fore-

know, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified. (Rom. viii. 29, 30.) This is sufficient to show the truth of eternal and particular election of some to grace and glory, so I pass on to the third: What it is, and its nature. It is eternal life. This is something which even the most enlightened can neither comprehend in its fullness nor describe its glory; yet we can understand it in part. It could not from the very sense of it, being eternal, be created nor procured by even the most sinless mortal that ever lived (Jesus incarnate excepted.) Eternal life. The term itself stirs our souls with reverence and admiration and calls forth our every faculty to grave attention, wonder, with an earnest desire to comprehend it; not merely in the sense that it is a gift of God, but also its reality, its substance, glory, etc. Surely it is the grandest subject that could claim the attention of dying men and women, the most precious gift, the greatest gift and the most priceless possession we could have or consider. Nothing of greater value could dying mortals possess. God could have never promised a greater blessing nor have given a better gift to unworthy, undeserving, hell-bound, hell-deserving and hell-bent, degenerate, defiled, corrupt, vile, abominable, depraved, wicked, apostate sons and daughters of Adam. Priceless! It cost the greatest sacrifice, suffering and price that has ever been

paid: the life and blood of the only begotten Son of God, the sacrifice of incarnate Deity. O, my soul! wonder and adore. Thy payment of thy ransom and the just penalty of the law's demands caused the greatest catastrophe this world has ever known. At the voice of the holy, suffering Jesus the very foundations of the earth shook throughout creation's vast extent, and the brightest illuminary body was black as sack cloth of hair for three hours, and

"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, the creature's sin."

Yes, it cost the life and blood of the Son of God to rescue God's elect from fiends and fires and chains and procure eternal deliverance and life for them. And as it was wholly a sovereign, free and willing act of God the Father, God the Son and God the Holy Ghost, according to his eternal purpose, which he purposed in himself before the world began, before ever a person could have choice or voice in such a covenant arrangement, it seems that any intelligent man or woman would yield to the truth of it. But alas, only heaven-born souls can joyfully believe it. Eternal life! How much is contained in it. Divine nature, the life of God, imparted, given, bestowed. An endless life, an everlasting life, indestructible, an everlasting portion, an eternal possession here and hereafter; something which cannot be corrupted, cannot rust, corrode, mould, tarnish, fade away or perish. Cannot be sold, bartered or lost. Floods and flames cannot touch it, nor can Satan lay hands on it, for your life is hid with

Christ in God. Such, and much more, is the gift which God did and does give his people: ETERNAL LIFE, through Jesus Christ our Lord. But some may object to the expression "does give." My view is that while God purposed it and procured it for his loved, chosen and predestinated people, the gift is not handed over (so to speak) until God's appointed time, which time is to create anew, impart spiritual life to us, who were, as all others, dead in trespasses and in sins, and were by nature the children of wrath, even as others. When ye were the servants of sin ye were free from righteousness. As one dead in trespasses and in sins is not in possession of spiritual life, such have not received the gift, for spiritual life is eternal life.

And now I have come to the main object in view. Too many are disposed to look upon the gift of God, eternal life, as being something in the far distant eternity, when in fact the gift is imparted to us here in time, although we cannot enjoy or know the fullness of it until death is swallowed up in victory and our vile bodies are immortalized. The language of our Lord shows this clearly: "I give unto them eternal life, and they shall never perish." Thus saying plainly they possess it here, else "they shall never perish" would not be used. To know Christ is eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is given at the revelation of Jesus Christ. He that believeth that Jesus is the Christ is born of God, and this is of in-

corruptible seed, by the word of God, which liveth and abideth forever. But whom do ye say that I am? Peter answered, and said, Thou art Christ, the Son of the living God. Flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And upon this rock I will build my church, and the gates of hell shall not prevail against it. Surely the devil cannot destroy divine revelation, which is eternal life. Could we have a more understandable definition of what eternal life is? It is not altogether a gift reserved for us when die and are carried into the presence of God in glory. It is given us in time; for surely were it not we should never enter the realms of everlasting blessedness. Christ is the life, and he is spiritually formed within us the hope of glory. We are born of God by the eternal Spirit, which is endless (or eternal) life, and that cannot die. Oh it is magnificent in scope and power! Sufficient to quicken our mortal bodies in the resurrection. But how are we to know we have received the gift of God, which is eternal life? Well, there are many manners in which this is evident. I shall pass over those commonly given, in order to give you something on the subject of what is not ordinarily set forth. It is this: The fruit of the Spirit. (Galations v.) Divine life is an independent agent in all its workings, in every phase we may consider it, from the giving of it to the most feeble actings of it within, it is self-operative. Flesh and blood, the dispositions and will of the creature, cannot effect its moving and animating influences. Now

every spiritual act (as we are accustomed to say) is not only the effect of spiritual or eternal life, but all are in reality the substance of it, and we cannot separate one from the other, except in one way. Jesus said, Make the tree good and its fruit will be good. When the soul is cleansed and made new the tree (not the old man) is made good and will bear fruit after its kind. But the thought I have is this: Christ is the Tree of Life. Christ is formed within us and the fruit of that tree is good. When we get a taste of the Tree of Life (Rev. xxii.) we eat the substance of Christ, and "except ye eat the flesh of the Son of man, and drink his blood, [He is the true Vine and Branch of Righteousness from which the blood of the grape is pressed out], ye have no life in you." Now if you have true spiritual repentance, humility, the spirit of prayer, faith, hope, charity, hunger, thirst, joy, peace, etc., you have eternal life abiding in you. When you eat you eat of eternal life. Apart from eternal life there are no spiritual blessings in heavenly places in Christ. So if we have in reality been favored with any spiritual grace we may rest assured that we have eternal life, and also that such favor was a sovereign and free gift. The Lord will keep all his own work in the soul and finally bring every trophy of his grace safely to glory.

This is a poor expression. I could not incorporate much I contemplated. All honor be unto him for his unspeakable gift.

Dear Elder Dodson, I am sending some thoughts upon Romans vi. 23. If

you can make them out and wish to you may publish them. I am lying at death's door with scurvy, pellagra, with gall bladder and an enlarged kidney complication. I also have neuritis all over my body. Misery indescribable! I have been in three hospitals nine times within the past fifteen months, and have been bedridden for twenty months. Given up as incurable by the best of physicians. I have been seriously ill since last June and not expected to live through each day. I was placed in an insane ward for six weeks. Only God has kept me from insanity and death thus far. It may come though any hour, as I do not improve, even under the care of a noted specialist. Though not able, I labor hard to finish my course by writing.

I beg an interest in your prayers, and wish you every covenant blessing for his name's sake.

The chief of sinners,

LEO V. BAGLEY.

MACON, Ga., June 15, 1939.

SWEET SPRINGS, Missouri.

DEAR EDITORS:—I am sending you some comments on the following Scripture for your consideration and disposal: "And I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke xxii. 29. The kingdom here spoken of is a spiritual kingdom, not of this world, but appointed unto the suffering saints in all ages. You who are tempted and exercised, you who have continued with me in my temptations, you who walk in the paths of tribulation, you who follow in the footsteps of the suffering Savior; such a

kingdom is appointed to the meek and lowly followers of the Lamb. It is the same kingdom that the Father hath given to Jesus. What kingdom is this that the Father appointed unto his dear Son? Jesus said, "My kingdom is not of this world." In this kingdom there is made an everlasting end of sin, to abolish death and destroy him that had the power of death, that is, the devil, and to reign spiritually in the hearts of his chosen ones; to be King and Lord in Zion, and to rule in the lives of his willing subjects. A kingdom of righteousness and peace and joy in the Holy Ghost, a spiritual kingdom, which none can see nor enter into but those who are born of the Spirit. All the inhabitants of this blessed kingdom see him as he is and glorify him, a people to love him and be loved by him. Jesus does not diminish his grace by imparting it to his people, nor lessen his own joy by imparting his glory to them. The glorious Sun of Righteousness does not lose the fullness that is in him by communicating of his grace and glory. So the kingdom which he appoints to tried and tempted disciples is the kingdom of the reign of grace, the kingdom of God in the soul, the presence of Jesus within, the kingdom spoken of in Daniel ii. 44, as set upon the ruins of all other kingdoms when it has broken them in pieces.

"I love thy kingdom, Lord,
The house of thine abode;
The church our blessed Redeemer saved
With his own precious blood.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

J. L. KILLION.

FLEMINGTON, New Jersey.

DEAR ELDER DODSON:—I just recently learned that you had been in a hospital for an operation. I did not hear, however, the nature of your illness, and sincerely hope that by this time you have completely recovered. Such things are painful to hear, and especially so when they concern the people of God. It has been very lonely with us at Locktown in not having any meetings this winter, but Elder Ker's health is not good enough to permit his coming to us in the cold weather, although he writes that he has been exceptionally well this winter, and for this we should be thankful indeed. I hope the spring will bring us all together again, but this, of course, is in the hands of our omnipotent God, whose ways are just and right. I have been in a dark and bewildered state of mind for some time past, and wonder if I shall ever see again the brightness of his glory. I know he shuts and none can open, and opens and none can shut, and if he dealt with me according to my iniquities I should be banished forever from his presence. I have found comfort at times in reading my Bible, and would be able to grasp a little here and a little there, and again it is a closed book. How little we know of so great a mystery as the works of God, and how often we ask, Why is this? or that? or, of what purpose? yet no man by searching can find out God. It is he that sitteth upon the circle of the earth and the inhabitants are as grasshoppers. We hear of this terrible war that is now going on, but who of us know the purpose of it?

The powers of the earth must fall out at his word, and the conflict cease at his bidding. How great is the God that we worship, and how feeble are words to express his matchless holiness. Why should we fear?

"Our Maker is our changeless Friend,
His love surrounds us to the end."

A few years ago I stood inside a hospital door, on the top floor the assembly was singing (for it was Sunday morning),

"Thou, the source of all my comfort,
More than life to me;
Whom have I on earth beside thee?
Whom in heaven but thee?"

I thought that if I could just feel forever as I did at that moment I could never doubt again. But how soon we are plunged in a state of utter darkness, again just groping along.

I hope I am not writing too much. These are just a few thoughts. I will close. May the God of Abraham, Isaac and Jacob be with you always.

Your sister in hope,

GERTRUDE PYATT.

ELKINS, West Virginia.

DEAR EDITORS:—When I was seventeen years of age I had a long sick spell and thought I was going to die; and I believe I did die to the law. I tried to keep the law, but found I could not. Then I did evil in the sight of the Lord. So I never could agree with the works of man, for salvation is all of grace. Once while in Charleston, W. Va., I was in conversation with a man by the name of Young. He said that if I would lay aside all prejudice and begin reading the Bible I would find out better. The next time we met I told him that I claimed all the Bible. He put his arms around me and said I was all right. His father being an Old School

Baptist, I asked him what he had against the doctrine they held to. He said he did not have much against them. So I went on in sin for many years, and then I saw myself a great sinner, and thought there was no help for me. I felt to be a wretch undone. Then the burden left me. I was caused to praise the Lord for his unspeakable gift. I thought then that I would sin no more. It is so with all God's people. They expect to be delivered by something they have done. But God does not intend it to be that way. He must have all the praise. Christ must be all in all to the glory of God

I have given some of the reasons why I have been trying to preach, and trying at the same time to quit. This is my experience of grace. If you think it is worth printing you may do so; if not, throw it away.

Your brother, I hope,

GEORGE B. McCLANAHAN.

[THE foregoing was written before Elder McClanahan was taken sick. His obituary was published in the January, 1940, SIGNS.—ED.]

A WORD OF APOLOGY.

OWING to the sickness of your publisher, this issue of the SIGNS OF THE TIMES contains but sixteen pages, which fact we hope our subscribers will overlook, as under the circumstances it is the best we could do. If it is the good pleasure of the Lord to give us health and strength to do so, we will give you the usual number of pages in the June issue.

PUBLISHER.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1940.

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EZEKIEL XXXVI. 25-27.

“THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

In the May, 1939, SIGNS sister Addie Chandler asked that we give our views on the above, and more especially the twenty-fifth verse, “about the water cleansing.” We also find these same verses, among others, inquired about by sister Joie E. Wood Peters in the Sep-

tember, 1939, SIGNS. We had hoped some one of our associate editors, or a contributing reader, would answer sister Peters, as it strikes us as though her’s is a very big order to fill. We can only look to the Lord to enable us to write in a way that will be instructive and comforting to our sisters, as well as other readers, we hope.

First, we shall undertake to deal with the twenty-fifth verse of our text, which reads as follows: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” Undoubtedly there was a definite time in the mind and purpose of Almighty God when these things would most certainly take place. We will here quote the verse just preceding our text, as it may shed some light upon WHEN these things would come to pass. It reads, “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land,” and then (at that time) the Lord says he will sprinkle clean water upon them, etc. There is certainly a large field before us here, and all we can hope to do is to hint at the fullness of its meaning. From what has gone before in the chapter it is quite evident that national Israel had been taken captive by her enemies and her land was left desolate. Her enemies were laughing her to scorn, and saying, “Aha, even the ancient high places are our’s.” Israel was being derided, humiliated and made light of by them, and referred to as the “residue of the heathen,” and “taken up in the lips of

talkers" and were an infamy of the people. They had defiled their own land with pollution and idolatry while they dwelt in it, and because of this the Lord "scattered them among the heathen, and they were dispersed through the countries." According to their way and according to their doings the Lord judged them. They profaned the name of the Lord in the land of the heathens among whom they went. There was therefore no reason whatsoever, so far as they were concerned, why the Lord should show kindness towards them, but "Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake." Having left their land which flowed with milk and honey and desecrated all that pertained to God and holiness, they were no longer deserving of his favor, but here is where God has designated to make his goodness and mercy known, for salvation must be by grace, and not of works. He says, "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." How was he going to sanctify himself in them? By taking them from among the heathen and by gathering them out of all countries, and bringing them into their own land. This was not all, but, being altogether filthy and unclean before a just and holy God, he says, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." The

cleansing qualities of natural water are of inestimable value in our every day life and it is almost indispensable in every household for even a short time. Not long ago the bursting of a water main in New York City made it necessary to cut off the water supply from a hospital for two hours, but in the meantime water had to be hauled to the hospital in barrels, the need was so great. Water is very vital to the cleanliness and health of a people. Without it they cannot long survive. But what our text contains is far beyond anything the natural mind can comprehend. We read in John that when one of the soldiers with a spear pierced the side of our Lord "forthwith came there out blood and water."—John xix. 34. Not only is the blood of the Lamb required to atone for the sins of the people, but they need to be washed and cleansed from all of their filthiness before they can be presented to God the Father without spot, wrinkle or any such thing. Thus was opened to the house of David a fountain for sin and for uncleanness. It requires nothing less than the blood and the water from our Savior's side to cleanse the soul of its guilt. Its cleansing power was seen in the type when Israel was commanded to take a bunch of hyssop and dip it in the blood of a lamb and strike it upon the lintel and the two side posts of the doors of their houses when they dwelt in Egypt, and the death angel seeing this passed over and did no harm to a single Israelite, while at the same time striking with death the first born of every Egyptian. God was here sanctified in them before the very,

eyes of the heathen. But before Israel was completely delivered from the land of Egypt, or the land of darkness and bondage, she had to pass through the Red Sea—then she could sing the Lord hath triumphed gloriously, the horse and his rider hath he cast into the sea, etc. While this was typical, Moses, who represented the law, was not allowed to enter the promised land. This was left for Joshua to do, who was a type of our Lord and Savior Jesus Christ. It is written that the law is our schoolmaster unto Christ, and also that Christ is the end of the law for righteousness for every one that believeth. (Rom. x. 4.) It was Joshua who carried Israel across the river Jordan, which in type separates between the law and the gospel, between the unregenerate and the new creature, and thus water baptism is one of the ordinances of God's house which is necessary to establish and separate the militant church, or body of worshippers who worship God in Spirit and have no confidence in the flesh, from the world. To be properly qualified to receive this ordinance, however, one must first be baptized with fire and with the Holy Ghost. Our text declares that it is the Lord himself who will do the work, or who will sprinkle clean water upon them. Water baptism does not purify the flesh, but what the Lord does is done forever, and he was to sprinkle them with *clean* water; not that water which is contaminated with sin, for Jesus was separate from sinners in this respect, but there could be no question whatever as to the result when the Lord did it:

"And ye shall be clean," and that *from all your filthiness, and from all your idols.*" In other words, those whom Christ presents to his Father are without blemish of any kind. His work is so perfect that none shall be able to lay anything to their charge. God not only begins the work but carries it on to completion by taking away the stony heart and giving a heart of flesh—one that has his law written in it and will love to do his commandments; one that will long, yea, yearn after the true and living God and for the things of his kingdom. He goes on to say he will put his Spirit within them *and cause them to walk in his statutes,* and as a result *they shall keep his judgments and do them.* This beautifully sets forth God's dealings with spiritual Israel in the gospel dispensation in gathering them from every nation, kindred, tribe and tongue, for he shall "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; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 6, 7. Such Scriptures do not leave the gate open to conditionalism, or to the creature, of himself, to work or not to work. David said, "Blessed is the man whom thou choosest and causeth to approach unto thee, that they may dwell in thy courts."—Psalms lxxv. 4. Those whom the Lord hath chosen he works in them both to will and to do of all his good pleasure.

While it is true that national Israel actually experienced at the hand of the

Lord manifold evidences of his goodness and mercy towards them during their sojourn in Egypt and their forty years in the wilderness, and especially in the land of Canaan, which literally flowed with milk and honey, all of this was but a dim type of his dealings with true spiritual Israel. Paul says, "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 of the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29. Again, Paul tells us in Hebrews that the law had only a shadow of the good things to come, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."—Heb. vii. 19. National Israel was a type of spiritual Israel, at the same time we believe they typified more than the gospel church as we know it to-day. The apostle, writing concerning the Gentiles, says, "For if thou wert cut out of the olive tree which is wild by nature, and were 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 has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from

Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. xi. 24-27. The time will undoubtedly come when the Lord's people among the Jews will be brought into an experimental knowledge of the truth as it is in Jesus, and then will they acknowledge him as their own true Messiah. When all of God's purposes shall have been fulfilled concerning his people here below, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power," he will then present his church, complete in every detail, comprising every member (Gentile and Jew) of his mystical body and they shall enter into the joys of their Lord and experience the fullness of that which they have here known only in part, for the apostle tells us, "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12. Here we have but a foretaste of that which is beyond, which will be inexpressible and full of glory; beyond the description of mortal power to relate, and the name of the city will be, "The Lord is there." Eternity will be none too long to sound forth his matchless praise.

R. L. D.

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

Mrs. Mildred D. Gordy, Mich., \$1;
Mrs. Mary C. Martin, Mo., \$1; W. R.
Wallis, Miss., \$8.

M A R R I A G E S .

By the bride's father, April 6th, 1940, at his home in Dutton, Ontario, Miss Ellen Ruston, younger daughter of Elder and Mrs. George Ruston, to Sub-Lieutenant John Loaring, Naval Officer, elder son of Mr. and Mrs. Wilfrid Loaring, of Windsor, Ontario. They expect to sail for overseas in the near future.

O B I T U A R Y N O T I C E S .

DANIEL J. DOLSON passed away at his home in Warwick, N. Y., January 18th, 1940, at the ripe age of ninety-one years, having been born November 22nd, 1848. He was the eldest son of Jessuah Dolson and Susan A. Ten Eyck, one of a family of fourteen children. He was born near Warwick, N. Y., and always made his home there. One daughter, Sarah, wife of A. Russell Vail, survives to mourn the passing of a devoted father. Besides his daughter, he leaves three grandsons, Albert, Daniel and Arthur Vail, also five brothers, C. M., of Fishkill, N. Y., George, of Poteet, Texas, Charles G., of Waverly, Pa., Ira T., of Newark, N. J., and Isaac T., of Warwick, N. Y., four of whom are members of the church. He united with the Old School Baptist Church August 4th, 1895, and was chosen deacon July 8th, 1911, which office he filled according to his ability. It is sad to write of the passing of one who was such a lover of the truth, faithful in the household of faith and delighted in the law of God after the inward man. His seat was never empty until the infirmities of age settled upon him, and then only one meeting did he miss. Calling at his home one would find him reading his Bible or hymn book, and before he would speak he would say, Wonderful, wonderful. He dearly loved the singing, and while his voice was feeble he always followed along, and he

loved the hymns 488 and 684. He was well known from Canada to Maryland. After his visit among his brethren he talked about it for months, and was planning for the next meeting. "Uncle Dan," as he was affectionately called by all his friends, had a host of friends in our town, and while they did not agree with his religious sentiment, loved him for his sterling qualities, as was attested by the large gathering at his funeral, which was held in the Old School Baptist meetinghouse in Warwick, N. Y. His pastor, Elder R. Lester Dodson, spoke on the occasion, after which his remains were laid to rest beside his dear companion in the beautiful Warwick Cemetery. Only those who lose such a dear one can sympathize with his daughter and niece,

MINNIE E. HYATT.

In the years we have known brother Dolson he has been diligent not only in attending his own meetings, but other meetings at a distance, whenever it was possible for him to do so. It was given to him to feast upon the preached word, and often he would try to tell of the goodness and mercy of the Lord towards him all the days of his life. For a number of years, after services at Warwick in the morning he would accompany us in our car to the afternoon meeting in Middletown, N. Y., and we shall now greatly miss his company and conversation. He was a great comfort and encouragement to us in our ministry, and has often spoken in recent years of the joy that was his in mingling with those of like precious faith. While he has gone from us and we shall see his face no more, yet he is not forgotten and we will long cherish his memory. We, therefore, do not mourn as those who are without hope, but earnestly look to Jesus, who is the author and finisher of

our faith, to bring us off more than conquerors over all our enemies and who hath robbed death of its sting for us. We desire the blessings of God our Savior to rest upon those who ministered so faithfully to his earthly needs, especially during his last illness, and hope it may be his will to make known unto them the riches of his saving grace as it is in Christ Jesus our Lord. May the Lord enable us to bow in humble submission to his holy will in all things and give us needed grace to sustain us in all our goings forth in this life, with faith to trust him and believe that though we walk through the valley of the shadow of death, we need fear no evil, for he will be with us and after death will receive us unto himself in that home of eternal glory, where we shall go out no more forever. Amen.

R. L. D.

ELDER G. R. HATHCOCK, our dear old brother and pastor, was born in Stanley County, North Carolina, March 25th, 1859, and was called from the walks of this life October 3rd, 1939, making his stay on time side of eternity 80 years, 6 months and 8 days. He was married to Zina Hartsel in the year 1879, and to this union were born nine children. Mrs. Hartsel Hathcock was claimed by death September 23rd, 1905. August 31st, 1908, he was married to Miss Nancy Thornton, and to this union were born four children. He united with the Primitive Baptist Church about the year 1881, and was baptized by Elder Alex Mason. He began preaching in the year 1883. He served the churches as minister fifty-six years. On his return home from a visit to several associations, he was raking trash in his back yard and fell dead. I am sure he was feasting on the good things that had been his to enjoy when the end came. He loved the dear old church, and spent

the greater part of his time in serving it. He was a father to the old church. He visited among his brethren and sisters, always laboring among them for peace and love. Oh how we, together with his family, do miss him, but we hope that our loss is his eternal gain. Few of his kind are left.

Funeral services were conducted by Elder J. T. Everett, who spoke comforting words to a large gathering of relatives and friends. By request of the deceased, we sang the old hymn, "Jerusalem my happy home," then slowly passing by we paid to him the last respect by viewing his pale face for the last time. The body was laid to rest in the Arbor Cemetery, twelve miles west of Malvern, Arkansas. He believed in salvation by grace, and grace alone, and preached it. He believed in the finished work of Christ, and that the church was chosen in Christ before time began. He also believed that God predestinated and decreed all things whatsoever come to pass, and that nothing, though it be ever so small or ever so great, ever has or ever will come to pass or transpire different from the predestinated plan, which was foreseen, foreknown, settled and sealed with the seven predestinated seals of God Almighty before time began. This he believed, and he was a strong defender of the same. It was his heart's desire that after his departing the old church might be bound together in one bundle of love, and that each one would ever be at his post, humble, at his brother's feet, and stand firm for the doctrine of God our Savior, and to not be carried about by every wind of doctrine, by the cunning craftiness of men, whereby they lie in wait to deceive. As one of old has said, may we stand still and see the salvation of the Lord. He was always very prompt in attending his appointments. Back in his early life,

the distance, or a way of traveling, was seldom the hindering cause of him not being present. I have known him to walk twenty miles to his appointment, and many times the weather was not all sunshine. Often on Sunday nights the neighbors could hear him singing some old hymn on his way back home, and sometimes at a very late hour of the night. But he as a hireling fulfilled his stay here and has been called home, where he will tread the lonesome roads alone no more. There he will sing the sweet songs of redeeming grace, while we, together with his family, are left to mourn. But, blessed thought, there is One who will never leave us, and in all these troubles that are laid upon us he will make a way of escape. May God bless his family, together with Macedonia Church, which he served a number of years.

We hope it is the dealings of the Lord with us to send us Elder J. T. Everett for our pastor, a loving, God-fearing man and a great defender of the truth, to fill the vacant stand, which was left empty by the cause of death. May God bless him and cause him to lead the old church on in the same old path. Above all things, may it be the Lord's will that the old church may at all times be found in peace and fellowship, and friendship one for another. I believe that old brother Hathcock could have had no greater joy than to know that old Macedonia Church would be found walking in love and peace after his departing, so if one may speak for all, both the church and his family, we ask the prayers of all who may read this article. So farewell in the Lord, in a sweet hope that somewhere we will meet again.

One of the least of the little, I hope,
your brother,

B. D. DRAPER.

ON February 5th, 1940, death claimed DR. MOODY M. HARVILL, of Nashville, Tennessee. He had previously suffered from heart trouble, and about 4:30 o'clock the end came suddenly, while attending a patient in his office. The deceased was a son of the late Elder Y. J. Harvill, of Hickman County, Tennessee, a very able and representative minister of the Primitive Baptist Church. Dr. Harvill was a physician of high standing in his profession and was loved and highly esteemed by all who knew him. He was a strong believer in the doctrine of his church, but was kind and gentle unto all men of other creeds. The deceased was seventy-three years old, and is survived by his wife, Mrs. Mary Duke Harvill, one daughter, Mrs. Johnathan P. Bandy, Jr., one son, Heiskell Harvill, of Tampa, Florida, two grandchildren, Beverly and Johnathan Harvill Bandy, and two sisters, Mrs. Lela and Stella Hite, of Nashville.

Funeral services were held at his home. After singing, Elder Litton Alley, a close friend of the deceased, a member of the "Christian Church," read several passages from the Scriptures, Mr. E. B. Crain, a Missionary Baptist minister offered prayer and then the writer spoke for a short time, setting forth the attributes of God and some of the things God has done for his people from before the foundation of the world: "Hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," giving also the Bible signs or characteristic marks of the Lord's people: "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted." God's people feel to be poor and helpless. The Savior says the mourner

shall be comforted, therefore every poor sinner who has really and truly mourned on account of his sins will be saved in heaven. The writer tried to comfort the bereaved ones with the thought that God's people have an inheritance that is incorruptible, undefiled, that fadeth not away, reserved in heaven for them. In addition to that blessed thought they are kept by the power of God to enjoy it. What a comforting thought, to know that Jesus was rich, yet he became poor that we, through his poverty, might be made rich. We have God for our Father, Jesus Christ our Elder Brother and eternity for a lifetime.

The deceased was a Spanish-American War veteran, and interment was in the National Cemetery. May the Lord bless the bereaved family with the comforting influence of the Holy Spirit.

ALSO,

ISAAC CALVIN EDWARDS was born near Linden, Tennessee, July 12th, 1856, and passed away at 3:10 a. m., Tuesday, March 12th, 1940, at the home of his son, Harvel C. Edwards, Lawrenceburg, Tenn. Calvin Edwards was married to Deborah Analova Meredith January 13th, 1887, and to their union were born eight children, one of whom died in infancy. Besides his wife he is survived by the following sons and daughters: Mrs. Anna Copeland, of San Diego, California, Clyde, Hershel, Clarence, Lovic D. and Mrs. Pauline Queen, all of Waynesboro, and Harvel, of Lawrenceburg, Tenn. Also three brothers, Amos, of Dallas, Texas, John, of Goldwaithe, Texas, and Luke Edwards, of Trenton, Tenn.; sixteen grandchildren, one great-grandson, several nieces and nephews, besides a host of friends, to mourn his death. His death was due to cancer of the ear. He was a son of the late Elder D. L. Edwards, of the Buffalo Association. The deceased never united

with the church, but was a strong believer in the doctrine of the Predestinarian Baptists, and loved God and his people. He that loveth is born of God. He that believeth that Jesus is the Christ is born of God.

Funeral services were held in the Methodist meetinghouse, Wanesboro, Texas. After prayer by Mr. Whitten, a Methodist minister, the writer tried to speak words of comfort to the bereaved ones, telling them that he was not dead, but only had put off the earthly tabernacle; that God's people have a building in the heavens, a house not made with hands. On the fourth Sunday in May, 1894, the father of the deceased, Elder D. L. Edwards, and Elder Y. J. Harvel ordained the unworthy writer to the full work of the ministry, and according to God's unerring providence the writer was called to conduct the funeral of Dr. Moody Harvel on February 6th, then on March 13th the funeral of Calvin Edwards, the sons of the dear old fathers in Israel who laid hands on the unworthy writer. While it was a sad duty indeed, yet it was a joy to try to comfort the mourning descendants of these dear old fathers who stood so firm for the faith of our fathers. Interment was in the cemetery at Salem Church, where the writer was ordained. May God abundantly bless the bereaved ones and keep them in the faith of God's elect.

LYTLE BURNS.

ELIZA (HALE) SLOAN, the subject of this notice, was born August 13th, 1853, and departed this life December 9th, 1939, aged 86 years, 3 months and 26 days. She was united in marriage to James Y. Sloan. (I do not have at hand the date of their marriage.) She and brother Sloan were natives of Franklin County, Virginia, until they became disabled by reason of age and infirmities,

several years ago, and were unable to keep house, since which time they made their home with their son, brother D. O. Sloan, of R. 1, St, Albans, W. Va., until they were called in death. Her husband, brother James Y. Sloan, preceded her in death, leaving her to mourn a few years, until she, too, was called. She had been in failing health for years, yet the end came as a great shock to the family, for they did not realize her critical condition, as she did not seem any worse than usual. She ate her supper and retired, but awakened in the night with a hemorrhage of the lungs and lasted only a few minutes, as death appeared to come as a result of strangulation from the hemorrhage. I feel unequal to undertake to write a sketch of the life and death of this dear saint of God. Sister Sloan possessed a noble character. She was very industrious, very patient and kind, bearing all her sufferings and afflictions with much humbleness, patience and with marked resignation. Sister Sloan united with the Pig River Old School Baptist Church, of Franklin County, Virginia, early in life, and lived the life of her profession. She was given a good hope through grace, and her life was crowned with many marks of grace. Truly could it be said of her that she was satisfied with the doctrine and order of God's house. She loved the doctrine of salvation alone by the grace of God, and she put no confidence in the flesh. To her and brother Sloan were born eight children, five of whom remain to mourn for her. They are D. O. Sloan, of St. Albans, W. Va., E. C. Sloan, of Calaway, Va., Mrs. Della F. Sumner, of Roanoke, Va., Mrs. Minnie L. Canady, of Ferrum, Va., Mrs. Bertha Trout, of Roanoke, Va., three step-daughters, Mrs. Lydia A. Hamilton, of Columbia, Va., Mrs. Mary F. Singman, of Salem, Va., Mrs. Isabella Stanley, of Hurricane, W.

Va., three sisters, Mrs. Martha Hoy, Mrs. Amanda Gibson, Mrs. Mary E. Wade, two brothers, P. C. and Lewis Hale, together with a host of grandchildren and great-grandchildren, and many friends. The children mourn the loss of a kind mother, and all others who mourn their loss keenly feel that their mourning is not as those who have no hope. Sister Sloan was a loving, devoted wife, a kind mother and a good neighbor and friend. Notwithstanding that she had been absent from the church of her membership for a number of years, by reason of making her home here with her son, we feel that the church has sustained a great loss.

The unworthy writer was called to conduct the funeral, and tried to speak words of comfort to a large concourse of relatives and friends, after which her body was laid away in the family burying-ground, here in West Virginia, to await her Master's call. Much more could be said of this noble one, but space forbids. May God reconcile us all, for truly the Lord giveth, and the Lord taketh away; blessed be his holy name.

Submitted in love.

H. J. BIRD.

M E E T I N G S .

The Delaware Old School Baptist Association will be held with the Welsh Tract Church, Newark, Delaware, Saturday and Sunday (two days), May 18th, and 19th, 1940, meeting to be called at 10:30 a. m. Ministering brethren of the same faith and church order are invited to be in attendance with us, also visiting brethren and friends from the different churches, wherever dispersed, are welcome. Those coming via rail transportation will find the Baltimore and Ohio Railroad Company station is located in the heart of our town. The Pennsylvania Railroad Company is a mile south of the town, but one mile or more to the meetinghouse. Strangers coming will call at my home and be distributed from there.

JOHN B. MILLER, Church Clerk,
20 West Delaware Avenue,
NEWARK, Delaware.

H. H. LEFFERTS, Pastor.

The church in Baltimore, Maryland, will hold a Saturday and Sunday meeting on May 25th and 26th, 1940. All are cordially invited to be with us.
A. S. ROWE, Church Clerk.

The Delaware River Old School Baptist Association will be held with the Southampton Old School Baptist Church, Southampton, Pennsylvania, on Wednesday and Thursday, May 29th and 30th, 1940. The Southampton Church and congregation desire that a goodly number of our ministering brethren may be with us at that time, and all lovers of the truth will be gladly welcomed.

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

The Black Rock Old School Baptist Church, Butler County, Maryland, will hold an all-day meeting on Sunday, June 2nd, 1940. We hope all who can will meet with us.

A. S. ROWE, Trustee.

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

Meetings every Sunday (except fourth Sunday) at 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.

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.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

**SALEM OLD SCHOOL BAPTIST
CHURCH.**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

R. LESTER DODSON, Pastor.

Salem 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. Hugnet pastor.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108.

MIDDLETOWN, N. Y., JUNE, 1940.

NO. 6.

CORRESPONDENCE.

THE ELECTION, BY THE GRACE OF GOD, OF THE SAINTS.

THIS is one principle of the doctrine of God that the greater portion of the inhabitants of the world do not understand or believe. It is the principle which eliminates the efforts of men in regard to salvation, and, if it were possible, there are a great number of people who would love to prove that there is no such thing as the election of grace. The election of grace is set forth in the Scriptures in a way quite peculiar to the way in which the world to-day looks upon the elections. The elections to-day, as far as public office is concerned, are very much upon merit. In other words, the man running for office either announces his candidacy or his name is entered into the race by friends, or some political faction, and however he is entered his merits are lauded high and wide in his campaign, then he is elected by popular vote of his fellow-men. The election of God's grace is

quite different, as are all the other ways of God different from the ways of man. They are high above our ways, as the heavens are above the earth, and his thoughts above our thoughts. In order for us to convey very clearly just what is in this great subject, we must bow in acknowledgment to the wisdom, purpose and foreknowledge of God. First, that he is all-wise, that there is nothing hid from him, now, nor has there at any time been any event, principle or circumstance that he did not know in the beginning of the world, or even before the world, and, further, He who is the first great cause of all causes purposed all past, present and future events, giving them designated places and times to take place in this world, or in heaven, to the glory of his own name and to the good of some one, and that *some one* is the people elected by the grace of God to an inheritance, incorruptible, undefiled and that fadeth not away, etc. Since the beginning of the world God has repeatedly shown that “therefore hath he mercy on whom he will have

mercy, and whom he will he hardeneth.”
—Rom. ix. 18. And upon those whom he will have mercy there has been abundantly bestowed many multiplied blessings. There has also been made a great distinction between the favored and the ones God has hardened.

There are two women figuratively spoken of in the Scriptures: one the elect lady and the other the bond woman. The elect lady, in one sense, is symbolized in Sarah, Abraham’s wife, and the nonelect is symbolized in Hagar the bond woman. There has been, and is now, a reason why the elect of God enjoy his blessings, and it is because God loves them, and there is also a reason why those whom he has hardened, or the reprobates, do not receive and enjoy the blessings of God’s eternal salvation, and that reason is because God hates them. It is no more the work or merit of the elected, or chosen, of God which causes him to love them than it is the work, or demerit, of the others that causes him to hate them. It is not so in either case. The elect of God are the elect because they were elected by and of God “according to the foreknowledge of God,” etc.—1 Peter i. 2. The distinction between the two is more clearly set forth in Romans ix. 13. Jacob is a representative of the whole elect family, or the whole family of God. “The Lord’s portion is his people; Jacob is the lot of his inheritance.”—Deut. xxxii. 9. In Romans ix. 13, Paul says that God loved Jacob and hated Esau, and in Romans ix. 11, he says that the children were not yet born at that particular time, which of itself

would prove that they had not merited nor demerited that love and hatred.

Contrary to the afore mentioned method of electing public officers to-day, is the election, by grace, of the saints of God. In this election merit could not be considered, because there was none to consider, because God chose his people in the Lord, his Son, before the foundation of the world. (Eph. i. 4.) In regard to the election, or choice of God in salvation, we find that instead of the elected seeking election, the Scriptures say, Romans xi. 7, “Israel [the representative of the triumphant church] hath not obtained that which he seeketh for; but the election hath obtained it,” etc. Some will admit that God elected his people according to his foreknowledge, but will say that he foresaw them to be obedient children and chose them accordingly. The experience of God’s people discredits this theory, for let us look at him who is the “lot of God’s inheritance,” Jacob, the figure of the church. The name Jacob, itself, means surplanter, and he deceived his father and did many things that in this day would be called outrageous and ungodly, and in his day was not what we would call good. Hence God did not regard what Jacob would be when he loved him, but said that his purpose, “according to election, might stand, not of works, but of him that calleth.” God spoke by the prophets many times, confirming to them this peculiar choice to which he has been merciful since the beginning of the world. Not in regard to their obedience or disobedience, but in regard to

his will and purpose, which he purposed in himself before the world.

The election, or choice of God, embraced every son who finally shall be saved in heaven, for unto them was the promise given through the person of the Lord Jesus Christ, even before they had any existence in this world. In the divine arrangement which God made before the world, of all events, as before mentioned, he fixed and determined that he should make of one blood (Adam's) all nations (black, white, yellow or red) to dwell upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. In this "all nations" is the "Lord's portion," or his elect, who by reason of Adam's transgression became sinners, thus separating them from the most holy, sin-avenging God, who because of this terrible intervention did not cease to love them, but loved them ever the same, even though they could not be accepted before him through their own efforts, or by the keeping of the law, for the law entered that every mouth might be stopped and the whole world become guilty before God. Nevertheless, our fathers valiantly tried to satisfy divine justice by the offerings prescribed by the law, only to find that "Thou art not justified by the deeds of the law." Could works accomplish the desired end? Remember this elect body was loved "that the purpose of God, according to election, might stand, *not of works*, but of him that calleth." The condition as described above of this elect body had been thoroughly understood by God before the world was, for

God treasured grace for her, in his Son, before the world, for this very thing which developed. Bear in mind that regardless of the condition of the elect, or the church, that God had made choice of her and loved her with an everlasting love. In looking upon this situation, it seems now that it is impossible for this elect of God to be at peace with God when they have fallen in sin and cannot by works or efforts of their own justify themselves, yet known unto God are all his works from the foundation of the world, and in due time he confirmed his promise to our fathers and the elect by sending his Son (an offering he alone prepared) into the world to make reconciliation for sin and save our lives by a great deliverance. Hence Christ is the only way of deliverance for the elect body. He died that we might live to God. The specialty of this atonement is shown in a more forceful way when Christ died upon the cross, for before he was crucified he said, This is the will of him that sent me, that I give eternal life to as many as my Father giveth me. They that were given him were the elect lady. All from Adam until the resurrection that were numbered in the covenant of God's electing grace and are born into the world at the appointed time of God and are given to feel his precious love and mercy. In other words, the fountain of Christ's blood, which atoned for sins, flowed for the sins of all the family of God whom God had chosen in Christ before the world, both infants and adults. This blood alone brought about reconciliation for sin. This blood alone saved men from

sin. Who hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us (the elect of God) in Christ before the world began. No man on earth is able to point out who are God's people, or who is one of the elect, but the precious thought to me is that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There is a work which is going on every day (by the hand of the Lord), and that is the manifestation of his love to his people personally. This is not done by the efforts of the individual, but by God manifesting his love in a great way to those whom he has redeemed. We have seen some of our dear brethren going in by and forbidden ways, enjoying the pleasures of sin for a long time, and then being turned into careful people, and walking differently, and loving things they were once so adverse to. We are made to see the change, and I believe the world has in a measure looked in astonishment at the difference in such persons, yet they cannot understand what has taken place, but it is easy for the children of God, who themselves have been delivered, to recognize the work of God in the change that has been wrought in the lives and hearts of people who once lived and loved in the world with joy, when they are brought by God's hand to know the truth. When one of the elect is given a hope of heaven he does not say he got it himself, or worked it out, but confesses that Jesus Christ has come in the flesh; that he quickened him when dead, and that the Lord had been merciful to him. In the regeneration and birth of the spirit one of the elect is made to hope that he is one of that number for which Christ died, for he knows that if he is he will finally be saved, and this hope and the feeling of the certainty of God's promise that of all that my Father hath given me I have lost nothing, but will raise them up again at the last day, does not make the proud possessor say, as the world does, I will do all manner of wickedness and be saved any way, but on the contrary, it keeps him humble, and continually inquiring for more evidence along the way. Any one possessed with the thought that if he believed in the election of grace he would live as he pleased and be saved any way, shows that he has never been killed to the love of sin, or he would not desire to live any longer in sin. The elect who have been born again rejoice in the doctrine of election, because it is the only certain doctrine preached under heaven. They believe the elect are those the Lord died to save in heaven, and that he did save them. The world believes that he died to save the entire world, and yet some are going to be lost. That would mean that in those who are lost Christ failed to accomplish his desire. Yet when he died on the cross he said, "I have finished the work which thou gavest me to do." Of all thou hast given me I have lost nothing. How sure, how certain, and I believe that is God's eternal truth, that he saved as many and all for whom he died, and they are the ones who are elected by the grace of God and in due time saved by the shed-

ding of the blood of the Son God and given a precious hope of heaven while they live in the world, to live by and rejoice in while they are tossed to and fro, here to walk the lonesome valleys and feel the arrows of distress, and sometimes to go down into deep despair and wonder if his mercy is clean gone forever, but when he appears to them they feel to say with David, Let all that is within me praise his holy name. The elect wait with hope for the fullness of that promise of eternal life, and in the strength of that hope look across the chilling tide of death to lay hold upon the joy and gladness that shall be their's when they can see face to face their King, who loved them and died for them.

Submitted in love.

ROY S. SMITH.

JOHN XIV. 6.

"I AM the way, and the truth, and the life."

The above declaration is full of meaning to the Lord's people. It is positive and definite and lays the foundation for all their joys and consolation, both in this world and the world to come. "I am he that liveth, and was dead; and, behold, I am alive for evermore." The same I Am that sent Moses to the children of Israel. I am the way, and no man can come to the Father but by me. This way is strait and narrow, and invisible to all learning and science, the keen eye of the vulture hath not seen it, nor the fierce lion passed by it. It is a difficult way that none can walk in except those who have in them the Way as

a leader, Christ in them the hope of glory as he leads them in paths of duty for his name's sake. Jesus is the way of all the redeemed. He is the head of the body, the church, the first-born of every creature. He it was that tread the wine-press alone. He bruised the serpent's head; he gained the victory over death; he spoke as never man spake, and died upon the cross for his church, which he hath redeemed with his own blood. How different is the way of God to his elect people than the ways of men, which are many, broad, easy to travel, where all along the way we read signs pointing no discomfort, the way of least resistance, which say, You can come if you will. You will have no cross to bear. It will help you in business, no matter what you believe. Come, you are welcome. Bring your children, your neighbors and any one you can persuade to come. We live in an enlightened world. We never mention doctrine any more. This old-fogy idea of election and grace is long ago out of date. We are a progressive organization. We often hear them quote the Scripture, Choose you this day whom ye will serve. Jesus died for the human race, and it is your own fault if you are lost. Jesus is pleading and coaxing you to come. Will you come? He cannot save you unless you give your hearts to him. Oh what blasphemy! Oh what a weak Savior! They claim more power than Jesus. Let us pity their delusions, for they know not what they say. Jesus is the way, and he is not coaxing, pleading nor striving for them to come. He hath saved his people from their

sins, and the church of God, which he hath purchased with his own blood, is safe in his arms and no man is able to pluck any of them out of the Father's hand. They have been born unto God, and are sons, and as such can speak in truth when they say, Our Father which art in heaven. Would it be a truth if we were not born of God to address him as our Father? The way is firmly shown by the writings of the Scriptures, as a witness, and by his people in their experience. Job said, "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; prepared it." In the mouth of these witnesses the way is established.

I have spoken of the "I Am" and "the way," now let us consider "the truth." As Jesus is the truth, all who do not possess the truth are liars. Nowhere can it be found but in him. He is the truth.

Here let me digress for a moment. Some of the writers for the SIGNS use the plural when speaking about truth. I do not think we are justified in this when speaking of the Lord and his kingdom. I do not remember ever reading in the Bible of truths (plural), only as it referred to the world, as the devil, devils many, lords and gods many, evil spirits, but to us there is one

God, one truth, one way. Think this over, and correct me if I am in error.

Next let me speak of that mysterious gift called "life." What is it? That which precedes action. Quickening is the giving of life. Before we were quickened unto life and brought forth of the Spirit we were dead, and Jesus has told us that except a man be born again he cannot enter the kingdom of God. Jesus is the life of the body, the church, a relation established by birth. We are members of his body, of his flesh and of his bones, a complete unity of them, a oneness between God and his people. He is our life, and without him we are dead. Before our natural life we were not capable of performing any acts whatsoever, but when we were born to our parents we began to hunger and thirst. Our parents did not teach us to be hungry and thirsty. We were born into this world and nature taught us to hunger and thirst and our mothers supplied the food. The babe is not consulted, but takes the nourishment as given by the mother. She knows what is best for us. Jesus uses this as a type for the heaven-born, and shows us that it is necessary. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here they are quickened unto life, born of incorruptible seed and all their food comes direct from our heavenly Parent. They hunger and thirst after righteousness, and Jesus says they shall be filled. This life that Jesus gives is not subject to death. It is eternal life, and the food the elect subsist on is spiritual food.

The Lord deals out for them what seems good in his sight, and each day, each hour, their needs are supplied. This water of life that flows from the throne of God never dries up, is never contaminated. It is a pure river, clear as crystal. Oh what a wonderful thought! To be allowed to drink of this fountain! How our hearts go out to him in gratitude for the evidence of this life, for the hope he has given us, for the comfort we derive from it, the faith to substantiate our belief and rejoice with joy unspeakable and full of glory, for he has told us, I have died for you. I have called you by grace, because I love you. I have led you beside the still waters. I have made you to lie down in green pastures. You are kept by the power of God through faith, and I will never leave nor forsake you. Comfort one another with these words, for they are truth, and truth is part of you, for it is written in your hearts. Your Father is God. Worship him in spirit and in truth.

GEORGE L. WEAVER.

SAN ANTONIO, TEXAS.

DEAR EDITORS:—If you feel to do so, please publish this experience of Elder W. A. Bowden in the SIGNS. It was written in the year 1886, while he lived in Missouri. Elder Bowden was a highly gifted man, as some who are yet living can testify. Wealy Bowden, as he was known, was a second cousin to me, and I knew him ever since I can remember. Though but a small boy at the time, I yet remember a three hour sermon he preached at old South Mt. Zion

Church, in Graves County, Kentucky, in the year 1877.

As ever, your brother,

J. B. BOWDEN.

I WAS born in Randolph County, North Carolina. My father, Travis Bowden, was of English and Welsh descent. My mother's maiden name was Elizabeth Garner, and she was of English descent. My grandfather Bowden was a minister of the Old School Predestinarian order, and lived to the age of ninety years. My mother's family was of the Methodist faith. I was the youngest of seven children, five daughters and two sons. My father moved from North Carolina when I was nine years of age and settled in Maury County, Tennessee. I was early taught to believe there was a God who took cognizance of all we did or said, and unto him we were accountable, and that our eternal happiness depended upon the way we spent our lives here. I often had serious and alarming thoughts about death and my future state. I felt that I was not prepared to meet God in peace, but intended to get better later on, so that God would love me and save me before I died. When I was about sixteen years old I attended an old-fashioned Methodist camp meeting, and while there I became alarmed. Seeing so many of my comrades seemingly concerned about their souls' salvation, and hearing so much preached about hell and the torments of the damned, I became frightened and concluded that I, too, would get religion. Many of my youthful friends and asso-

ciates professed religion and I seemed to be left alone, so I started in with the determination to get religion, too. I gave up my sinful habits and turned to reading the Bible. I had my secret place to pray, and verily believed I could and would become good enough for the Lord to love and save me, and that he would make it known to me by a great light or voice that my sins were forgiven, and that I would know it and have no more doubts and fears about it. I went on in this way for about three months and had so many disappointments that I began to despair, and as many of my associates who joined the church (as they called it) had gone back into their old habits, I concluded it was all hypocrisy, and there was no reality in what people called religion. Hence, as I still loved the pleasures of youth, to me this great noise about religion was only a farce after all. In the year 1831 my father concluded to move to Maury County, Tennessee, and moved to what was called the Kentucky Purchase, which was then beginning to be settled. He sent me, with three Negroes, in advance to enter land and make some improvements, which we did, before the family came. Here I enjoyed the chase and hunt among the wilds of Graves County, Kentucky, killing deer, wolves, snakes and turkeys, which abounded in this new and sparsely settled country.

Not to be tedious, and passing by many things that might be interesting to some, I come to the spring of 1835. While riding alone on the road between where I lived and Boydsville a feeling of gloom and horror seized my soul. I

saw myself a poor, lost, condemned sinner before the just and holy God, against whom I had sinned so long and so much that I thought my day of grace had passed and that there was no chance left me for salvation. I then, for the first time in my life, saw that God was holy, just and good, and that I was carnal, sold to sin, and that if justice was meted out to me I was lost forever. I was made to cry, God, be merciful to me, a sinner. That was my only plea, and for mercy I continued to beg, more or less, until it seemed to me that my pleadings and prayers were all in vain, and for me to plead or try to pray for that which appeared impossible was only adding sin to sin, for it was impossible for God to change, and consequently my eternal condemnation was sealed. In distress, I continued to mourn my sad fate, more or less, for several months, until one dark and doleful night, while sinking, as I thought, down, down to a yawning hell, when suddenly my dear Savior and Redeemer appeared to my view and raised my sinking soul from the terrible pit and gave me joy and peace, as I trust, in the Holy Ghost. With the evidence of forgiveness of my sins through the Lord Jesus Christ, and what he had done for poor me before I had a being in this world, came the impression to preach the riches of his grace in the great plan of salvation and scheme of redemption, according to God's eternal purpose, which was purposed in himself to save his people from their sins, through the blood and merits of his Son, Jesus Christ, who is the head

of his body, the church, the fullness of him that filleth all in all. And when I doubt and fear that I am deceived in my hope, and at last may be cast away, I also fear that God has never called me to the work of the ministry. I am sure that if I am mistaken in one I am in the other, and necessity has been laid upon me, and woe is me if I preach not the gospel. The first time I ever tried to preach, I found myself in the midst of the congregation, speaking at the top of my voice, and I immediately sat down, not knowing what I had said, or how I acted. I remember that I felt easy and empty, and thought that if I had said or done anything wrong the brethren and sisters would forgive me. I felt then that I should never try again, and if I could have been easy and satisfied I never would have tried. This took place in the fall of the year, after I had united with the Regular Primitive Baptist Church at her meeting in July, 1835. That winter I was licensed, and on Old Christmas day, 1836, (Old Christmas day was then the 6th of January), at brother Joel Williams' I took my first text: "Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 26. The church called Mt. Zion had been constituted but a short time, and was weak in members, but she was greatly blessed of the Lord, and we have great reason to believe that the Lord added to her the saved until she became strong in numbers and in the spirit of his might. I was ordained to the ministry by prayer and the laying on of the hands of the presbytery, com-

posed of Elders Hanes, Harder and Volentine, on the fourth Sunday in March, 1837, and served the church as pastor forty-four successive years, and served as Clerk of the Bethel Association thirty-four years, and was its first Moderator. And now, dear brethren and sisters, with all my suffering and weeping and preaching and trying to comfort and build up the household of faith, I have nothing to rely upon or glory in save the grace and the cross of Christ, and if I ever reach heaven it will be because God loved me and Christ died for me and saved me by his grace, and I am sure that if ever I reach that holy city I shall have as great reason to praise my God as any poor sinner that ever was saved. Glory in the highest! The Lord God omnipotent reigneth. Amen.

W. A. BOWDEN.

BENTON, Kentucky.

DEAR BROTHER DODSON:—I do not have a mind to take up the things that comfort me to-day. I do not always know why I am thus. If I could feel that it was of God, then I would be more reconciled to this feeling of discontent and disinterest in home things and surroundings. So if you will bear with me a few minutes I will try to find relief in writing you a few of my travels this summer. How God has so graciously blessed a poor sinner. For some reason, best known to himself, it has pleased him to gather me together with his children in so many ways, so many times and in different places. I was at our union meeting at Rock

Springs Church, Simpson, Illinois, the fifth Sunday in July, and on Friday and Saturday before, and there I saw with these eyes and heard with these ears, if not in a spiritual sense, the going home to his friends of a very dear brother, and also witnessed his baptism. Voices were praising God, and cries of shoutings were returning to him who had filled hearts to overflowing. It was indeed good to witness the power of God as he saw fit to fill the earthen vessels with his treasures. The first Sunday in August a few from our own church, together with our pastor, Elder John Henson, attended a union meeting in the Obion Association, near Paris, Tennessee. This Association has no home preachers, but preachers from other Associations were there. Elder Lytle Burns, from Alabama, was present, together with Elders R. L. Biggs, from Nashville, Tenn., R. M. Brann and Elder Prince, from Fulton, Kentucky. The house was crowded with hearers all three days. They also had preaching both nights. The fourth Sunday in August the same members from our church (Soldier Creek), in Marshall County, Kentucky, attended Little River Association, held with Saline Creek Church three days, in Bumpus Mills, Tennessee, where much rejoicing in the Lord was made manifest. This last Friday, Saturday and Sunday our same party motored to near Nashville to attend West Tennessee Association, and this poor heart of mine was, and has been, so lifted from time things that it does not seem that I could ever sorrow any more over anything.

It was a hard drive from our homes to this place on Friday, but before we were there long we felt well paid for all the hardships of the trip. There was preaching Friday and Friday night, Saturday morning, also Saturday afternoon and night. Words have failed me so far in trying to describe this Saturday service. The half cannot be told. I do not know when we ate natural food. It was done between sermons, some time in the afternoon. But the most beautiful day of all days seems to have been this Saturday and Saturday night. Around about us all was peace, and every one was singing grace and praising God. The preaching brethren were given light and liberty to hold up Christ, and to know nothing but him. So many things were told of the prophets, who testified to his coming and prophesied what would be in that day. The theme of salvation by grace never grows old. I keep hearing their voices proclaiming how we Old School Baptists are the people scattered and persecuted and trodden down by all other nations. I keep hearing brother Lytle Burns warning us of antichrist, and how to try the spirits to know if they are Christ or antichrist, and how sweetly and solemnly he commended us to Christ Jesus our Lord for all fullness, and to God, who is able to keep us from falling. I wonder how a man in his eighties can have such a mind as that man has. While I live I shall never forget the sacred, solemn look on his face, and how a halo of glory, or light, seemed to stand around about him, and he filled with Jesus as his life and light,

and as Jesus filled the basket, so he was filled and we hope we all did eat. He (Jesus) was preached these few days and nights as the life and light and resurrection, and to have to come home and return to this dull mortal life and work out as best we can the problems of the days we live seems dull indeed, and no life therein. How blessed I have been to enjoy these seasons this summer, away from our home church as well, as we have had sweet gatherings together at our little church. I never want to act a thing that I do not feel. Saturday of that meeting, brother Dodson, I seemed to leave earth, carried away off some place, and I wanted to scream out and cry aloud, but instead I opened my hand-bag and took from it a pen and paper and began to write my feelings. I looked over and saw brother Prince, a very dear old servant of God, shedding tears, and I saw others filled, as I hope I was, full, and to keep from screaming I started writing. Like this, This is the day the Lord has made. This way they preach he also made. I see tears in brother Prince's eyes. I feel them in my heart, although I have my doubts and fears. We are not far apart. This oneness that we all hope in when the Spirit's power overwhelms us makes us forget all flesh and sin and why God created us thus.

I sat so still, and felt no ill,
My heart was surely singing;
I felt no sigh, no mournful cry
Within my heart was ringing.

But rather felt my knees had knelt
Unto some gracious power;
I had no fear, but felt so near
To God in that same hour.

I went away from this house of clay,
Where all was peace and love,
With my poor mind I saw the time
When the Son should reign above.

We won't come back, to feel ur lack,
No, never; ah, no, never;
Where God shall move and all be love
Forever and forever.

But all be love in our home above,
Where the three-one God is reigning;
No dark, drear night, no doubt or fight,
But all his praise be singing.

I like to go to a meeting when I hope he gives me to see a moving, effectual working of his mighty power on and in the children of men, gaze on the ministers whom we have seen shut up and see new liberty and new fields open up to them, and they stand and tell what they see; not them, but God using them. We love the battle of Gideon with those three hundred men. We love Gideon's experience when he said, I am the least in my Father's house; and, too, we feel as he did when he said, O my Lord, if the Lord be with us, why then is all this befallen us? We love, we hope, poor, crippled Mephibosheth, lame on his feet, but enabled to eat at the king's table. The grand and glorious feast spread thereon hides our crippled condition from others. We are aware of it, but they who are made to sit down and eat only eat and rejoice, eat his flesh and drink his blood, and at that time are not aware of the lameness of nature. I hope I believe in God's foreknowledge. I like to think that before Jeremiah was God knew him and sanctified him before he came forth from his mother's womb. I am glad it is left for us to read about John the Baptist leaping in his mother's womb at the salutation of Jesus' mother. We are always

in the mind and purpose of God, before we are born, or ever we are, we are his in purpose, in his determination. He never sleeps. God knew the end from the beginning. No wonder he knew Nathaniel while he was under the fig tree, and knew he was an Israelite in whom was no guile, because he knew him, or went in unto him under the fig tree and quickened him, born him of a right spirit, because God had given him to the Son and he was his, and in his time he came into a newness of life. I believe that God permitted nothing to just happen, but he, being all-wise, determined things to be, and as they now exist, cannot be contrary to God's will and determination. David learned that there was no use for men to fight against the living God, nor a living people in whom God moved, so he took off the armor Saul placed upon him, even the helmet of brass on his head, and took his staff in his hand and went out to fight the mighty Philistine, and slew him, he the stripling of a boy that had been delivered from the paw of both lion and bear, and also had rescued the lamb out of the mouth of same. Today, in this day, that same power that fought David's and Gideon's battles is fighting the battles of His children. He is all power, both in heaven and in earth. He works and none can hinder, and the way of the strange woman is death, but the way of the true woman is Jesus.

Brother Dodson, I feel some better since I have been writing. I find I feel relieved somewhat. Now should I destroy this or send it on? When one

feels relieved after expressing one's self on paper would it not be just as well to burn the paper? and no one then would know our foolishness and our cries and pleas,

Yesterday I read your father's article in the November, 1938, SIGNS, on The Good Samaritan, and the words you wrote about the thieves creeping in, in sheep's clothing, and that they in sheep's clothing could get closer to the flock of sheep with this garment on. I believe I had to find that article and read it, for I needed to be warned by some one in whom I place confidence as a true servant of God, able through the Spirit's power to warn the flock. We find many things contrary to the teachings of Old Baptists, but when one comes in among us and fails to declare the whole counsel of God, then we better watch as well as pray, and we can do neither only as it is given us of God, and while we have an High Priest making intercession for us, who hope we have been called by God, the Father, and preserved and elected, then we only beg and plead for mercy, that we might be able to stand while he intercedes for us at God's right hand.

Excuse this, and may God bless you and all for whom you pray.

EFFIE BLOGG WHITENTON.

NORWOOD GROVE, Manitoba, Canada.

DEAR PUBLISHER:—Please let the enclosed two dollars supply the contribution for one more year to some "poor of the flock" who may be glad to read the SIGNS.

Elijah miscalculated when he said,

Lord, I only am life. Abraham could not count the stars, nor can the wise of this generation, with all the instruments invented, find out what God hath in store for his elect. And none shall pluck them out of his hand. Your paper maintains this truth, and there are some scattered and poor, but they are to be supplied with all needful blessings.

We are glad to hear that by the mercy of God your eyesight is so far sustained. When we are undergoing similar affliction we can in some measure sympathize. May light be granted in these dark days to those that sit in darkness.

Sincerely yours,

J. C. SMALLBONE.

[We truly appreciate the kind words of this writer, and sincerely hope it may be the pleasure of our blessed Lord to also sustain his eyesight.—PUBLISHER.]

TIPTONVILLE, Tennessee.

DEAR EDITORS:—Find inclosed a check for two dollars to pay for the SIGNS another year. I certainly wish I could send more, remembering the many copies I received without price, and I hope to some day be able to repay, though the value of this dear paper cannot be measured with silver and gold. The many good letters and editorials are rich with food when it is ours to read with understanding hearts, with eyes to see untold beauties through tears falling from our eyes, manifesting the witness within to those things, reading from dear ones far and near, who can

tell our feelings better than we can ourselves.

I have been reading the book Predestination lately, and oh how good it is to read such grand and noble truth. I am very weak, ignorant and blind, only as enabled by the Lord can I see a little, I hope. James i. 5, 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." And the sixth verse says, "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." I often fear that is the way I am. I truly feel as helpless before God as a wave of the sea, for the waves only roll to and fro, up and down as the wind forces them, so I can only see when he sends the Comforter to take the things of his and show them unto me. I can only read when my eyes are opened, and cannot open them when I please, yet I crave to understand the written word and to be kept by the power of God to be enabled to walk soberly and righteously in this world, ever looking to Jesus, the author and finisher of our faith.

Pray for me if you can, and forgive me for writing so much and saying so little. My husband and his father join me in love and hope of eternal life.

(MRS.) LUTHER CAMPBELL.

CHANGE OF ADDRESS.

Elder T. W. Walker having moved from Ringgold, Virginia, to Route 2, Burlington, North Carolina, requests his correspondents to address him at the latter place.

EDITORIAL.

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“AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.”

We have been requested to write our views upon the above Scripture, which we do, hoping the Lord will bless us with wisdom, that we might not appear wise above what is written, and that those who may have a different view of this Scripture will bear with us as brethren should. We say this, as we are aware that the opinion has been expressed that this Scripture refers simply to the time when, after Jerusalem was taken by the Chaldeans, and

the young men were slain by the sword, the young women who survived would have but little prospect of marriage, so that one man would take seven wives, who would be willing to work and clothe themselves, thus being of little expense to him, while they, being called by his name, would be saved from the reproach that was generally cast in Eastern countries upon women in an unmarried state. There might have been such instances, but there is no record of them, and we are rather of the opinion that women in a conquered country were carried away as captives. Another opinion, very much more common, is that this verse has reference to the apostate churches of the world who find little food for them in the word of God, are very diligent in preparing that which they can eat which is of the flesh, who say, We will eat our own bread and wear our own apparel, the apparel of self-righteousness, in which they can boast, while all they want of Christ is to be called by his name to take away their reproach. Such a view is very interesting and has given subject matter to not a few good men when they have wished to expose the worldly institutions around them, but does such a view belong to the foregoing Scripture as we consider it in connection with the third chapter, which precedes it? In our opinion, it is as much a misapplication of the Scripture as we consider is shown in the song that some sing, “There were ninety and nine who safely lay in the shelter of the fold.” Jesus did not say they were in the shelter of the fold at all, but rather that they were left in the

wilderness. It was the ninety and nine who were "far away from the gates of gold," for they were the unbelieving Pharisees, self-righteous, therefore in no need of repentance. The song is interesting and very touching when we do not look up the Scripture from whence it is supposed to be taken. Just so with the foregoing view, it is interesting and seems to fit the Arminian denominations of to-day.

Now let us look at the Scripture. Especially would we first look at Isaiah, third chapter, where the prophet is speaking of the Lord's people, of the daughters of Zion, who had become lewd and wanton, that the Lord would bring them into judgment, stripping them of their ornaments, bringing them down into the dust, so that instead of a sweet smell there was a stink, and instead of a girdle, a rent, and instead of a stomacher, a girding of sackcloth, and burning instead of beauty. A prophet later speaks of this time of judgment when he said, "But who may abide the day of his coming? and who shall stand when he appeareth? for he shall be like a refiner's fire, and like fuller's sope."—Malachi iii. 2. This is the day of the Lord. in which he would judge his people and take away their pride and bring them down to the dust, desolate, to lament and mourn and sit upon the ground. The prophet and the prudent and ancient, the judge and the mighty men had to be take away. At this very time children were their oppressors and women ruled over them. Jesus compared the Jews to children in the market place, and in Matthew xxiii. he

said, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore be ye witnesses unto yourselves, that ye are the *children* of them which killed the prophets." A remarkable instance of the influence of women and children in that day is seen in the power Herodias and her daughter had upon Herod, which resulted in the slaying of John the Baptist.

In that day, that is, the day of the Lord, seven women shall take hold of one man. Seven, the perfect number that does not belong to the Arminian churches whose number is legion, but to God and his chosen people. Seven was to the Jew a sacred number, and appears many times in the Scripture. There were seven pillars that wisdom hath hewn out, and the seven golden candlesticks typical of the seven churches. These women, we believe, are the daughters of Zion, verses sixteen and seventeen in chapter three, and are referred to again in chapter four, verse four. These were to take hold of one man. The Jews never took hold of Christ. He came unto his own, and his own received him not. They fell through unbelief, but these women represent the seven churches who took hold by faith, and they represent, in our opinion, the spiritual daughters of Zion. Literal Zion under the legal covenant, was proud and lifted up, but their house was left unto them desolate. She that

had many children (legion) is now waxed feeble, and she which was barren (meaning spiritual Zion) hath born seven. (1 Sam. ii. 6.) Thus the seven churches set forth by these seven women were the daughters of the Jerusalem Church, and they were espoused to Christ, their husband, as it is said, "Thy Maker is thine husband. * * * The God of the whole earth shall he be called." They took hold of one man. The Jews had Moses and the prophets, but these women were enabled by grace through faith to take hold of Christ's words and doctrine, and were built upon the foundation of the apostles and prophets, *Jesus Christ* himself being the chief corner-stone. Peter and Paul were but servants who preached, not themselves, but Christ Jesus the Lord. As in the third chapter Israel had to be judged, so before any can or will take hold of this man they must be humbled. The Lord smites with a scab the crown of the head until they confess they are full of wounds, bruises and putrifying sores. It is He that can and does discover their secret parts. What were ornaments of glory now they see as their shame, and they would be forever undone but for the grace of God. They must be taught to cease from man whose breath is in his nostrils, and it is then that her gates lament and mourn and she, being desolate, sits upon the ground. But the Lord will not leave such comfortless, for he says, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee."—Matt. xxi. 5. She could then sing,

"Come, let us to the Lord our God
With contrite hearts return;
Our God is gracious, nor will leave
The desolate to mourn.

His voice commands the tempest forth,
And stills the stormy wave;
And though his arm is strong to smite,
'Tis also strong to save."

He stood alone and of the people there were none to help him, and he became their refuge. "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place; as the shadow of a great rock in a weary land."—Isaiah xxxii. 2. They took hold of this man, saying, We will, for they were made willing in the day of God's power, we will eat our own bread. We would mention that their bread to us means all that is necessary to sustain them in their life. It is the bread of adversity in which they fellowship Him who was a brother born for adversity. While they are seven they are as one, like the seven golden candlesticks. They were made of one piece of gold beaten out, and it is one bread, they being many are one bread and one body. Eating of the bread and doing of God's word to them is one and the same thing. They eat and praise the Lord, not as under the legal covenant it is said the people sat down to eat and rose up to play. With them there is always a self-examination whenever they eat. The things necessary to sustain spiritual life in them seem to be trials and afflictions, which are their's, and it is their meat to do the will of their heavenly Father. Bitter herbs are a part of their bread also, and as the lamb was eaten with bitter herbs so in adversity they feed upon Christ. The ap-

parel also of these women who had been brought down into the dust of self-abasement, was humility and meekness. They had experienced the stripping spiritually that literal Israel had passed through, and with the psalmist they confessed, My days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten and withered like grass; so that I forgot to eat *my bread*. The pride of the Jew was such that he would come into the feast not having on the wedding garment, but he was cast out. Literal Israel must be cast out as the bond child who could not be heir with the free. Pride came before destruction, and a haughty spirit before a fall. Paul exhorts the Ephesians (one of these seven) that they walk with all lowliness and meekness, and these women, or churches, had their own apparel. Meekness is a temper of mind that is not easily provoked, and suffers injury without desire of revenge, submitting to the will of God. It can be said of these churches as the psalmist says, "The King's daughter is all glorious within." Now while this apparel is their's it is the fruit of the spirit that dwells in them. This spirit kept them mindful of the low estate which was their's by nature, and filled them with one desire, which is expressed in our text: "Only let us be called by thy name, to take away our reproach." The worldly churches do not take away their reproach by tagging Christ's name to them, for before God in the day of the Lord they will be judged by him, and he will say, Who hath required this at your hands? But the true church

knows that it is in his name they rejoice all the day, for it is in his name they are made whole and free from condemnation, for Jesus said in Psalm sixty-nine, "The reproaches of them that reproached thee are fallen upon me." So he became a reproach for them. They were without the gate, like poor Lazarus (the gate of Judaism). Jesus was crucified without the gate. If the Jews are to be joined to Christ they must leave their legalism, as Paul, writing to the Hebrews, said, "Wherefore Christ also, that he might sanctify the people with his own blood, suffered without the gate. Let us [Jews] go forth therefore unto him without the camp, bearing his reproach." Thus by their being joined in one flesh unto the Lord he took away their reproach, while the five foolish virgins, not having grace to serve him acceptably, were left in their reproach, as all legalists will ever be if grace does not prevent.

We would have the reader here notice that it was in that day, the same day, that the Scripture says that the branch of the Lord shall be beautiful and glorious. This is the same person spoken of in chapter eleven, where the prophet declares that there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: who was to judge with righteousness the poor, and reprove with equity for the meek of the earth. The world (Gentile) was to dwell with the lamb, and the leopard lie down with the kid, this same Person having removed the middle wall of partition, thus making peace. It is here the Gentile and Jew find peace,

and his rest shall be glorious. There are two short chapters in Isaiah, the fourth and the twelfth. The fourth should be read first, the whole six verses, and then the twelfth, which also has six verses, which begins, "And in that day." It is still the same day, THE GOSPEL DAY, when instead of "gates that lament," we have the "gates of praise," and it is, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." His judgments had been in the earth and the Lord had washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. To just apply this to a future day yet to come, applicable only to the Jew, as many do, is doing violence to the word and robbing the children of their bread, for we must remember that they are not Jews that are Jews outwardly, and when the day comes for the Jews to find the favor they will be grafted in through Christ, the true Branch. The children of the flesh cannot be, and never were, the children of God, but the children of the promise are counted for the seed. Thus these two chapters belong to spiritual Zion, whether Jew or Gentile, and these two women about which we have been writing are the daughters of Zion. They are God's workmanship, God's building, it is there judgment must begin, and if any of these daughters get high-minded and proud they will be judged. If they cease to walk in humility, and become

haughty, walking with stretched forth necks and wanton eyes, walking and mincing as they go, that is, walking with affected delicacy, as though they were something when they are nothing but poor unworthy sinners, putting on a vain show which is set forth by the ornaments. Changeable suits of apparel, implies that they can act meek and humble when it pleases them, or proud and haughty when occasion suits. The earrings and jewels, the rings and nose jewels seem to set forth the pride some show when they can only hear certain preachers, as though their ears were better and should be given more attention than God's humble poor. James saith, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou in a good place: and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" Wherever such things are done, the Lord will judge, not by the sight of the eye, or the hearing of the ear, but will judge righteously, and his people, in that day, will learn that such that remain shall be called holy, even every one that is written in Jerusalem; with joy shall such draw water out of the wells of salvation.

G. R.

OBITUARY NOTICES.

MRS. MINTA MAPES, the oldest member of the New Vernon Old School Baptist Church, was born in New Vernon, N. Y., July 20th, 1849, and passed away in Howells, N. Y., April 13th, 1940, in the ninety-first year of her age, following an illness extending over a period of several months duration. She was the daughter of Samuel B. and Phoebe Comfort Beyea. Her marriage to James Riley Mapes took place December 20th, 1870, Elder Gilbert Beebe officiating. Only cousins survive her, and two of them, Mr. and Mrs. John Coleman, faithfully cared for her during her last illness. She had requested Mrs. Coleman never to leave her, and she sat by holding her hand when the end came. Sister Mapes asked for a home with the New Vernon Old School Baptist Church on May 7th, 1898, and on the following day, which was Sunday, she was baptized by Elder H. C. Ker, who was her pastor for many years thereafter. During the past twenty-odd years that we have known her we can testify to her faithfulness in every way to the cause of Christ, by both attending and supporting her meetings. In more recent years she has also attended the meetings held in Middletown, N. Y., and she is going to be greatly missed by all whose privilege it was to mingle with her in the worship of our God. The esteem in which she was held was evidenced by the large gathering of friends who came to pay their last respects at the funeral service held in the meetinghouse, which we were called to conduct. The following text was used on the occasion: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Verses forty-five to fifty-eight, inclusive, of the fifteenth chapter of first Corinthians were also read in connection with the

text. Interment was made in the New Vernon Cemetery adjoining the grounds of the meetinghouse. In this age of coldness and indifference towards spiritual things, it is sad to part with those who manifest a lively interest in the things pertaining to the kingdom of God, but we are persuaded that he doeth all things well, and we pray that he will reconcile us to his will and sustain us by that grace which was given us in Christ before the world began.

R. L. D.

MARY FRANCES WEBB was born April 2nd, 1862, in Jackson County, Missouri, where she spent her entire life. She departed this life to enter eternal rest April 20th, 1940, at the age of 78 years and 18 days. When yet a young girl she joined the "Christian Church," and remained a member of that denomination until after she married Addison Samuel Webb, which occurred on the twenty-fifth day of December, 1879. After her marriage to brother Webb, she united with Little Blue Church of Primitive Baptists, and ever after lived a most consistent and loving member, always attending her meetings when it was so that she could get there. They lived in the Oakland neighborhood for twenty-five years, where four of their children were born. They were hard working people, and while raising their children accumulated a nice little farm home. She said that on their meeting days they would load their children in the old lumber wagon and drive often several miles to be at the meetings, which they loved to attend. They moved to the little town of Buckner in the year 1907, where her husband peacefully passed away August 27th, 1938, which was a great loss to her. But she would not give up her home, and lived there most of the time alone, but was kindly looked after by some of her grandchildren and students of the High

School, of whom she was very fond, and gave several of them assistance. "Aunt Mollie," as she was known and called by most all who knew her, was a most lovable woman, truly devoted to her husband, and to her children and grandchildren, and but few had more friends than she, for she was of such lovable character that all who met her were attracted by her smiles and her affectionate demeanor. She was a woman of great courage, honesty and industry, filling her life with worthwhile labor and countless acts of kindness. She leaves to mourn her departure, three daughters, Mrs. Lizzie Jackson and Mrs. Ella Ward, of Buckner, and Mrs. Ruth Bradshaw, of Smeltonville, Idaho; two sons, C. C. Webb, of near Oakland, and William Webb, address not known; twenty-three grandchildren; eighteen great-grandchildren; one brother, C. G. Graham, of Independence, Mo., and many other relatives and friends, besides the church she so dearly loved.

The funeral services were held at the M. E. meetinghouse near Oakland. The house was well filled, and I tried to substantiate the doctrine of salvation by grace, and to comfort the bereaved, by using the first and second verses of the eighth chapter of Romans. Her body was laid away in the cemetery near by to await the wakening of the dead when Jesus comes in the power of the resurrection to fashion their bodies like unto that of the resurrected Christ and receive them unto himself to eternally be with him in praising God through all eternity.

ALSO,

JOHN H. URKUHART, son of William and Betty Asher Urkuhart, was born near Shady Grove, Virginia, June 22nd, 1856, and peacefully passed from this world of pain and sorrow May 6th, 1940, at his home, near Harrisonville, Missouri, at the age of 83 years, 10

months and 14 days. While yet a young man he left his home in Virginia, in the year 1881, and came to Missouri, where he spent the remainder of his life. May 26th, 1889, he was united in marriage with Miss Eliza E. Warren, and they by hard labor acquired a very nice little farm, where they spent forty-seven years of their lives and raised their family of eleven children happily together. He was a man of a quiet attitude, and became one of the highly and respected and honorable citizens of the community. He united with Little Flock Church of Regular Predestinarian Baptists, of Cass County, Missouri, March, 1914, and was baptized in May of that year by the late Elder J. A. Teague. His wife had been a member of that church for several years prior to that time, and to say that they lived to the honor of their profession is no vain eulogy, for they endeared themselves to the brotherhood of the church by their godly conversation, showing a strong faith in the doctrine of salvation by grace, and they were always in attendance at their meetings when it was conveniently arranged for them to be there. I have spoken of sister Urkuhart here in relation to their christian lives, for they were so happily companionated, not only in their natural lives, but in the love for the church and the fellowship of the brethren and sisters, whom, with their pastors, they esteemed highly for the truth's sake. Of those left to mourn are his wife, sister Urkuhart, five daughters, and five sons, to wit: sister Mabel Lindsey, Walnut Creek, Calif., Mrs. O. C. Dawson, Mrs. Clint Phillips and Mrs. Al Baldwin, of Pleasant Hill, and Mrs. Herbert Spencer, of Kansas City, Mo. The boys are J. L., Long Beach, Calif., O. C., Newport, R. I., O. M., Norfolk, Va., W. E., Kansas City, Mo., and F. E., Lone Jack, Mo.; also twelve grandchildren and five great-grandchildren. The funeral was

held at the Norfsinger Funeral Home, in Pleasant Hill, Mo., and was attended by a goodly number of the neighbors and friends. By special request, after Elder W. T. Hughett had read a chapter and offered prayer, I tried to comfort the bereaved ones, using as a text the second and third verses of the seventeenth chapter of St. John, after which he was laid away in the beautiful cemetery at Pleasant Hill, to await the coming of the risen Savior in the power of the resurrection, to take him home to eternally praise the eternal God, and may he comfort the bereaved with that blessed hope, is my prayer.

W. L. HALL.

ROBERT V. ALEXANDER departed this life March 14th, 1940. He was born near Springfield, Illinois, April 5th, 1845, making his age nearly ninety-five years. When nine years old he moved with his parents, brothers and sisters to Sullivan County, Missouri, and settled near the town of Milan. There he grew to manhood. When a young man of nineteen years he came west with an immigrant train drawn by oxen. He spent two years in Walla Walla County, Washington, then returned to his home in Missouri. August 19th, 1869, he was married to Margaret Ellen Taylor. In May, 1878, he and his family moved west again. That trip they traveled by wagon, drawn by horses, and settled near Elgin, in Union County, Oregon. He united with the Predestinarian Baptist Church named Big Springs on Saturday before the second Sunday in June, 1887, and was baptized on the following day by the late Elder G. E. Mayfield. In the year 1900 he and his family moved to Touchet, Washington. His family at that time consisted of wife and five children. At the time of his death he was a member of Mizpah Church, located near his home. His wife was a member of the

same churches during her lifetime. She has been gone from this world of sin and sorrow thirty-one years. He was always prompt in attending church meetings, although for a number of years he was so deaf he could not hear the services. He always enjoyed being with the Baptist friends, and as long as he maintained a home they were welcome there. Among those left to mourn his departure are two children, twenty-three grandchildren and twenty-seven great-grandchildren, besides numerous other relatives. He had many friends, which fact was attested by the great number attending his funeral, which was conducted by Elder C. W. Bond, of La Grande, Oregon. Interment was in the Touchet Cemetery. We greatly appreciate all the kindness shown by the many friends.

Written by his daughter,
ELLEN COLWELL.

AGAIN the death angel has visited us, and taken our mother, MRS. JOHN WILLIAMS. Mamma had a slight stroke in August, while visiting in the home of brother Bryant, on Tuesday after the Association at Canaan. She loved this family, and they seemed to love her, and were very kind and lovely to her. His mother and she loved each other dearly, and often spent a week together with them. Mamma revived from that stroke sufficiently to visit me and attend meeting. She had a fall in October of the same year, which broke her hip, and she never walked again, though she had good health, and was only confined to her bed a few days. She sat in a rolling chair a large portion of the time. Her speech was affected so much she made signs for her wants. She spent these years (I think eight) with my brother, J. Floyd Williams, and they (especially his wife) cared for her as only devout christians can. I often vis-

ited them and keenly felt my nothingness. Mamma was born December 3rd, 1851, a daughter of Colonel and Mrs. David Dyer. She was married to J. L. Williams when nineteen years of age. They celebrated their fiftieth anniversary at Floyd's home. It was a happy occasion for me. During the service my father was very happy. Father preceded her to the grave in February, 1927. January 24th, 1940, we were called upon to bid farewell to mother and lay her precious body to rest underneath the snow-clad earth. It was one of the deepest snows we have ever had. God saw fit for me to be with her, and as I saw life ebb out of her crooked frame something inside me rejoiced in the comforting thought that there would be no cripples in heaven. In death she looked peaceful, sweet and pretty. Our pastor, Elder D. V. Spangler, was sick and not able to be with us, and God prepared the way for Elder J. F. Stegall to conduct the service, which was sweet and impressive. He made it plain that she adorned her profession, and lived and died believing that if we are saved it is by grace. I cannot do justice to her noble character. She slaved for her family, and reared four girls and two boys. One preceded her to the grave. God has been gracious to poor unworthy me, for I have enjoyed sweet church fellowship with parents and one brother for a number of years. Mamma united with the Banister Church, with the privilege of membership and baptism at Malmaison since August, 1894. To attend the meetings and entertain the Baptists were real feasts to her. We took her to meeting as long as it seemed expedient. The last time was communion Sunday, and she sat in the car outside the building and partook of the emblems there. May God in his mercy see fit to let me meet her where tears are dried and there is no parting.

May you who read this pardon my imperfection, and, if you can, pray for a worthless sinner, who, I hope, loves the household of faith.

(MRS.) ELLA RICHARDSON.

DAVID F. WEST was born in the State of Georgia and when young moved to Texas, where for many years he farmed it near Keller, Texas. He retired nineteen years ago and moved to Henrietta, Texas, and moved to Fort Worth, Texas, a few months ago. He was, in ill health for years, and was suddenly stricken with a heart attack, from which he died. Surviving are his wife, two sisters, Mrs. Annie Largent, of Fort Worth, Texas, and Mrs. Mollie Jecker, of Victoria, Texas, and a brother, Lee West, of Bellevue, Texas. Funeral services were held in the Old Baptist meetinghouse, the writer officiating, with interment in the Bourland Cemetery there. Brother West had been a member of the Old Baptist Church since the first Sunday in October, 1899, when he was baptized by old Elder A. D. Bourland, and was a strong believer in the doctrine of the Predestinarian Baptists, and lived a life commending him to all who knew him. His conversation was always in heaven, from whence he looked for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his own glorious body. He was so filled with this glorious conversation that I delighted to visit him in his good home, which was a home for Old Baptists. He tried to live like Zacharias and Elisabeth of old, in all the statutes and ordinances of God blameless, but he would many times complain, and say, Oh wicked man that I am! feeling like poor Paul; "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of

God, who loved me, and gave himself for me."

At the funeral the writer tried to talk some from 1 Corinthians, fifteenth chapter and twelfth verse. Our people miss brother West very much, as he was a man of great worth to his people. His was a long life of suffering, and for several years he seldom passed a comfortable day, but he bore his suffering with patience, feeling that it was the Lord's will for it to be so, and could say with poor old Job, The Lord wounds and he heals, and could also say with that great faith which God gave him in resignation, Blessed be the name of the Lord. He knew it took faith to be reconciled to say, Thy will be done, in his own case at least. But the good Lord can make us say, Come, death, I will gladly go with thee.

Written by one who loved him for Christ's sake,

C. Y. OSTEEEN.

LORENAH ANN KEE, daughter of Tom Noland, of Franklin County, Alabama, was born May 9th, 1863, and died December 16th, 1938. She came to Texas in the year 1877, and was married to J. D. Kee July 10th, 1879. She joined the Old School Baptist Church at De Leon, Texas, in the year 1900, and was baptized by Elder S. N. Stephens. She moved to Young County, Texas, in 1914, but at the time of her death was living at Elbert, Throckmorton County, Texas. Sister Kee was a strong believer in salvation by grace in time and for eternity. She often said she was a SIGNS OF THE TIMES Baptist. She believed the doctrine the SIGNS contends for. She leaves her husband, a large family of children, brothers and sisters and a host of friends to mourn, but we feel our loss is her gain, for she is only asleep in Jesus, and in the morning of the resurrection shall come forth with that body fash-

ioned like unto his glorious body, and so with all the redeemed of the Lord shall ever be with the Lord.

Funeral services were held at Elbert, conducted by Elder S. L. Poiner. Burial was at Olney, Young County, Texas.

Written by request.

JOHN KIRKPATRICK.

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

Mrs. May Derby Hoyt, N. Y., \$2; Isaac T. McIntyre, N. Y., \$1; Mrs. Chas. E. Bernard, N. J., \$1.

MEETINGS.

The Black Rock Old School Baptist Church, Butler County, Maryland, will hold an all-day meeting on Sunday, June 2nd, 1940. We hope all who can will meet with us.

A. S. ROWE, Trustee.

An all-day meeting is planned to be held in the New Vernon meetinghouse, near Howells, N. Y., on Friday, June 7th, 1940. It is hoped that several visiting ministers will be present, and we cordially invite all lovers of the truth who can to come and worship with us.

R. LESTER DODSON.

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M

ALL WELCOME

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

IN

N E W Y O R K C I T Y

Meetings every Sunday (except fourth Sunday) at 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.

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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. Hugnet pastor.

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

R. LESTER DODSON, Pastor.

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.

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

LUELLA STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Pastor.

CHURCH MEETING PLACE CHANGED.

Saints Rest Church of Old School Predestinarian Baptists meets each first and third Sunday at eleven o'clock a. m. at 2407½ Main Street, Dallas, Texas, and on Saturday before each first Sunday at 2:30 p. m. All lovers of truth are cordially welcomed.

J. R. HARDY.

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, Mod., pro. tem.
T. D. WALKER, Supply and Clerk.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108.

MIDDLETOWN, N. Y., JULY, 1940.

NO. 7.

CORRESPONDENCE.

MEDIA, Pennsylvania.

DEAR BRETHREN:—The following scriptural readings have been impressed upon my mind, and whatever I write or whatever remarks I make in regard to these readings have been given, I hope, as I have been taught by the word of God. I know that many ministers of the gospel have talked upon this certain passage of Scripture, but as much as I have longed to hear these things explained, I do not know of a single time that I have had man reveal this mystery to me in any way. But God forbid that I should boast except in Christ, and him crucified.

The reading I wish to call your attention to will be found recorded in the book of Deuteronomy, the thirty-second chapter, beginning with the seventh verse: “Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee; 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. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him.”

Now to understand these things which are recorded in the Word, let us start at the foundation. When a builder starts to erect some large building he must first build a foundation. In the construction of the building there has to be a certain amount of excavation done, in order to secure a solid foundation. So I am going to take you down below the surface, down to the very bottom, where the foundation was started, that you may inspect this building,

by beginning at the bottom. (This building is the Word of God.)

Let us proceed by going back. How far back can we go? What does Scripture say? "From everlasting to everlasting, thou art God." Can man fathom the length of God's time? We know that God came forth out of infinity; the heavens, the earth, and all things therein, were made by God, and without him there was not anything made. Knowing that God created all things, let us turn to the text: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam," for we are taught that it was by Adam that sin entered into the world. To proceed, when did he make this division and separation? While he was in infinity. We are taught that all things were created, and the world was formed, by the word of God. Out of infinity came the word, and through the word the foundation of the earth was laid. Before he laid the foundation of the world God foreknew that man would fall. God created man, and therefore he knew his weakness. God did not intend that man should be his equal. He foreknew before he placed Adam in the garden of Eden that after he was put on earth he would fall in sin. By this fall sin entered the hearts of men. "When the Most High divided to the nations their inheritance." When did God do this? Before he separated the sons of Adam. What does the text say further? "Inheritance." Then we know that some were to receive an inheritance with God, because it pleased him to bring forth a

certain people in himself. Therefore, it was part of God's plan before the world was framed and the foundation of the earth laid that he would create man, and that out of this fallen man of sin should come forth an elect, or chosen, people, and they would be his people, and he would be their God. God foreordained the election of his children, who were predestinated before the foundation of the world. Since the foundation of the earth, there has never been a single child of God born who was not predestinated from the very beginning, and until the fulfillment of God's plan there shall never be another child of God born into this world whom the Father had not predestinated at the beginning. Does not the Scripture say that this eternal election was fixed before the time that the sons of Adam were divided? Out of this fallen man of sin God selected one small branch which he would nourish, that those who were elected by him should fall heirs to that heavenly reward which he had prepared for them before the world began. "For the Lord's portion is his people." What saith the Scriptures? "Jacob have I loved, but Esau have I hated." Why did the Lord choose one and hate another? Was man God's equal? Man was of sin and corruption; God hated sin. Although God created all things, including the world and all that is in it, God did not create sin. God is not the author of sin. That old serpent, Satan, the devil, is the evil spirit who is the author of sin and the father of all corruption. Having infinite wisdom and knowledge, God knew that this evil

spirit would enter the hearts of men, hence he predestinated the election of his own before the creation of man. God was too wise for Satan here; he made plans for his own.

"Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness." Where did God find his people? Where does every son of God come from? From that waste howling wilderness of sin, the desert, a place where all is waste and barren, out where nothing exists but the blackness of night, and where great packs of wolves are continually roaming. When God had chosen and predestinated his people, what did he do for them? What does the golden eagle do for her young? She soars high and locates the tallest cliff, and up there among the rocks she builds her nest. Can we illustrate God in this manner? What kind of a nest did he build for his own? He chose the realms of glory for its location. He gathered sticks and branches from which to build the nest. He placed one large piece of faith, another of hope, another of charity, a cross to hold them down, and upon that he placed a branch of meekness and another of patience, and interwove with them a branch of love. Upon these were placed many twigs of God's mercy, and the nest was lined with the gospel of Jesus Christ. This was the place where God's little ones were hatched, and, brethren, any bird not hatched in that nest does not belong to the brood. From whence came the lining of the nest, that soft and fleecy down? It was the gospel of Jesus

Christ. In the days of old, these were the words of the Lord to the prophet Malachi: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." God was not referring to the son of any man, but he spoke of that Sun of Brightness which was to come. God had told his people from time to time that he would send to them a Shepherd, a Prince and King. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." That great power of God was descending, whose brightness was greater than the sun. This was that promised Messiah, that Holy One who was to reign over his people.

"So the Lord alone did lead him, and there was no strange god with him." I have had many people tell me that Jesus came into the world to save the world. What did our blessed Redeemer say in those last hours before he was crucified? His work was all finished here, and he was to ascend to the Father: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Then if Jesus did not pray for the world, but prayed for his own, his own were not of this world. Many have asked if none are saved except by the intercession of Christ, and about those who lived before his kingdom. To those let me say that the Son was with the Father before the world began, and was commissioned by the Father to descend and declare those unsearchable riches of God's mercy and love, which Jesus did do by showing and demonstrating

of that Holy Spirit which he had descended from. At his birth there was a new order of things to take place; the old order had passed away. From the time of God's covenant with father Abraham, and up until the coming of Christ, God's people were living under the covenant of the law, but after the birth of Christ they no longer lived under the covenant of the law, but under the gospel of Jesus Christ. Some not familiar with the doctrine of the new order have asked, Why is it that you preach baptism now, when under the old order of the law it was not required? This I have explained by what the law says: That our fathers were under the cloud, and all passed through the sea and were all baptized unto Moses in the cloud and in the sea. Let me refer you to the words of our Lord to Nicodemus. Jesus said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter the kingdom of heaven. Those were the words of our Lord, and they must be true. Does this refer to baptism? If I have any understanding of the Scripture it surely does; but, my dear one, this does not mean that all who stand up in the audience and say they want to be baptized will be numbered among God's elect. No, not at all; the baptism our Lord and Savior had reference to was that inward baptism. When God sends his holy Spirit into the soul of one of his little ones who is outside the fold, when that child has been brought down in grief, and acknowledges he is completely lost, and by this acknowledgment he is made to mourn over the

plight of his fallen condition, and his natural inheritance from the fallen man of sin, and in this mourning is brought to a full repentance, that he will continually cry, Save me, Lord, or I will perish, and by this continual mourning and grief that child is wet from the crown of his head to the soles of his feet by the shedding of tears, this is the baptism Jesus had reference to when he said that you must be born of water and of the Spirit. Brethren, when God in his infinite wisdom touches the heart of one of his little ones in this manner it is not brought about by some minister standing up before an audience, after having delivered a stirring address, and asking the congregation to come forward and give their hearts to God. There is a time and a purpose for everything under the sun, and when God is ready to call his own he will not have to have man intercede for him, for when those little ones have been apprehended by the mighty power of God's holy Spirit and come trembling in out of the waste howling wilderness of sin, they will seek companionship with the brethren, for they cannot rest until they have received their fellowship, and have been given that baptism that was administered by John when Jesus was baptized of him: "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." This is the ordinance of baptism that we are commanded to obey as the manifestation of that inward baptism.

To those who have passed through the walls of the Jordan, and have in

their soul a hope, I beg of you to go up and inspect the nest of God's love. You will find it located in the highest place obtainable, up in the realms of God's glory. You will find that the foundation laid was one piece of faith, one piece of hope, and across these was placed one large piece of charity to hold them down, then upon these were placed one piece of meekness, one piece of patience, and across these, interwoven like a ring, one piece of love, and the lining a soft, fleecy down, the gospel of Jesus Christ. Why did God plan such a place for his own? Why could it not have been different? you may ask. Now let us look this over and see. Would faith amount to anything if it were placed in more than one God? What about that single hope that we hold so dear? Suppose he had said that if this hope does not materialize we might have another? He did not say that in his promise, did he? What did the apostle refer to when he said, Above all things put on charity? He did not mean that because one was blessed with more of this world's goods than his brethren that he was supposed to divide with them, but render unto God such, such as God hath blessed you with. Why did God make the nest round? Is there any length to a ring? I have been unable to find any, neither is there any length to God's love. What about the gospel of Jesus Christ? Is not that nice and fleecy for his little ones? Brethren, it will keep them warm and comfortable in the nest while the storm rages overhead. When those who are born of that

light see that light they walk therein, and without that light none shall be awake at His coming.

HENRY TOWNSEND, Sr.

JOHN XII. 32.

"AND I, if I be lifted up from the earth, will draw all men unto me."

I have been asked to give my views on the above text, but feel my ignorance so much that I fear to venture, yet have an impression to write my views to the editors of the SIGNS OF THE TIMES, and if they think them worthy of space they may publish them; but if not, all is well. I have also been impressed to write something regarding a trip I took to Alabama in October, which I enjoyed very much, having been invited to go with sister Clay and two of her daughters, also sister Martha Murphy, all of El Dorado, Arkansas, who looked after me and cared for me with so much carefulness that they all will have a warm and tender feeling in my bosom as long as I have a sane mind. We visited the Hopewell Association, of Samantha, Alabama, where we met many loving brethren and sisters and heard some very good preaching and singing. On Friday when we arrived on the grounds Elder Rhodes, of Louisiana, who has visited us (the South Arkansas Association) very often, and who we have learned to love very dearly, was preaching the introductory sermon. Elder G. R. Hathcock, of our Association, the oldest minister of our Association, was sitting in the stand, which made us feel better, as almost all of the large congregation were strangers to us. But

when we began to be introduced to them by those we did know they received us with so much love that we could but feel at home with them all. We again met Elder McCord, who was at our Association in September, also Elders M. Brock and W. D. Griffin, who visited us last year. All preached the same grand and glorious doctrine that we believe has ever been preached from the Primitive Baptist pulpits. Some have gone out from us and are preaching strange doctrines, but that is no more than has been foretold in the Scripture would be done. So let us take courage and contend earnestly for the faith once delivered unto the saints, with love and firmness.

We wish to say to all the dear brethren and sisters of Alabama, also to those of other States who were there, we do feel very grateful to you all for such a warm and loving reception. You will live on in our memories in love and sweet fellowship. On our return we spent Sunday night with brother Brock and his dear family, in Fayette, Alabama, where we had the pleasure of hearing Elder W. Brock preach that night on the wonderful subject of man being created in the image of God, and in what way we bear the image of God. It was very interesting and comforting to me.

Well, the subject I mentioned in the beginning I have not touched, and do not know whether or not I should attempt to write upon it. If I have any understanding of the true meaning of the text, the first thing we must notice is that the word "men" is a word sup-

plied by the translators, which to leave out would read, "Draw all after me," which gives me this view: that all who *are drawn* are drawn by Him. My view is that the translators had the same idea that the so-called religious world has now, that He is trying to save every one. But even to use the supplied word, agreeing that it belongs there, does in no way cause me to believe that He meant to save all men in the world from sin. Jesus said in another place, No man can come unto me except the Father which sent me draw him. We also read in the Scriptures that God is love, and Jesus said that all that the Father giveth me shall come to me. Now these are all saved with an everlasting salvation. But the ones referred to in our text. Is it not true that all men are in a way drawn unto Him? But is it to the saving of the soul? Is it not a fact that all men are drawn to wander with great awe and mysterious wanderings, some indeed to the saving of the soul and some, like many of those of the multitudes who followed after Him while here on earth, but only for or because of the many miracles which He performed, without a true understanding according to wisdom of the way he was, and is, the Savior of his chosen people? Then it occurs to my mind that some are drawn by God (or love) and some by curiosity, or for the loaves and fishes only. I would much appreciate the views of some of my brethren Elders on this line.

I notice I have not mentioned my own little efforts to speak in a public way at the Association in Alabama, and

lest it might seem that I am trying to hide my gift (if indeed I have one) I will say that I spoke from the pulpit once (on Saturday afternoon), and once from a brother Huett's home (on Friday night), following Elder Huett, of Georgia, and once at Elder Brock's home, in Fayette, Alabama, following Elder W. Brock, a brother in the flesh to brother M. Brock, both of Fayette, Ala. I also spoke at a brother Howell's home on Saturday night.

Now may the God of all grace increase our love and tender affection one for another, and enable all to esteem our brethren better than ourselves here in this world of much confusion, and may he guide our feet in the paths of christian duty, and especially may he enable his ministers to shun not to declare the whole counsel of God, as bold as lions and as wise as serpents, but as harmless as doves.

Your unworthy servant,

T. J. EVERITT.

BELLINGHAM, Washington.

DEAR BRETHREN EDITORS:—In looking over my old letters I came across one written to me by Elder J. C. Chester, and I think it is too good to keep shut up here with me, so I will send it to you for publication, if you think it has the right ring. He is gone, but not forgotten. Blessed are the dead that die in the Lord. Yea, saith the Spirit, and their works do follow them.

DAVIS BURCH.

MAY 5, 1934.

DEAR BROTHER BURCH:—I am sending you some thoughts I penciled

while sitting in my easy chair, after your letter came. Some thoughts on shut-ins, as to scriptural meaning. Since our God, the Creator, Ruler and Preserver, is eternal in his duration, this word "shut-in" means much in his mighty work. To make a true or safe landing it is needful to get a true and certain starting point, or corner-stone. Then considering the work of God, as considered by all bearings, considering his character, we are bound to believe that he purposed to act or move according to a fixed rule. The events of time enter upon the great wheel of events, as God creates according to his law of action. Nothing contrary to his purpose or wisdom in all events of time is bound by the everlasting wills and shalls of our God. This we call the everlasting covenant or counsel of this sovereign God. This wonderful document not only sets bounds to "shut-ins," but to "shut-outs." The most wonderful and important thing is the protection and preservation of poor corrupt sinners. God saw all and devised a plan, or remedy, for the perfection of this very important work, so all praise and honor would be given him in eternity when time should be no more. As the wheels of time begin to roll we find the world peopled with a race called man, together with beasts and fowls and fishes, and man was ordained of God to rule over all of them, and Noah was warned of God to build an ark for the protection, or salvation, of themselves and all that God had shut in in his covenant to preserve life, shut in and shut out. When all that were bound by the

infallible law as set forth in his covenant were in the ark, not one of the very least left out, the rain began to fall, as was planned by God, and not until God shut them in. The rest were shut out, with no way of getting in, and must all perish according to the covenant. The rain continued to fall until those who were shut out were drowned. Those who were shut in could not see the destruction going on, for the ark was shut up and sealed by God himself, and none could get out until all danger was passed, and God must break the seal of the ark. What a wonderful picture of the resurrection, all by the power of God. As we travel on we find ten virgins, all slumbering and sleeping, until the cry came forth, Behold, the Bridegroom cometh, go ye out to meet him. All arose and went forth at the set time, midnight. The five that had oil in their lamps went in to the marriage, and the door was shut. Some were shut out, as at the ark. Who did it? The God of the whole earth, the One who had shut some in and shut some out by the decree of the court in eternity. Is there any way for those five virgins to get out since God has shut them in? No, not without dethroning God, and that can never be done. Neither can any of the five foolish virgins break the seal, since God has sealed them out. Then let us travel on and see Satan working in his realm. He is shut out; can go no farther than God wills that he shall go. He is shut out from the realms of the blest. Praise God for his protection.

Since I have been afflicted bodily I

have not been able to do manual labor. Neither am I now able, nor will I ever be able to cross the boundary and go to God; neither can any other man, and hence I am a "shut-in." But in the midst of all this I take courage and look up, believing from the abundance of proof testifying from true and faithful witnesses, that God has shut in in his everlasting covenant ordered in all things and sure, even to the overthrow of sin, Satan, hell and the grave. While this natural, corrupt, suffering body will be a "shut-out" all the time from the throne of God, who is holy and just, only the stronger leads about the temple of God. When the last trump shall sound then all that were shut in by the everlasting counsel of our God will come forth from their graves, drawn by the irresistible cords of boundless love, released from our prison of clay, to be free from everything that would mar our peace and rest, fully clothed and in our right mind, and filled to overflowing with praise to the honor and glory of our God and his matchless grace, securely and forever shut in the realms of ineffable day, and shut out from everything of alloy or impurity in any sense, and

"When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Oh what will it be to be there? The question with me is, Am I worthy to be one of the blessed of God shut in his everlasting love?

J. C. CHESTER.

BLUEFIELD, W. Va., Nov. 22, 1939.

DEAR EDITORS:—Almost one year ago I wrote a portion of my experience, but failed to mail it, so as the desire continues I will again make the attempt. I was reared by Primitive Baptists in the State of Virginia, and was taught by them to be honest, sober and industrious, for which I hope I am thankful. As I remember, they never attempted to teach me to know the Lord, but my mother encouraged me to read the Bible, but I had very little inclination in that direction. I grew up in these surroundings until I was about the age of twenty-four, when I married; and soon after that moved to the State of Illinois, where wife and I lived nearly two years. While there my brother died, and I was shown plainly in a dream that he was dead, the night he died, and before I had any news. I was so convinced from what was shown me that I told my wife he was dead, and about eleven o'clock that morning received a telegram that he was dead. After returning to Virginia from Illinois we went to Bluefield, W. Va., where we have lived since, my wife took the children and went to her home in Virginia on a short vacation, and while she was there one night I was shown our baby dead and prepared for burial. The same day late in the evening, I received word from my wife to come at once, baby not expected to live. I went home that night, but baby had died before I arrived. These and many other things were shown me when as yet no change had taken place in me that I can call an experience of grace, if indeed I have one. Some time after all

of these things, when I was well satisfied with myself and the world, something seemed to speak within me, saying, You must die. Of course I had always realized I had to die some time, but this was different. It was spoken with power in my very being, so that I was brought low in my feelings. That was the first time I had really felt something lacking, and at once I began to search the Scriptures to find something that would justify me, for I thought there was some duty required, and no doubt I could comply fully. But it seemed that every passage of Scripture condemned me, and taught me it was impossible for me to comply. I recall this one especially: One day I opened the Bible by letting it fall open where it would, and it opened at Galatians iii. 10: "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." All of these conflicts had covered quite a period of time, and I had been reading much, and mostly the law, so I knew something of its many requirements, and after this particular Scripture opening up before me I was brought to fully realize that Jeremiah knew what he was saying when he penned down this statement: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." These things left me without one single thing to rest my case upon, as far as I myself was concerned, but I feel to hope in that moment the Lord appeared to my view as the sin-bearer,

having already accomplished the justification which I was trying to accomplish. None can rejoice and understand at least what is hinted at when these experiences are told except those who have had similar experiences.

It was a period of happiness with me after light dawned on my benighted soul, and then began a desire to join the church; but I had a feeling of unworthiness, also a desire to know more about the doctrine, so it was over three years before I offered myself, and was received. I truly hope the Lord added me to the church, for it seems to me if that is not done, and by him, we are guilty of climbing up some other way, which is evidence that we are thieves and robbers.

It is written, He works, and none can hinder; hinders, and none can work. He works and hinders; not as the world would have us believe, that he tries, or can. Also, All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Holy men of old spake and wrote as they were moved by the Holy Ghost. In the face of all these testimonies I sometimes wonder if the limited folks who went out from us actually believe the Scriptures. It is recorded in Daniel iv. 17, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." A few years ago, I heard one of their leaders say that God did rule supreme in the church, but it was too

much to say that he ruled unlimitedly. I wonder what could be plainer, more easily understood, than the Scripture just quoted, or Habakkuk i. 5-12: "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not their's. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every stronghold; for they shall heap dust, and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god. Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." What could be plainer? He tells us they were ordained for judgment and established for correction, so we have the reason assigned, and it agrees with what we have always contended, that man is account-

able. I would like every one doubting what Old Baptists teach to read the whole chapter.

I do not feel I am getting my thoughts together as I would, so will close.

Dear editors, you may publish this if you think best; if not, it will be all right.

Your brother in hope,

L. B. HYLTON.

PLEASANT HILL, Mo., Dec. 3, 1939.

DEAR EDITORS:—I am inclosing two dollars for my subscription to the SIGNS, on which I am in arrears since July. I have been an invalid since October, 1938, and the Lord has seen fit to sorely afflict me, until I have felt I could stand no more, but the inclosed good letter arrived this morning and cheered me. You may publish it if you see fit. The books he speaks of are Uncle David Bartley's "The Christ man in Type" and "The Priesthood of the Son of God."

With best wishes for you and yours, from my husband and myself, I am sincerely,

(MRS.) J. W. TAYLOR.

KIRKSVILLE, Mo., Nov. 30, 1939.

DEAR BROTHER AND SISTER TAYLOR:—I told you when I was with you that when I had read the books you gave me I would write to you. Well, I have read the books through and like them very much. I let one of the members of my church read one of the books, and then gave it to another to read. The first one thought it a fine book; the second had not read any as yet. I also have Elder Wilson Thompson's book

about half read. On my next trip I expect to get Elder Branstetter's life. I have read these books before, but like to read them again. These men, and others, had trials and afflictions that perhaps few, if any, know much about in these days.

I often think of my visit in your home; also of the good Association at Little Flock Church. I will never forget the kindness of you all to me. I would be glad to visit your churches again some time. I have heard from Elders Hall and Hughett, also from sister Addie Rowland, concerning my leaving my song book at the church.

I was called a month ago to serve Hopewell Church as pastor for the seventh year. I believe a church and pastor should work together, that the pastor should exhort, rebuke and admonish in love, that none may feel that it was done for selfish motives on the part of the pastor. When all desire peace it can be had, by all being willing to forego selfish motives for the good of all. When each member knows every other member is willing to sacrifice personal desires because he loves the brethren you have a church that abounds with peace.

I feel Elder Hall is a good and safe Moderator, as well as a good disciplinarian. We have exchanged several letters since we met at the First Kansas Association.

Sister Taylor, I pray the Lord will ease your affliction, and give you grace to humbly bear all he sees fit to burden you with. Paul prayed that his affliction might be removed, but the Lord

told him, My grace is sufficient for you. May he reconcile us all to his purpose and grace.

Regards to your daughter. Wife sends her best wishes. May the Lord bless you all in a good hope through grace.

CHARLES A. JONES.

TOPSHAM, Maine.

DEAR BROTHER DODSON:—Ever since our Association I have felt I wanted to write to you, and then I would think, What could I say that would be of interest to one so well versed in the Scripture? I felt you were given much liberty that Sunday p. m., although you said you were in a nervous condition. It was Jesus who said to Simon, "Feed my sheep," and I think you fed the flock at that time, for surely I feasted. You told of things that have been told before, but they are always new. I wish I might write of those things, but my mind seems to be dumb, and I wonder why the brethren have fellowship for me, for I am not worthy to be among such people, yet I love to be among them and hear the truth proclaimed. I want to be assured again and again that it was for sinners like me that Jesus was born, died and arose again to sit at the right hand of God to make intercession for us. What would I do without the hope I have, and faith to believe in a God who rules all things? But at times I feel myself such a sinner that I wonder the Lord is ever mindful of me. But I know he has been, for he has

taught me as never man taught, and I have something that the world does not give, nor can it take it away. Still at times my mind is full of doubts and fears, and I will say, Why do I fear? "The Lord is my shepherd, I shall not want." Well, the Lord knows them that are his, and he makes no mistakes, like poor mortals do, and if my feet go astray at times he knows I am but dust.

Thank you for your remembrance at Christmas. I hope you and your family are well, and that God will be mindful of you at all times.

With love and fellowship, your sister,
RACHEL BEAL POTTER.

AUSTIN, TEXAS, June 3, 1940.

DEAR EDITORS:—Inclosed please find two dollars to pay for my renewal to the SIGNS OF THE TIMES. It is a great blessing that the SIGNS has been provided us by our Lord, as it is the means of getting good spiritual food that otherwise we would be deprived of. I pray that it may continue and that our heavenly Father will send his richest blessings upon the editors and publishers in their efforts.

I am visiting in Austin, Texas, for awhile, and if any of the dear readers in Austin or vicinity know of a church of Old School Baptists of this faith and order, I would appreciate it very much if they would write me, as I would be very glad to meet with them. We are made to feel closer to our God in these perilous times, and the hope he gives us is our only anchor, but it is a sweet as-

insurance and comfort to know he is supreme, and has set the bounds of all other powers and they cannot go beyond that which he has ordained. His great love keeps us and his grace is sufficient for all our needs. But we forget all this, and he in his great wisdom knows how to bring it to our minds, and so saves us from falling, as without him we could never obtain or keep our hope of eternal life. He is our all in all.

I will be glad to receive information of a church near here, or learn of the address of any. Address me at 1805 Nickerson Street, Austin, Texas.

A sister in hope, if one at all of God's dear ones,
(MRS.) IRENE WISENBAKER.

LEXINGTON, Kentucky.

DEAR PUBLISHER:—I am reminded my subscription is lapsing, and am inclosing my check for three dollars. Please use the extra amount as you see fit, since it is so small.

I hope your health is very much improved by this time. You have been so faithful for so many years, surely your subscribers would be understanding and sympathetic in unavoidable illness.

It is with regret I read so many obituaries of our older brethren, and we cannot help but wonder who will be raised up to take their places. The dear Lord will not leave himself without witnesses. We are promised that, but it seems typical of human nature to doubt and to question, when all around us seems so dark and full of chaos. May we be given strength for each day

to faithfully fill the place allotted to us here in this life. May it be his will to speak peace to warring nations, and save us at last for his own kingdom.

Sincerely yours,

GOLDIE S. WHITE.

MANSFIELD, Georgia.

DEAR PUBLISHER:—I want to thank you for not cutting me off your list. I have been made to sorrow over the death of my wife, who departed this life November 8th, 1939. She loved to read the SIGNS and wanted it to come in her name. I want it to come to my home as long as I live, and I want to say that wherever I go and see the SIGNS I feel at home. I am this day sending you two dollars, for which please move my name to the 1940 page. I am also sending the obituary of sister Bettie Adams Lunsford, who for seventy years had read your paper, and had visited among the churches from Georgia to Maine.

I want to thank you, and I hope you are now well and able to do your work as in the past.

I remain your brother in Christ,
W. F. ADAMS.

(See obituary on page 159)

[WE truly appreciate and sincerely thank the writers of the two foregoing letters for their words of encouragement and their good wishes, and we feel very thankful to our great Physician that we are able to announce to our readers that he has seen fit to restore our health and we are again back to our normal condition.—PUBLISHER.]

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1940.

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ASSOCIATE EDITORS**ELDER GEORGE RUSTON,** Dutton, Ontario**ELDER CHARLES W. VAUGHN,** Hopewell, N. J.**ELDER DAVID V. SPANGLER,** Cascade, Virginia

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

J. E. BEEBE & CO.,*Middletown, N. Y.***2 PETER III. 8.**

“BELOVED, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

Peter wrote this epistle that the “beloved” should have their pure minds stirred up, that they should be mindful of the words spoken by the holy prophets, and of the commandment of the apostles, knowing that there should come in the last days scoffers, walking in their own lusts, and saying, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” “For this they willingly are ignorant of, that by the word

of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” This is the stirred up feeling of the apostle, and his earnestness for the gospel urged him to write, which was according to God’s purpose to be to all generations. The question so much in the minds of those Peter was writing unto was the promise of the coming of Jesus Christ the second time, and they interrogated the apostles to prove to them the time, that they could behold with a natural eye these manifestations, that they might prophesy the time, and according to the flesh raise a great stir among the sons of men. These times and manifestations are reserved according to God’s word. For no man knoweth the hour. No, not the angels of heaven, but my Father only. (Matt. xxiv. 36.) “But as the days of Noe were, so shall also the coming of the Son of man be.”—Verse 37. Known unto God were all his works from the beginning, which includes that all things are one eternal now with the Lord. With us time is measured, and the tribulations are included in God’s purpose, and the events leading up to these things are the working together, and shall glorify the Son of God. We poor sinners in this pilgrimage are weary, and often seek after the indications of the signs recorded in the word of inspiration for the coming of the Son

of man, and the resurrection of the dead. These wonderful mysteries are kept in God's wisdom, and we are reconciled to believe that what God does is right, for he is not subject to any law. We are assured that all things as God has purposed shall stand; all the powers of heaven and earth cannot change one of God's purposes. As God in his determinate counsel has purposed, salvation through Jesus Christ made Jesus the way sinners must be saved, which was before the world began, and extends to all eternity. We are viewing the natural life, which God created according to his purpose, and when one is born into the world he is a very small body, composed of organs and glands to function together for the growth and development of a natural body, and individual person, and while all this maturity is taking place there is nothing old or new with the Lord, as he hath purposed the whole life, which took years to perfect in the process of the growth. The child of grace when born of that incorruptible seed grows in grace and knowledge of the Lord Jesus, and, according to our understanding, grows to have less and less confidence in the flesh and greater trust in the Lord. The time of the pilgrimage of this life comes to an end and mortals must die, but that which is in them is eternal and swallows up the mortal, which brings the sinner into rest, and he may sleep in the purpose of God for a thousand years and it would not be any more in eternal life than one day, and there is no perishing in eternal life.

Men have been prophesying the time

of Jesus' coming the second time, and the way he will appear, and what will take place, and how the sinners saved will be, and what they will be. The word declares they shall be saved with an everlasting salvation, and we are made to believe that to be the lot of every sinner that will be saved. We rejoice in our feelings to think and feel that those who live and remain shall not hinder those that sleep, but they shall be changed, in a moment, in the twinkling of an eye, and caught up in the cloud to meet the Lord in the air, and so shall they ever be with the Lord. This is called the resurrection of the dead, and all the purpose of God in Christ Jesus in the salvation of sinners will be accordingly manifested, and the apostle said, "It doth not yet appear what we shall be," but we shall be like Jesus. I shall be satisfied, when I awake, with thy likeness. When a natural child is born it doth not appear what it will be when the matured development comes, but the different changes doth make manifest what the individual was born into the world to be, and by the grace of God, given in Christ Jesus before the world began, and the thousands of years that have passed does not change God nor make his grace in Christ Jesus of none effect. We are thankful to realize in our hearts that we believe Jesus will save to the uttermost, and not a member of the body of his bride can be taken, for he will present her a perfect bride, without spot, wrinkle or any such thing, and there is no separation between Jesus and his bride, for he said, I will never leave nor for-

sake you. Though we die, and become corporeally dead, we are as much in the purpose of God as we were while living. With God all things are as one eternal now, and by his grace we are what we are. May you, dear reader, rest in his love, and desire no will but his.

C. W. V.

HERE AND THERE.

HERE and there, in different parts of the world and in all walks of life, from the king upon his throne to the lowliest peasant, are to be found those who have testified to the honor and glory of our God. After Peter had been shown that what God had cleansed he was not to call either common or unclean, 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."—Acts x. 34, 35.

In this article we wish to call the attention of our readers to some of the cases which have come before us. The first we will mention is that of King Haakon VII., of Norway. Upon the death of Queen Maud (his wife) in 1938, who was a sister of the late King George V., of England, and an aunt of the present King George VI., on being informed of her sudden death, King Haakon is accredited with having sent the following message to the Norwegian Church: "God has taken the Queen from me this night and it is a very heavy loss for me to bear, though I well understand it is his will. He has taken her because her work on earth is finished, and he has, I know, spared her thus

much suffering." He evidently saw the hand and purpose of God in this matter, and while he was doubtless unaware of it, he spake prophetically of the future. How little did he know what even a few short months would bring forth. During these intervening months, when he himself has been hunted almost as a partridge upon the mountain side, as David would say, by German soldiers, he must have thanked God that his wife, the Queen, had been spared the terror and humiliation which has been his lot. On one occasion he is reported as having said, in substance, that while his ministers might seek refuge in other countries, he himself would not forsake Norway so long as there was an inch of free ground for him to stand upon, and from all accounts he has remained true to his word. These are the days when God-fearing and courageous men are greatly needed. The following passage taken from a recent and memorable speech by the present Prime Minister of Great Britain, Mr. Winston Churchill, has the ring of rare courage and unfeigned faith in God and the final triumph of the cause of righteousness: "We shall defend our island whatever the cost may be. We shall fight on the beaches, the landing grounds, in the fields, in the streets and on the hills. We shall never surrender. And even if, which I do not for a moment believe, this island, or a large part of it, were subjugated and starving, then our empire beyond the seas, armed and guarded by the British fleet, will carry on its struggle until in God's good time the New World, with

all its power and might, sets forth to the liberation and rescue of the Old."

Some months ago we saw the picture of a poor woman of foreign birth in a New York paper, where she was being told by a noted surgeon that the operation which she was about to undergo was a very serious one, and one from which few recover. Upon receiving such news she was evidently given to look to a higher source for help, for she was reported as having prayed aloud to God, acknowledging in substance no claim upon him for mercy or merit on her own account, but earnestly desiring, if consistent with God's will, that she be spared for the sake of her husband and three small children. Her recovery was regarded as miraculous.

Many who have heard us speak publicly have heard us relate a personal experience of encountering an old colored man on a boat coming out of Miami, Florida, bound for New York. He came into our state room with a large pitcher of ice to put some in a small pitcher in our room. We thought to have some fun with him by asking a foolish question, but his reply was such that it caused us to begin asking other questions of an entirely different nature, and within a few minutes he was relating what to us was a wonderful experience of grace. He related among other things how, many years before, after (as he expressed it) eating the bread and drinking the wine as a member of the Church of England for twenty years, he had been quickened by the mighty power of God and was made to realize that all those years he had

been as dead spiritually as the pitcher which he then sat on the floor by way of illustrating his point. After this change had taken place with him he said he read the Scriptures as never before, as a light appeared to shine from heaven upon them and he saw beyond the letter of the word and beheld to his amazement a beauty hitherto unknown to him. While we only asked questions of him, when he took his departure he bade us good-bye, saying, he sure was glad he had met one of the *brethren*. We will never forget this experience, for we were deeply touched by what had taken place so unexpectedly to us, and immediately a love and fellowship had sprung up in our heart for him which we believe is only realized between those who are born of God.

Not long ago one of our good Old Baptist friends presented us with a booklet entitled, "The Wonder of the Book, by Professor Hague, M. A.," from which we here quote the following excerpt: "Men think of the Bible as a book that *was* inspired. But the wonder of the Bible is that it is vivifying and operative *now*. From the far distant heights of time it comes sweeping into the hearts of men to-day, and the same breath of God that breathed into it its mystic life makes it living and energizing to-day. It is the living Word, vital with the life of the living God who gave it and gives it living power.

"The twenty-third Psalm was inspired. But again and again to-day, as it is whispered in the hush of the death-chamber, or read with the hidden cry, 'Open thou mine eyes, that I may be-

hold wondrous things out of thy law,' it is a living Word, and the Spirit breathes life through it once more.

"And this is the most remarkable and unique feature of the Bible: I feel that it is *mine*. Its promises are mine. As I read the one hundred and third Psalm, it is not ancient Hebrew, it is present-day power; and I, a living soul, overwhelmed with gratitude, cry out, 'Bless the Lord, O my soul.'

"The other day I took up an old Bible that my mother gave me, and I noted a verse in Genesis with a date written on the margin. There floated back upon my mind a time, some years ago, when I was in great trouble. I had to leave my dear wife and children, and to travel in quest of health in distant lands, and my heart within me was sad. One day, on opening my Bible at random, as men say, mine eye caught these words in Genesis xxviii. 15: 'Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land.' Shall I ever forget the flash of comfort that swept over my soul as I read that verse? All the exegetes and critics in the world could never persuade my soul that that was a mere echo of some far-off relic of a Babylonian legend, or of an Oriental myth. No, not that. That was a message to *me*. It came straight down to me. It swept into my soul as a voice from heaven. It lifted me up, and no man will ever shake me out of the conviction that that message was God's own Word to me—inspiring, because inspired; inspired, because inspiring."

Surely, those who are spiritually

taught will not deny that the author of such language had knowledge and understanding of Him who taught and spake as never man did. It is good to realize from time to time that God has not altogether forsaken all who are in this sin-cursed world, but that "Here and There" are to be found evidences of his love and mercy to those whom he has ordained to eternal life. Because of these and numerous other evidences of God's work being wrought in the heart of his people, and we are sometimes made to hope in our own heart, we feel to put our trust in the Lord and to stay upon our God. The poet expresses it beautifully in the following hymn:

"My soul, take courage from the Lord,
Believe and plead his holy word;
To him, alone, do thou complain,
Nor shalt thou seek his face in vain.

Upon him call in humble prayer,
Thou still are his peculiar care;
He'll surely turn and smile again,
Nor shalt thou seek his face in vain.

However sinful, weak and poor,
Still wait and pray at mercy's door;
Faithful Jehovah must remain,
Nor shalt thou seek his face in vain.

Though the vile tempter's rage
Will, with his darts, thy soul engage,
God through the fight shall thee sustain,
Nor shalt thou seek his face in vain.

Though the corruptions of thy heart
Daily new cause of grief impart,
Pray that thy lusts may all be slain,
Nor shalt thou seek his face in vain.

Though sharp afflictions still abound,
And clouds and darkness thee surround,
Still pray, for God will all explain,
Nor shalt thou seek his face in vain.

In him, and him alone, confide;
Still at the throne of grace abide;
Eternal victory thou shalt gain,
Nor shalt thou seek his face in vain."

For some time we have felt impressed to send the foregoing thoughts to our readers, but we frequently find ourself halting between two opinions and

often ask the Lord to decide the doubtful case. Solomon said, "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. xi. 5, 6. We send it forth as bread cast upon the waters, hoping that God may comfort and sustain, by his grace, those who though they be scattered as the isles of the sea, yet underneath, far from the gaze of mortal eyes, they are joined together and united with Christ Jesus our Lord.

R. L. D.

CIRCULAR LETTERS.

(Written by Elder C. W. Vaughn.)

The Delaware Old School Baptist Association, in session with the Welsh Tract Church, sendeth greeting, and love in the Lord, to all the churches composing the same, and to all the churches and associations with which she corresponds.

DEAR BRETHREN:—We are again addressing you in the regular order of a Circular Letter, and the thoughts of you and your life cause us to be much concerned as to the expressions of love and fellowship in which we embrace you in our hearts.

After Paul's salutation to the Philippians he said, I entreat thee whose names are in the book of life, Rejoice

in the Lord alway. Let your moderation be known unto all men. The Lord is at hand, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (Phil. iv. 3-7.) These quotations are not in full of all Paul wrote in these verses referred to, but the substance of the whole matter we have quoted. We are addressing those whose names are in the book of life, and our evidences are the fruit you bear. We know a corrupt tree cannot bring forth good fruit, because its nature is vile and corrupt, and before good fruit can come from this corrupt tree it must first be made good. The good fruit borne by the sinner is the rejoicing in the work of the Lord alway, which does not give any time for rejoicing in the flesh, or works of righteousness that men can do. Their supplications are to God for his mercy and guidance. They know they cannot direct their steps, and except the Lord keep the city the watchman waketh but in vain. (Psalms cxxvii. 1.) We realize a peacefulness in our hearts that cannot be expressed, which was not brought about by an organization of men who were empowered to order and decree certain privileges to us, but there came a time in our lives that a power turned darkness to light, and removed mountains, made crooked paths straight and rough ways smooth. He established our goings, put a new song in our mouths, even praise to his name, and fought a great battle, that conquered death, hell and the grave, and gave us the victory. The victory was not a mere retreat of our enemies, but

he destroyed them, which gives us an everlasting peace. The peace of God passeth all understanding, so we are not given language to express the depths of the riches given in the victory through Christ Jesus, and only a foretaste of the riches of God's grace reserved in heaven for all that love his appearing is given to us.

In these perilous times we are desiring peace in this world, and if it were possible we would establish a quiet place of habitation for all mankind, but we realize our helplessness, and are made to trust the One that giveth everlasting peace to direct all things according to his own will.

Our hearts are made glad to meet with the messengers and correspondents of our Association and hear of their exercises of heart, which gives us courage and strength in the Lord. We feel it is good to meet and associate together under the banner and guidance of the Captain of our salvation. The messages to us through the tender mercies of our heavenly Father are wonderful to the realities of our hearts, and to have the renewed evidences of our Savior (Jesus Christ) that was given to his disciples when he commanded them, and sent them out to comfort his church, is demonstrated in our midst, we can say with the truth of these things in our hearts, that this is the very gate of heaven, and it is good to be here. We miss individuals we would have been glad to meet, but God has thus directed, and we cannot change it.

In conclusion, we express the gratitude of our hearts in thanksgiving to

Almighty God for his care and keeping, and the granting us this one more privilege to meet in the name of his Son and worship under our own vine and fig tree, and we truly hope it is his will that we may again assemble in these heavenly places next year and be refreshed in spirit, and the joy of our brethren who sought and established the places be in our hearts, that we shall realize Paul's letter, The Lord is at hand, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The time and place of our next meeting, with the Rock Springs Church, the Lord willing, will be announced in the SIGNS OF THE TIMES.

H. H. LEFFERTS, Moderator.
JOHN B. MILLER, Clerk.

RESOLUTIONS OF RESPECT.

WHEREAS, The all-wise and merciful God has removed by death our beloved brother, W. A. RAY, therefore be it

RESOLVED, That in the passing of brother Ray Macedonia Church feels keenly her loss, yet believes our loss is his gain. Brother Ray joined the church in October, 1912. He was faithful and attentive to the church. He seemed to be well grounded in the faith. His wife preceded him to the grave about three years. We miss him much, but desire to bow our heads in submission to God's will, hoping to meet him with the redeemed.

A copy of these Resolutions to be spread on our Minutes, one sent to the family and one to the SIGNS OF THE TIMES.

C. C. SHREVE
S. J. SHELTON
Committee.

OBITUARY NOTICES.

ALLEN JONES GIBSON, son of Allen Jones Gibson and Martha Davis Gibson, was born in Bulloch County, Georgia, March 20th, 1865, and died at his home in Dallas, Texas, January 25th, 1940. He came with his parents to Texas in 1871, stopping a short time in Upsher County, then located in Bell County, where he grew to manhood. Later he moved to Graham, Young County, and located in Dallas in 1907, and established a connection with the White Engraving Company, being an engraver by trade, and continued with them for about twenty years, a portion of the time as manager, until he retired. Mr. Gibson was a very intellectual man, and a man of high ideals, and was a thoughtful, kind-hearted neighbor. In his earlier life he was a teacher. He professed a hope in Christ in 1899, and joined the Missionary Baptists, but had been dissatisfied with them for more than twenty years, and had come more and more into an understanding of and in favor with the faith of the Primitive Baptists, which was also the faith of his parents. I visited him frequently in his late sickness, which continued for about two years, and he expressed great desire for baptism and a home in the church, but was not permitted to realize this desire. He was married to Miss Annie Eliza Rogers in Blanco County, Texas, November 21st, 1894, and to this union eight children were born, four of whom preceded him in death. He is survived by his widow, three girls: Mrs. Frances DeFir, Mrs. Alma Louise Campbell, Miss Ruth Gibson, and one son, Lew Wallace Gibson, all of Dallas, Texas.

Funeral services were conducted by the writer at McCamney-Campbell Funeral Home, in Dallas, Texas, and interment was in the family burying-ground in the cemetery at Waco, Texas. I

would say to sister Gibson and the children, While your loss has been great, it is but the call of the Lord to another one of his children, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May he teach you more and more to lean upon him for your strength and comfort.

ALSO,

ELIZABETH ANNE WAGNER ROGERS was born near Decherd, Franklin County, Tennessee, October 10th, 1843, and died February 26th, 1940, at the home of her daughter, Mrs. Jess Wright, in Graham, Texas, at the ripe age of 96 years, 4 months and 16 days. She was the daughter of the late Elder James Wagner and Mary Frances Hudson. She was given a good hope in Christ and united with the church when she was but nineteen years of age, and her life was so adorned with the graces of the Spirit of Christ that her seventy-eight years of untiring devotion to the faith and cause of her Master was an astonishment to her many friends. She was united in marriage to Samuel Preston Rogers October 13th, 1870. Two years later they moved to Texas and located in Blanco County, where she shared the hardships and privations of a frontier life, but was enabled to accept it uncomplainingly. The trip from Tennessee to Texas was made in covered wagons, and they were accompanied by several other families. On account of being delayed in Arkansas by sickness the trip required three months to reach their destination. They set up their furniture in a two room stone cabin, which is still standing. It was in running distance of a small fort which was also used by two other families as a protection against attacks by indians, which were a constant threat at that time. They made their home in this county

about forty years, and saw it transformed from a wilderness into a highly developed civilization, blessed with churches and schools, and her husband served as Deacon of the church of their membership for many years before his death. After their children were grown and away from home, she and her husband lived a short time in Austin, and in Dallas, then moved to Graham, Texas, where her husband passed away July 31st, 1920. After her husband's death, sister Rogers made her home with her two daughters, Mrs. Annie Gibson and Mrs. Frances Fischer, of Dallas, and Mrs. Mary Wright, of Graham, Texas, having made her home with the latter the past four years. Sister Rogers had a wonderful memory, and retained her physical and mental strength remarkably to the end. She loved poetry, and was a sweet singer. She repeated many stanzas of poetry during her last sickness, and after she ceased to talk with any one she sang the song, "Twilight is stealing over the sea," in a clear voice, so that every word was understood by all who were in the house. She gently fell asleep in the triumphs of that faith which had sustained her through a long, devoted and useful life; a character so amiable that to know her was to love her. Surely the world is better for her having passed through it. Many of the noble virtues which were outstanding in her life will be a benediction upon those who were associated with her, and may they be reflected in her offspring.

Funeral services were conducted by Elders Thorne and Strickland from the Morrison Funeral Home, at Graham, Texas, and her body was laid beside that of her husband, in the Medlin Chapel Cemetery. She is survived by three sons, John Rogers, of Weslaco, Texas, W. J. and G. B., of Austin, Texas; four daughters, Mesdames Annie Gibson and

Frances Fischer, of Dallas, Mary Wright, of Graham, and Minnie Rogers Bvler, of Blanco; twenty-eight grandchildren and twenty-two great-grandchildren; one half-sister, Mrs. Jeff Buckner, and two half-brothers, Joe and Andrew Wagner, all of Blanco, Texas.

J. R. HARDY.

WILLIAM BENJAMIN SAYER died at his home on Main Street, Warwick, N. Y., May 14th, 1904, in his seventy-fifth year. Mr. Sayer was the only son of William Ellison Sayer and Mary Ann Brook, both of Warwick, N. Y. He was born March 14th, 1866, in the old stone house which his father bought and moved into in the year 1858, and which has been in the family ever since. His ancestors, both the Sayer and the Burt families, were pioneers in the Warwick Valley. Mr. Sayer inherited much of their pioneer spirit, their freedom, independence and fair dealing at all times. He was a life member of the Historical Society of the Town of Warwick, was well informed on the local history of the township, and had greatly enjoyed making a collection of old-time tools, household furnishings, mostly hand made, and many articles of historic value, some ante-dating the Revolutionary War. Being very patriotic, he regretted that he was too old to enlist in the last World War, so gave the use of the front room on the first floor of his home to the Red Cross for the duration of the war, and later for relief work overseas. All his life Mr. Sayer was active in the Old School Baptist Church. He was a member of the Excelsior Hose Company of Warwick, and always took an interest in all village improvements. Every one who knew Mr. Sayer will have some memory of a kindness shown or some thoughtful neighborly act in their behalf. He is survived by a half-sister, Mrs. Lydia Sayer Walker, of Montclair,

N. J., one niece, Mrs. George M. Van Duzer, of Warwick, three grandnieces and one grandnephew.

The funeral was held at the Old School Baptist meetinghouse Friday afternoon, May 17th, Elder R. Lester Dodson officiating, and the burial was in the family plot in Warwick Cemetery.

It is with a sad heart we publish the foregoing obituary. While not a member of the visible church, Mr. Sayer was nevertheless one of its best friends, and believed firmly in the doctrine of God our Savior. He served as a member of the Board of Trustees of the Warwick Church, of which he was the Treasurer, and he was also a member of the Board of Trustees of the Brookfield Church, at Slate Hill, N. Y. He will be greatly missed by his many friends, and we mourn his passing.

R. L. D.

SISTER BETTIE ADAMS LUNSFORD, widow of S. H. Lunsford, (deceased many years ago), was born June 14th, 1851, a daughter of the late Elder William and Frances Adams, and one of a family of sixteen children, of whom three brothers and two sisters survive. Following her marriage to Mr. Lunsford, five boys and four daughters were born, of whom Mrs. Sallie J. Crawley, Mrs. Rose Harwell, Mrs. Fannie Mae Mitcham, Mr. Reuben Lunsford and Mr. Ed. Lunsford survive, together with a number of grandchildren, to mourn their great loss. She was born in Newton County, Georgia, and lived within two miles of her birthplace all of her life. She united with the Primitive Baptist Church of Christ at Harris Springs, Newton County, Georgia, August 17th, 1872, and was baptized by Elder Isaac Hambly, William Adams, Church Clerk. Sister Lunsford believed in the doctrine

of salvation by grace, and rejoiced in spirit when the truths of the Bible were preached to her, and even in conversation and fellowship with those who love the truth as taught in God's word. Her's was a long, industrious and useful life, never giving up until affliction disabled her. She passed from earthly life May 2nd, 1940, after an existence here of 88 years, 10 months and 18 days.

The funeral services were conducted at the home of her daughter, Mrs. Rose Harwell, by Elder H. O. Nash, of Atlanta, Ga., assisted by Mr. O. L. Vickery, of Newborn, Ga., after which interment was in the Adams Cemetery. A large gathering of friends and relatives attended the funeral, and the floral offerings were many and beautiful.

By order of the church in conference, June 8th, 1940.

H. O. NASH, Moderator.

W. F. ADAMS, Church Clerk.

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

Goldie S. White, Ky., \$1; Mrs. J. B. Hill, N. J., \$3; W. M. Harwell, Mo., \$1; Mrs. Carrie H. Horton, N. Y., \$3; A. J. Doggett, Ala., 25 cents; Joseph A. Johnson, Tenn, \$1.

M E E T I N G S .

The Staunton River Primitive Baptist Association for the session of 1940 will convene with Springfield Church, at Gretna, Virginia, beginning on Friday before the second Sunday in July and continuing the two following days. All lovers of the truth are cordially invited, especially the ministers.

J. F. WILLIAMS, Clerk.

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

R. LESTER DODSON, Pastor.

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

Meetings every Sunday (except fourth Sunday) at 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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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.

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M

A L L W E L C O M E

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.

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

LUELLA STEVENS, Church Clerk.

Seclusia Old School, or Primitive, 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, Mod., pro. tem.
T. D. WALKER, Supply and Clerk.

CHURCH MEETING PLACE CHANGED.

Saints Rest Church of Old School Predestinarian Baptists meets each first and third Sunday at eleven o'clock a. m. at 2407½ Main Street, Dallas, Texas, and on Saturday before each first Sunday at 2:30 p. m. All lovers of truth are cordially welcomed.

J. R. HARDY.

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

DALLAS, TEXAS

DEAR BROTHER DODSON:—I am just now getting to your request to write on the subject of Jacob and Esau, and especially touching the circumstance of Jacob's deception in obtaining the blessing which his father purposed to bestow upon Esau, as recorded in the twenty-seventh chapter of Genesis. I feel a willingness, with such understanding as the Lord has been pleased to give me, to grant the request, trusting that if he has inspired the request he will likewise cause the effort to comply to result in some good to those who love him.

In treating this or any other gospel subject, we should not seek a solution which would be unobjectionable to the carnal mind merely to escape its criticisms. The Lord by his apostle has assured us, “The carnal mind is enmity against God,” and no amount of polishing the words with which gospel truth is declared can remove that enmity, nor take away the offense of the gospel, nor

afford an escape from reproach for those who declare it. The sovereign will and eternal purpose of Jehovah, being both infinite and immovable, is the only sure foundation upon which to erect any phase of gospel truth, because it is the only one capable of supporting its eternal weight of glory. Here we must resolve every truth for its final solution. It can be only if God wills it so; and whether this truth be agreeable to us or repulsive, we cannot escape it. With these observations I shall now attempt to consider the subject of your inquiry.

Isaac had two sons born to his wife Rebekah, and they were twins. Esau, the first born, it seems was the favorite of his father, while Jacob was the favorite of their mother; yet, no doubt, each parent had a parental affection and regard for both of their sons. But all human passions are susceptible of being excited into greater fervor or rendered less ardent by extenuating circumstances, which is doubtless in some measure the occasion of the preferences

shown by each of the parents toward their respective favorite. While these things were but casual incidents in the lives of the different members of this family, which were too commonplace to be ordinarily noticed, yet it was secretly working, under the unerring guidance of a divine providence, the fulfillment of the purpose of God laid in eternity, and which had now already been affirmed and reaffirmed in time, first to Abraham and afterward to the mother of the two sons.

To Abraham God had made promise that in him and his seed all the families of the earth should be blessed, and that to him and his seed the land of Canaan should be a perpetual inheritance. Unto Rebekah it was made known that the interest in this inheritance and the promise made to Abraham, which also embraced the antitype of Canaan, should be realized through Jacob and not through Esau, saying unto her, "The elder shall serve the younger." And Paul affirms that this was said that the purpose of God according to election might stand. Again, Moses says, The Lord's portion is his people; Jacob is the lot of his inheritance. Thus it clearly appears it was God's purpose that Jacob should receive the blessing of his father, which, if given after the natural law of inheritance, which prevailed among the Israelites, would have been bestowed upon Esau, and which Isaac purposed to do, but was prevented from doing by intrigue designed by Rebekah and executed by Jacob, concerning which I now desire to speak more specifically. Isaac had grown old

and his sight had failed him. Rebekah heard him give Esau instructions to bring him savory meat that his soul might bless him before he died. She told Jacob what she had heard, and commanded him, "Go now to the flock, and fetch me from thence two good kids of the goats: and I will make them savory meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death." But Jacob objected on the ground that his father might feel him and detect the deception, and he would receive a curse and not a blessing. But his mother said unto him, "Upon me be thy curse, my son: only obey my voice, and go and fetch them." Jacob did as he was commanded, which was but his duty. Rebekah put goodly raiment of Esau upon Jacob, and she put the skins of the kids upon his hands and upon the smooth of his neck; and gave him the savory meat which she had prepared, and the bread in his hands. Here begins the conversation between Jacob and his father. "And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau, thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob

went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee; and blessed be he that blesseth thee."—Gen. xxvii. 18-29. In analyzing this event it seems proper to consider each party separately and the incident as a whole. Before the two sons were born, when they struggled within their mother, Rebekah went to inquire of the Lord, "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." This word from the Lord is sufficient to determine the outcome of this whole pro-

cedure. No doubt Rebekah remembered this, and when she heard Isaac give Esau instructions what he should do that he might receive the blessing, which both by foreordination of God, and by barter, legally consummated between Esau and Jacob, in which Esau sold to Jacob his birthright, and confirmed the transaction by his oath, which Paul says, "With men is an end of all strife," rightfully belonged to Jacob, Rebekah immediately moved to thwart the purpose of Isaac and secure the blessing to Jacob, to whom it rightfully belonged. I am not prepared to say Rebekah sinned in planning the deception of Isaac. The fact that she fearlessly assumed the consequences of the deception upon her husband, though it be a curse, suggests to my mind she was moved by faith in God and the certainty of the promise, and was confident her efforts could not fail. She said in answer to Jacob's objection to her plan, lest he might be found out to be a deceiver and bring a curse upon himself, "Upon me be thy curse, my son; only obey my voice, and go and fetch me them." That which is of faith is not sin. Faith acts from a higher principle than that upon which the law is founded, and its acts are acts of righteousness even though in contravention of the commandments of the law. By faith Abraham offered up Isaac, even when the law commanded, "Thou shalt not kill," and was both justified and declared righteous in so doing. There is a righteousness which is of the law that may be stained by the imperfections of man, but the righteousness of God, imparted

by faith of Jesus Christ, is a righteousness without the law and above the law, and though performed by imperfect man, under the guidance of the Holy Spirit, can never be tarnished by his imperfections, being the fruits of the life of Christ within them and springing from the incorruptible fountain. "All my springs are in thee."—Psalms lxxxvii. 7. Isaac either did not know the thing the Lord had told Rebekah, or he was wilfully attempting to defeat the will of God, and cause the younger to serve the elder. Be that as it may, it was right that he fail in his purpose, even if it be accomplished by deception. So whatever means may have been employed to defeat the purpose of Isaac to bless Esau, could afford him no ground to claim that his rights were invaded, for he had no such rights. Behold a greater than Isaac was there and had spoken.

Esau despised his birthright, esteeming the comforts of the natural body of greater value than it, and he sold it to Jacob for a mess of pottage. He then confirmed the legality of the transaction by his oath. This was meant to secure Jacob against any future claims by Esau to the birthright. Thus it is evident, no rights belonging to Esau were invaded by Jacob securing the blessing from their father, because Esau had eliminated himself from any claim he might have thought he had, and that by his own choice. Jacob seemed to be moved, in his effort to secure the blessing from his father, wholly by a selfish interest. The success of his efforts seemed to be his chief aim, therefore he

did not restrain himself from any deceit or falsifying which he thought might promote his success. In this he sinned wilfully, and was often afterward made to feel the sting of a guilty conscience for his folly. No justification can be found which will exonerate Jacob from guilt when he falsified to his father. Though the end to be attained was purposed and foretold of the Lord, and all the means necessary thereto were certain, yet Jacob was moved in no way by that which he knew nothing of, but wholly by a selfish desire to succeed in obtaining the blessing. His conduct was under the jurisdiction of the law, and must therefore be judged by the law. Regardless of what holy purpose of God these acts of Jacob, in conjunction with the others connected therewith, may be made by him to serve, the sinfulness of the acts as designed and performed by Jacob are not diminished in the least; neither is God unrighteous who taketh vengeance. (Rom. iii. 5, 6). Those who would attribute unrighteousness to God for making the unrighteousness of men commend his own righteousness, would attempt to disbar God from sitting as Judge of the world. So says Paul. That the purpose of God is made to stand out in this whole transaction is abundantly evident to the discerning mind. The promise of God, which the law could not nullify, was made to Abraham, confirmed in Isaac and fulfilled in Jacob. This purpose, in its typical setting, embraced not only the inheritance, but all the circumstances and experiences of the chosen seed of Abraham through

Egypt, the wilderness and the promised land of Canaan, and in the antitypical setting, the everlasting covenant which was ordered in all things and sure; holding Christ as the everlasting portion of his elect people, which Jacob represented, and they the members of his body, of his flesh and of his bones. God so rules over both the type and the antitype that all chance and uncertainty is excluded from their fulfillment. One is but the pattern of the other.

This event is one among those things which were written aforetime for our learning, that we through patience and comfort of the Scriptures might have hope. In this the wisdom and purpose of God stand out in bold relief, and as Cowper says,

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

Though Isaac was doubtless ignorant of God's purpose that Jacob should receive the blessing, and he was wholly deceived as to the person upon whom he pronounced the blessing, yet, no doubt he was moved by faith as to the matter of the blessing, and under the guiding hand of Providence Jacob was present to receive the blessing which Isaac meant for Esau, but which the Lord purposed should be upon Jacob. Either Isaac's purpose must fail or the Lord's purpose must fail. But the purpose of the Lord cannot fail: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. But violence is not offered to the will of the creature

when God defeats his purpose, so Isaac chose to do all the things he did, but he was wholly deceived as to whom the thing was done, until his purpose had utterly failed and that without remedy. When he became disallusioned by Esau coming in with his savory meat, he seemed to realize that the Lord had fulfilled his own purpose in the matter and acknowledged his reconciliation to it in these words, which he spoke tremblingly: "Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." Isaac seems here, for the first time, to see the hand of the Lord in this matter, and immediately manifests a submissive spirit.

The name Jacob means a supplanter, and his nature being in harmony with his name, he needed only opportunity, with the fear of the consequences of failure removed, to move him to attempt to secure the blessing, which at that time perhaps he had but little understanding of, nor the road he must travel to reach it. Jacob, like his father, acted freely under the impulse of his own will and choice in lying to and deceiving his father, and showed at that time he feared not God, neither regarded man. His conduct cannot be too strongly condemned, even though it was made to terminate to the fulfillment of God's previously revealed purpose, which was a right purpose and a holy end. But Jacob was not moved by a righteous motive, neither were his actions directed to a right end by any purpose within himself. It is clear then

that the sinfulness of his act arose from his own heart, and blame can attach nowhere else but there; neither is the vitiosity of the act diminished in the least because God purposed it should issue to the fulfillment of his most holy purpose. "The wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psalms lxxvi. 10. God is good, the source and only fountain of goodness. He can have no purpose but a holy purpose; neither can any purpose of God terminate in anything but ultimate good. God, who is infinitely wise and has all power in heaven and earth, is the Creator and Ruler of the universe. He brought nothing into being, neither will he suffer anything to enter the universe, that will stain his glory or defeat his purpose. While man acts with that degree of liberty and freedom of will that he is unconscious of any compulsion or restraint in the thing he chooses to do, yet from the first moment of his life to the last breath he is as completely bounded by infinite Sovereignty as is the sea, whose bounds are set that it cannot pass.

A purely mechanical act without either design or purpose, is neither right nor wrong. Every right act must be designed by a right motive, must be performed by a right rule, and must be directed to a right end. If any of these are lacking, it vitiates the act. God is the only source of goodness, therefore all his dealings are likewise good. His own sovereign will is the supreme standard of right by which he works all things. His own honor and glory is the lofty end which all his purposes and

works must issue in, therefore all his ways are ways of righteousness, a God of truth, without iniquity, just and right is he. But the creature has a lower scale of being, is not moved in what he does by such lofty designs, but by a corrupted human nature and perverted will and choice; his acts are not measured by the sovereign will of God, which must be done in earth as it is in heaven; but by a law which was weak through the flesh, could command and punish, but could not enforce respect nor obedience; neither does man in his creature relationship act for the purpose of glorifying God, but for less noble purposes, or ignoble ones. Thus an act may be both good and bad; bad as designed in the evil heart of the creature, and performed contrary to the law, which is the rule to measure his conduct by, and with an evil purpose in view. In which case the law is just in punishing the offender. Yet the same act may be good in its relation to the purpose and supreme will of God, who so limits, bounds and controls that the act cannot fail to end in good. And as all the evil that is associated with the act proceeds from the creature, who performed it; so also all of the good attained through it must be attributed alone to God. Many illustrations of this truth are recorded in the Scriptures, among which the crucifixion of Christ is an outstanding one. The incident which is the subject of this article is another. In no sense is it proper to say that God is pleased with or approves of sin. Sin is the transgression of a holy, just and good law, performed

at the suggestion of Satan. Christ was manifested to destroy Satan and his works, and though he will be taken in his own craftiness, tangled in his own net and punished in the snare of death in which he trapped the human family, yet Christ will continue to reign until sin is ended, the grave is destroyed, all enemies, including death, are put under his feet and his people are brought forth in victorious triumph over sin, death and the grave, while an uninterrupted strain of praise shall pour forth to the King of kings and Lord of lords from all his works, and his saints shall ever live to bless him.

J. R. HARDY.

KINGSTON, New York.

DEAR BROTHER DODSON:—If one so unworthy as I feel myself to be may call you brother. It seems I cannot longer refrain from letting you know how much I enjoyed the letter you wrote in reply to your dear father, and brother I hope to me. I always look for your letters first when I get the SIGNS, and do enjoy them much, but the one I speak of seemed most precious to me. It seemed the Lord blessed you with the thoughts you wrote, and I have read it over many times when my mind seemed strong enough. It seems this last sickness has greatly weakened me, and also at times caused the loss of memory, so that I cannot put my thoughts on paper as I wish. I feel to praise the God of mercy. Yesterday I was in bed all day, but to-day I got up about eleven a. m.,

and sat up about three hours. For some purpose, only known to God, my life is spared.

This will be on the installment plan, as usual. I had intended to write as soon as the April SIGNS came. I got stationery ready, but was taken with trouble and had to lie down at once, and was there for the day. It seems I cannot get away from the impression I must tell you of the sweet rest I seemed to get from it. While lying in bed I often read the Sermon on the Mount, and the verse you quote so many times: Blessed are those who hunger and thirst after righteousness, for they shall be filled. Dear brother, if ever a poor unworthy one did hunger and thirst after righteousness and long to have some one come in and talk on the precious word of God, I do. In your letter you say they are already blessed. I had to stop and consider the words and just had to wipe the tears that welled up in my eyes, and hope sprang up in my longing heart. I feel I have to an extent traveled with Job, and still must say with him, Though God slay me, yet will I trust in him. I am sure I can say I have been down to the very depths, so surely deep answereth to deep, but I feel to bless the Lord, for it all has been for my good and his glory. I have been near death's door three times. It was all to show the wonder and power of a just and holy God. As I have stated before, I feel this suffering I have passed through had to come to cause me to really see what a vile and miser-

able sinner I am, and I do praise God for it all. Since my affliction I have been made to see the Sun of Righteousness more than ever before, for I know that God has not promised skies always blue and flower-strewn pathways all our lives through. God has not promised sun without rain, joy without sorrow, peace without pain, but God has promised strength for the day, rest for the weary, light on the way, grace for the trials, help from above, unfailing sympathy, undying love.

This is another day. I have read so often the eleventh chapter of Hebrews, on faith, and thought what wonderful faith and trust Abraham had in taking Isaac for an offering. What an example of trust in the Lord. How many times have I asked God in my poor weak way for stronger faith and courage since my affliction. It seems to just think on his name is a sweet comfort to me. How sweet the name of Jesus sounds in a believer's ear. It is through experience one with another in various ways we can really sympathize with each other. Had I not been so sick while you were in the hospital I also would have been one you would have heard from. There was a long time I could do no writing, only through my girl. I have a letter from sister Livingston since last year unanswered.

Not long ago sister Sickler and I were talking of the fig tree. What you said on the subject was very plain. The explaining of it was just what I wanted to hear. It seems to me I am so barren,

yet cry out, Lord, I believe, help thou mine unbelief. In the one hundred and third Psalm it says, He hath not dealt with us according to our sins, nor rewarded us according to our iniquities. How true it is. Many times I think of these words: "Tis my happiness below not to live without the cross," but feel I could not say it in the flesh. In the forty-third chapter of Isaiah it says, When thou passeth through the waters, I will be with thee. I have found it my comfort in my long hours in bed and in my room. If it were not for many words of comfort and my abiding faith in the blessed Jesus, how could I have gone through what I have? That chapter is a comfort to me.

Oh how I do miss all you dear ones. One thing I want of you as my Elder is to preach my funeral sermon. I hope God will enable you to grant this request, here in Kingston, at Carr's Funeral Parlors..

I could keep writing many things that are on my mind about the Scriptures. I would like your views on the eighth chapter of Revelation, verses one to nine, either in the SIGNS or privately, when you can write them. I hope your health is getting better each day. I know none but the God of heaven can ever cure me. I try to ask him to let me say, Thy will, not mine, be done. Give my love to all the dear ones. I feel you will cast the mantle of charity over this imperfect letter.

A poor unworthy one,

(MRS.) M. COONS.

ROMANS VIII. 31.

“If God be for us, who can be against us?”

These words have been lingering in my mind for some time, and with it a desire to write. They came very forcibly to me while about my duties of work. The Lord being my helper, I will try to write why these words mean so much to me. If this is not of the Lord it will only be as sounding brass or a tinkling cymbal.

Some time ago I was very much troubled, my very soul was in distress. I wrestled with this burden day and night, until it seemed I must sink in despair; friends seemed few, and all my days were gone. When, several months later, in a dream I came to a low but level and grassy place in the woods. Here before me was lying a rugged looking bundle which was carelessly wrapped in a white sheet, and this I knew was the crucified body of Christ our Lord, whom my soul loveth and had cried unto for relief. I felt much grieved at heart to know his body was so mangled and lying in this place. I wanted to touch him, to lift his head, which I did, and as I lifted his head I was singing the sweetest song I ever heard. With tears of joy streaming down my cheeks, I helped to carry his body to the designated place, the cross, upon which he was crucified. The burden of weight was so heavy I could go no farther than the cross. I lifted my hands upward before a great white wall. There was a living Savior, not a dead one, but alive for evermore. I felt he was mine. My Savior. My trouble

was gone to such an extent that I have not seen it altogether as I once did. I feel this dead body, so mangled, so rugged and dead, in a sense represents my own, and Jesus, being my strength, lifted me up by his quickening Spirit, begotten again into a lively hope by the resurrection of Jesus Christ. Again I feel to say, “If God be for us, who can be against us?” Though he slay me, yet will I trust in him. How grand and glorious when he makes us to know he is God, a present help in time of trouble. My only hope is in him, who hath delivered and is able yet to deliver, and in the morning of the resurrection to be raised in his likeness, and be satisfied.

A sinner saved by grace, if saved at all,

(MRS.) WILLIE TOSH.

ISLAND CITY, Ore., Dec. 31, 1939.

DEAR EDITORS:—As this year draws to a close I am reminded that I have been a member of your family of readers for forty-five years. Quite a long time when we look that far in the future, but a short time when we look back after it is past. Then what a crooked way I have come to this time and place. Like the wanderings of Israel on their journey to the land of promise. I have often been brought back to the camping places I rested at in the earlier days of my pilgrimage. Not much progress and very little improvement as I view it, and, like Jacob of old, I must confess, Few and evil have been the days of the years of my life, and I have not attained to the

greatness of my fathers. Now, nearing the sunset of life, with most of the journey back of me, and knowing that soon I must go the way of all the generations of the past, a serious and anxious longing fills me regarding what is ahead. In trying to compare the measure of faith which inspired me in youth with that which now affords me consolation, I see quite a contrast. In youth it was a sort of theory or yearning which moved me to activity, but in age it is a real substance, built up by experience, with a mixture of joys, sorrows and tribulations sufficient to make it an assurance that cannot be denied, considered lightly, or its substance doubted. It is said that faith is the substance of things hoped for, and the evidence of things not seen. The years have brought me to know this substance and produced the real evidence. When the weary pilgrim near the end of his journey speaks of his fears and hopes it is not a matter lightly considered by him, and those of his brethren who hear such testimony realize of a truth that he knows whereof he speaks. Paul wrote to Timothy, his son in the gospel, that he had fought a good fight, he had finished his course, he had kept the faith, henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give in that day, and not for him only, but for all who love his appearing. That is the most blessed assurance any can have as they feel to be slipping in their physical strength and the joys of the worldly surroundings are fading to them.

I have been reading Revelation re-

cently with renewed interest, such as I had never felt before. These things John saw and heard are now, have been or shall be, realized by the saints before heaven with all its glories shall dawn in fullness on them. I once thought those mysteries were doings in heaven, but not so. In the beginning of it John was directed to write of the things he saw and heard, which must shortly come to pass. Heaven begins when time ends. In time events, changes and developments succeed each other, but in heaven all is perfection, joy and realization of fullness of glory which is never-ending. When the angel declared that time should be no more he announced the beginning of heavenly duration, the fullness of which it is impossible for even saints to realize until they are brought into it. It has never entered into the mind of man at any time the things which God has in store for those who love him.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

The poet uses "years and days" to convey to us mortals a comparison of time and eternal things, but when the fullness of eternity shall dawn on us there will be no comparison needed.

These thoughts may be a little scattering, but such as they are they are the source of much consolation to a weary pilgrim, who started on his journey to the heavenly Jerusalem over fifty years ago, and has found many of his desires and ambitions at that time disappointing, but an unseen hand has shielded in many times of danger, and

an unseen power has strengthened in times of weakness, so that to-day I have nothing myself of which to boast; have found and fully realize that in my flesh there dwelleth no good thing, yet I feel that I have fought a good fight; yet not I, but the grace of God that both began the good work and has finished it to this assurance. To Him be all the glory. Brethren, when we can rest upon this strength the infirmities of age have no terrors for us. We know that the house of this earthly tabernacle must soon be dissolved, but we have another house, not made with hands, eternal in the heavens. In that house there will be no disappointments, no troubles, neither pain, sickness nor death, and our God will wipe all tears from our eyes, and we, eternally clothed in the robe of righteousness our blessed Savior has wrought for us, be glorified together with him and be like him throughout that blissful eternity. Oh how rich are we! Who is so blessed as the people of the Lord? May his grace dissolve our hearts in thankfulness and melt our eyes in tears.

A pilgrim in tribulation and hope,
C. W. BOND.

SULPHUR, Kentucky.

DEAR EDITORS:—It is with fear and trembling I try to write to you people, a people prepared of the Lord. My hope seems so small and my mind so barren, surely I am not one that has been prepared unto glory. This causes me many anxious moments and serious thoughts, but when I am brought to

think of all the way I have been led and all the snares I have escaped, then hope seems a little brighter, and I know

"Thy ways, O Lord, with wise design,
Are framed upon thy throne above,
And every dark and bending line
Meets in the center of thy love."

Last Sunday I felt very low. It was our meeting day and I had gone to my daughter's home to be near the meeting. On Saturday I was taken sick and could not go, and I felt I must be too unworthy to be allowed to meet with the dear ones there, who meet to worship the Lord in spirit and in truth, for the Lord seeketh such to worship him. When my daughter came home I asked her about the meeting, and she said they had a good meeting, that Elder Weaver preached a good sermon, and all seemed to enjoy it, and I felt glad. She said they all asked about me, and I thought, Poor old sinful me, who am less than the least, and not worth asking about. But the dear Lord put it in their hearts to ask, and some of the folks stopped in to see me on their way home, and I hope I did feel thankful to the Lord, for I know he directed their steps, for the steps that we tread, and the station we fill, our Father determined and wrote in his will.

Thank you, Elder Dodson, for the editorial in the last SIGNS; I enjoyed it, and I am sure others did also. I was glad sister Peters made the same request. She is such a good writer I love to read her letters. She has been blessed with a fruitful mind. I hope you have fully recovered your health.

Sickness and death are all around us. When I read in the SIGNS of some who are so terribly afflicted and yet are given such great faith, I think how well blessed they are, even in their great afflictions. Surely the Lord will not be unmindful of nor forsake his people, but oh for such faith let rocks and hills their lasting silence break. May the Lord bless and prosper the SIGNS, and all connected with it, as he sees fit. My heart goes out to the sick and suffering ones. It will be seven years to-morrow since I lost my husband, but I have hope he is at rest, and I have been sick more than four years with heart trouble, yet the Lord has surely been my helper and keeper, and if he has kept me thus far I have hope he will keep me all the way, and at last take me home to rest.

I only thought to send in my subscription, and did not mean to write so much.

Saved by grace, if saved at all,
ADDIE CHANDLER.

POOLESVILLE, Maryland.

DEAR EDITORS:—Inclosed find money order for two dollars, for which please renew my subscription for this year. My absence from home last month caused this delay. For the past half century I have read the SIGNS OF THE TIMES, and so long as I live and am able to subscribe for it I want to continue to read it. I believe in the doctrine which it proclaims. May the Lord bless you to continue its publication. I will soon be seventy-nine years old.

Sincerely yours,

J. F. WHITE.

NOTICE.

BECAUSE of the fact that a number of our brethren and friends who live at a distance have expressed the desire to assist the church at Dallas, Texas, when they were ready to build a house to worship in, I am taking this means of giving notice that we are now ready to begin. A short time since we appointed a treasurer and began accumulating a fund to purchase a lot and build. We now have our lot paid for and a small fund for purchasing material, and plan to start construction in a few weeks if we succeed as we now hope to do. The church is not numerically nor financially strong, but it possesses the happy faculty of all moving in the same direction, and this encourages us to believe the Lord will cause us to succeed. All who have met with us appreciate how badly we need a house.

This is only meant for those who may desire to assist toward our building, and not to put any one under any obligations. Any such contribution from any source will be duly appreciated. If they are sent to me I will see that they are applied as directed. Or you can send direct to Steve F. Seabolt, 4618 Reiger Street, Dallas, Texas.

J. R. HARDY,
1134 Melbourne Avenue,
DALLAS, Texas.

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

"A friend," N. Y., \$2; Mrs. Ananias Hastings, Md., \$2; Mrs. J. E. Hicks, Texas, \$3; J. W. Carter, Ala., \$4; Mrs. M. J. Goodwin, Ark., \$1; Melissa C. Sparks, Calif., \$3; L. F. Bishop, Va., \$1; Mrs. George M. Beebe, N. Y., \$5; A. F. Jones, Ga., \$1.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST, 1940.

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ROMANS VIII. 28.

“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.”

Yesterday we tried to speak from this Scripture, and as our mind is on the matter yet, we will try and pen a few thoughts in connection with it.

The apostle, in addressing the church of God at Rome, uses the expression, “And we know,” showing that the knowledge he speaks of is not known by him alone, but also by those he was addressing, as he says in another place, We do not tell you these things because you do not know them, but because ye know them. Amidst a world of con-

fusion and strife, where nations are falling right and left, where men's hearts are failing them, where fear is in the hearts of man, it is a comforting thought that God is Lord of heaven and earth, and all things are in his hand, from the falling of a sparrow to the heart of kings, and are in his hands as rivers of water and he turns them whithersoever he will. God works all things after the counsel of his will, and none can stay his hand. If we could feel as sure that we are the ones who love God and are the called according to his purpose, as we do that he works all things for the good of such ones, it would suit our feelings better, but God has so arranged that our walk should be a walk of faith, and not by sight. No doubt the apostle Paul, as he reviewed his journey from Jerusalem to Rome, could certainly realize that all things had worked together for his good. God appeared unto him before he started from Jerusalem to go to Rome, and told him that he should bear witness of him at Rome. When we examine the journey to Rome we find Paul traveling in the hands of his enemies. They were carrying him to Rome to preach the gospel, yet they did not know what purpose the Lord had in the matter. To-day wicked men, and the wars that are raging, are fulfilling some wise design, and all these things shall work together for good to the chosen of God, yet the wicked know not anything about his wise purpose, and their wickedness shall fall upon their own heads. God punishes not only his people for sin, but also nations, and often the wicked are

used as a sword to punish them. His people often need purging and humbling. We are often brought in these times to repeat the hymn,

"When thou, my righteous Judge, shalt come
To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?

I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all;
But can I bear the piercing thought,
What if my name should be left out?
When thou for them shalt call."

No doubt the reason men reject the idea that all things are being worked together for good to them that love God, and are the called according to his purpose, is because they only see the act, and cannot behold the purpose.

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain.

His providence unfolds the book,
And makes his counsel shine;
Each opening leaf, and every stroke,
Fulfills some deep design."

Even the apostles of our Lord when he was being crucified did not understand the purpose of God in it. They did not know it was necessary that Christ must suffer and enter into his glory. They had earthly hopes of the restoration of an earthly kingdom. It would appear to human reasoning that with the prophecy concerning the suffering of Christ, the prophets declaring before his birth the place of it, the foretelling the manner of his death, that a bone of him should not be broken, that they should look on him whom they had pierced, that for his garments they should cast lots, etc., that they would

have understood these things. But the Holy Ghost must reveal these things. Many to-day are trying to foretell the outcome of the present war, but unless God has revealed it to some one, no one knows. The reasoning of the carnal mind is always contrary to truth. Peter was a stronger predestinarian on the day of Pentecost than he was in the judgment hall, and so are we all. As he stood in the judgment hall and bitterly denied that he knew the Lord, he knew not the purpose of God in the matter. The Savior had told him that before the cock crow this night thou shalt deny me thrice, yet it took the completion of the denials for him to remember the word of the Lord. All this was working together for his good. He had declared that he would not forsake the Lord, even though others did. Now he had learned how weak he was, and had been converted, and sifted as wheat, so that he could strengthen the brethren with the doctrine that, You are kept by the power of God, through faith, unto salvation. None know their weakness as those God has left to try themselves, and have found they are not their own keepers. Through such experiences we learn that our only hope is that underneath are the everlasting arms.

From the creating of the garden of Eden, placing man there, giving him a law, unto the crucifixion of Christ, or in other words, all things in time, from the beginning to the end, work for good to them that love God, to them who are the called according to his purpose, and God so worketh all things that his word declares, Surely the wrath of man shall

praise thee; the remainder of wrath shall thou restrain.

As we close this article, we would say unto the beloved of God, you unto whom his word is precious, that in every dispensation the darkest times are always before the dawning of a new day. We know not how much trouble is in store for us, how many heartaches and sorrows the world of strife may bring to us, yet if it does we need them. Lift up your heads, for your redemption is drawing nigh. May we as a people, separate from all the people of the earth, seek the welfare of one another, the things that edify one another, and love one another with pure hearts fervently.

D. V. S.

GENESIS II. 10.

“AND a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.”

In requesting our views on the above and the following four verses, sister W. T. Chester, of Murray, Kentucky, says, “Please understand I want the spiritual meaning of these four rivers which go out from Eden to water the garden.” She also asks a second question, as follows: “Does not a child have to be full of the Holy Ghost before he sees or feels he is down in the wilderness?” We are by no means certain that we can delve sufficiently into the mysterious depths of the spiritual significance of this Scripture to satisfy our sister, but we will undertake to offer such thoughts as may be given to us. There will be

found in the Bible various types of Christ and the church, each one presenting a beauty peculiarly its own. Let us mention some: the human body, with the head representing Christ and the members of the body typifying the church; the Bridegroom (Christ) and the bride (the church); the true vine and the branches, presenting Christ and the church. In the instance of our text we have Christ typified as a river and the church as a garden. In the forty-sixth Psalm we find something similar in this language: “There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacle of the Most High.” All of these types are full of significance and beauty.

In the first chapter of Genesis is to be found the record of the creation of heaven and earth and all that in them is, and in the second chapter we are told that “the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.” A garden is suggestive of a chosen piece of ground, where many delightful fruits are produced, and, therefore, Peter says concerning the elect family, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”—1 Peter ii. 9. If the plants in a garden are to grow, develop and become fruitful, of necessity they must have both sunshine and rain, and the wisdom of God is seen in planting his garden eastward in Eden. This location is well suited to the needs

of that which is to grow in the garden, that it should be towards the rising of the sun, which furnishes both light and heat. While this is not spoken of particularly in this connection, we know of a truth that Christ is not only the river that goes forth to water the garden, but that he, and he alone, is also the Sun of Righteousness which must arise with healing in his wings before the garden of the Lord will produce that which is acceptable in God's sight. The husbandman of this garden, possessing, as we have already said, infinite wisdom, designed that it should be well watered in all of its parts. Therefore there was to be a *river* of water, denoting an abundance, to the end that there should be no lack, or that it could never be said that one single plant died of thirst. Sacred historians tell us that a great mystery surrounded this river. Apparently, there was none who was able to explore its sufficiently to determine its hidden source, and in this sense it was truly typical of Christ. It is written, "Without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. We cannot even begin to fathom the depths of this great mystery, much less to trace it to its fountain head. This river was parted and became into four heads: these were Pison, which encompassed the land of Havilah, or the land of gold, and Gihon the land of Ethiopia, and Hiddikel went toward the east of Assyria, and Euphrates, apparently the

original and greatest of all. Some have thought these four heads signified the eternal election of God, particular redemption by the blood of Christ, regeneration and sanctification by the Spirit and eternal life and happiness. We have thought of the division of this river into four parts and going to the four corners of the garden, or all points of the compass, as setting forth the whole world, and the various countries through which the waters flowed as indicative of the fact that God has a people in every kindred, tribe and nation on the globe, and that he is mindful of them, whether on land or sea, and will nourish and provide for them until the day of Jesus Christ. The psalmist said, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south."—Psalms cvii. 1-3. It is also recorded, Isaiah xliii. 5-7, "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." Thus we see that every plant of his right hand planting will forever be tenderly cared for by the Shepherd and Bishop of our souls. What a blessed thought in this sad day of world-wide distress!

When the Word was made flesh and dwelt among the disciples, there were especially four of them, Matthew, Mark, Luke and John, who beheld and heard and made record of many of the things which Jesus did and said. This river and garden most certainly set forth the fruitfulness of the gospel dispensation. However, the half cannot be told, for Mark, after summing up in part, said, And other things did Jesus, the which if they were written in a book the world itself could not contain them. How fitting then that wonderful book, called the Bible, should close its last and final chapter by beginning with this language of John: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This can well represent the great love of God which was manifested by Christ coming into the world, according to the fore-arranged covenant between God the Father and God the Son, entered into in the counsels of eternity, or long before the morning stars ever sang together, which covenant was ordered in all things, and sure. John was thus shown (1) that it was a *pure* river; (2) that it was the water of *life*, and (3) it was clear as crystal. How beautifully this typifies the perfections which in our Savior shine, all of which, according to the riches of his grace, proceed forth from the throne of God and of the Lamb. It is good, indeed, to have some faint knowledge and understanding of these precious things, and to long for them as the hart panteth after the waterbrooks. Jesus said, "Blessed are

they which do hunger and thirst after righteousness: for they shall be filled." —Matt. v. 6. He also said, to the poor Samaritan woman at Jacob's well, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Is it any wonder, then, that this poor woman should have said, "Sir, give me this water, that I thirst not, neither come hither to draw"? Only those who have partaken of this water and had their thirst assuaged know how all-satisfying it is. Of what untold comfort and consolation it is to the weary traveler who, discovering that the wells of nature are of no avail to him, realizes that this Great Rock was smitten in a weary land for him, that living waters should flow forth to quench his thirst. Oh for that faith, and more of it, which enables us to "behold the Lamb of God, which taketh away the sin of the world," to see that our sins and our iniquities were all laid upon him, and that it is by his stripes we are healed. When we are made to comprehend this, he becomes the chiefest among ten thousand and the One altogether lovely to us, and there is then none in heaven or in earth that we desire beside him.

With reference to our sister's second question, it is quite evident to us that a child must, of necessity, be in possession of the Holy Ghost in order to realize his true condition in nature, or in the wilderness, as she terms it. It is only in God's light that we see light. When the voice said to Isaiah, "Cry," he said,

“What shall I cry?” The answer was, “All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass.” The underlying cause or reason for knowing that all flesh is grass is *because the Spirit of the Lord bloweth upon it*. It is the work of the Spirit. The flesh profiteth nothing; it is the Spirit that quickeneth. Jesus told Nicodemus, “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.” God must send forth his Spirit into our hearts before we are made to cry, Abba, Father. His word is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart. This word then has a two-fold effect: It not only kills, but makes alive; it not only reveals the hidden evil of the human heart, but at the same time enables one to behold the glory of God as it appears in the face, or person of Jesus Christ. And, in conclusion, we would say to any and all whose heart has been pierced with the arrow of God’s wrath against sin, not to give up hope, but to take courage in the Lord, for he is faithful who has promised, and the apostle Paul has declared, saying, “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” God is de-

clared to be without variableness or a shadow of turning; therefore cast all your care upon him, for he careth for you.

With the foregoing remarks, we leave the subjects for the consideration of our sister and readers, hoping that they will feel repaid in some measure for their efforts in following our pen, but remembering always that if there be any praise, it belongs to the Lord alone. As much as in you is, then, trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.

R. L. D.

CIRCULAR LETTERS.

(Written by Elder C. W. Vaughn.)
The Delaware River Old School Baptist Association, in session with the Southampton Church, Southampton, Bucks County, Pennsylvania, sendeth greeting, and love in the Lord to the several churches and associations with which we correspond.

DEAR BRETHREN:—We feel glad in our hearts to greet you in the name of our covenant-keeping God.

“Abraham fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.”—Gen. xvii. 3, 4. According to the multiplication of the flesh these words were fulfilled in the generations that followed, and many refer to these manifestations as the fulfillment of God’s inspired word, but we must remember that God’s covenants are spiritually discerned, and when Abraham is referred to spiritually he is called the

father of the faithful, and the faith of Abraham was a God-given faith, and every one that is exercised by faith believes God and staggers not at his promises, for they know the power of reigning sin, and the clouds of sin and darkness that hang over, and it seems to entirely separate them from the mercies of God. But God's covenant cannot fail, and in the beginning, before the world began, he appointed the work of his Son, and he came into the world and did the work his Father gave him to do, and when he had filled the appointment he said, It is finished, and bowed his head, and gave up the ghost. Peter, preaching on the day of Pentecost, said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts ii. 22-24. This quotation proves God's covenant in the Trinity before the world began, and that covenant ordered in all things and sure must come to pass accordingly. Jesus declared, My Father worketh, and I work hitherto, and the works that I do I do not of myself, but of my Father, and as God hath appointed salvation through Jesus Christ to all the elect out of every land, kindred, tongue and nation under

heaven, they are called by name, and led out, and brought through the cloud in which God's covenant in his Son is displayed, which was portrayed by many miracles and covenants under the law and prophets, which is but a foretaste and shadow of the covenant in righteousness, and she shall be called by a new name, The Lord our Righteousness. I will put my law in their inward parts, and write it in their hearts. I will be their God, and they shall be my people. (Jer. xxxi. 33.) God's covenant shall ever be before them, and as the covenant made after the flood hath been perpetually, it proves that God's covenant in Christ Jesus shall not fail, and also the declarations to Joseph and Mary are equally eternal and will never become of none effect. Jesus praying to his Father declared, according to the seventeenth chapter of John, the tie and power in which all the elect are embraced in him, and his suffering for them, and as the Father hath appointed Jesus heir of all things, and his Father heareth him always, hath embraced his beloved in these words: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 24. It is sweet communion with the saints to meet and hear of these glorious truths, and realize the power of One who hath delivered, and have a hope that he will yet deliver, and hear his messengers declare these things unto us in demonstration and power. Our minds and hearts being exercised by

these things we are made to hope in his mercy. Our God is all-wise and eternal, which gives assurance that his kingdom shall not fail, nor be taken by the crafty, for he says, "Not a weapon that is formed against thee shall prosper," and Jesus, in whom God gave us his covenant, neither slumbers nor sleeps, but his all-seeing eye ever beholds us, and the way of escape is prepared, which constrains us to declare that God hath given us the victory through our Lord Jesus Christ.

We rejoice to meet with and hear the messages of God's faithful soldiers from the battle front, sent unto us, how our faithful Shepherd hath intercepted the enemy and given us the victory, which calms our troubled breast, and we rejoice in Christ Jesus. In the law of the Spirit, that is, in Christ Jesus, is where the covenant God made to us is written, and to take away our covenant the entire Godhead must fail. He has all power in heaven and earth, and upholds all things by the word of his power, and we are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

We hope to live to greet you in another Association, and hear of your steadfastness in Christ Jesus. Amen.

C. W. VAUGHN, Moderator.

G. W. DANBERRY, Clerk.

PLEASE state in the next SIGNS that if there are any Old Baptists near Wenatchee, Washington, I would be pleased to hear from or meet them.

E. G. WEBB,

R. F. D. 4,

WENATCHEE, Washington.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Southampton Church, Southampton, Bucks County, Pennsylvania, May 29th and 30th, 1940, to her sister associations of the same faith and order with which we correspond, sends greeting.

DEAR BRETHREN:—It is through the kind providence of God that we have been permitted to meet again in another session as an Association. We have been blessed in meeting many of the brethren, sisters and friends, and were glad to receive your messengers and ministering brethren. We feel we have had good preaching, and that it has been the gospel of peace and love in Christ Jesus our Lord.

Our next session is appointed to be held with the Kingwood Church, at Locktown, Hunterdon County, New Jersey, beginning Wednesday before the first Sunday in June, 1941, when we hope to again meet and greet your messengers.

C. W. VAUGHN, Moderator.

G. W. DANBERRY, Clerk.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

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

OBITUARY NOTICES.

EDITH PEARL THORNTON LEDDINGTON, wife of D. C. Laddington, died October 9th, 1939. I have no record of her birth or early life. She was united in marriage to D. C. Laddington February 2nd, 1909, and they raised a family of five sons and four daughters, one daughter dying in early life. She was a faithful wife and mother, devoting all her energies for the benefit of her home and family. She was afflicted the last three or four years of her life, and submitted to surgical operations, but without benefit, and was confined to her bed most of that time. In her afflictions she became reconciled, and longed to depart from this life of tribulation and enter into rest in the blessed hope of immortality. She never united with the church, but at her request preaching services were held at her home when convenient, and she was much rejoiced when these services were held. On October 9th she sank quietly to rest, and at her request the writer was called to minister at her funeral services, and interment was made in the cemetery at Weiser, Idaho. Do not grieve for her. She has passed from the evil to come.

ALSO,

DEACON DANIEL CLARENCE LEDDINGTON was born in Oswego, Kansas, November 13th, 1880, and moved west with his parents in 1887, and settled in Salubra Valley, above Cambridge, Idaho. In 1897 he, with his parents, moved to Mann's Creek, near Weiser, Idaho, where he made his home until 1935, when he purchased a farm in Weiser Flit, and lived there until his death. February 2nd, 1909, he was united in marriage to Edith Pearl Thornton, who died October 9th, 1939. Nine children were born to their union, all surviving except one daughter, Golda Ruth. Of these there are five sons: Harvey, Delbert, Victor,

Loran and Robert Laddington; three daughters: Mrs. Allyn Bowman, Mrs. Donald Morgan and Mrs. Walter Parsons, all of Weiser, Idaho. Also surviving are two sisters: Mrs. Jess Morgan, of Camos, Idaho, and Mrs. John Ross, of Klamath Falls, Oregon, and one brother, Calvin Laddington, of Midvale, Idaho. In March, 1908, he united with the Salem Church of Old School Baptists, near Weiser, and continued a faithful member until his death. In 1913 he was ordained a Deacon of this church, and also chosen Clerk about the same time, and he filled both offices acceptably until his death.

On May 8th he suffered a stroke of paralysis, growing worse until Friday evening, when he passed peacefully away. Brother Laddington was known and respected by all his brethren and a wide acquaintance of friends. He was a kind and loving husband and father, and he will be greatly missed. His splendid example of industry and honesty is worthy of imitation by his children who now mourn for him, but not as those without hope.

The writer was called to conduct the funeral, after which the body was interred beside his wife in the beautiful cemetery at Weiser, Idaho.

C. W. BOND.

JAMES EDWARDS, our dear brother, was a resident of Corvallis, Oregon, for the last twenty-three years, until November 8th, 1939. His health failed a few years ago. He was the son of James and Rachel Edwards, and was born in Speedwell, Tennessee, August 4th, 1864. He was united in marriage to Elizabeth Bowman, at Speedwell, Tenn., in the year 1888, and to their union five sons were born. His wife passed away January 30th, 1908. The family moved to Crosbyton, Texas, and later moved to Corvallis, Oregon. His second wife,

whom he married here in Oregon, passed away August 5th, 1926. Brother Edwards united with the Old School Baptists young in life, and was a very able soldier in defense of the doctrine, and his walk was orderly and his talk was clear and with love. He entered public life and preached for some years, but his health failed and he was never ordained. His manner was love to the cross and humbleness to the brethren, yet bold in the defense of the purpose of God as it was revealed to him. Brother James Edwards completed the work the Lord gave him to do, and was faithful to the end. I was by his bedside many times and he often spoke of a loving Redeemer. I talked at the funeral service, and read the third chapter of Ecclesiastes. There were a goodly number of friends present. It was sad to give him up, though we are blessed to know that we parted in peace and love. Amen.

PETER JONES.

RESOLUTIONS OF RESPECT.

Resolutions of Respect for Elder D. E. ROBISON and DEACON D. C. LEDDINGTON, adopted by the Border Union of Old School Baptists, when in session with the Salem Church, June 7th, 8th and 9th, 1940.

As it hath pleased our heavenly Father to call from our midst during the past year ELDER D. E. ROBISON and DEACON D. C. LEDDINGTON, both of Weiser, Idaho, and for many years useful members of the Salem Church of Old School Baptists, it has left a vacancy it will be hard to fill.

We, as representatives of the four churches composing the Border Union of Old School Baptists, while convened in the annual session of our Union, with

the Salem Church, of Weiser, Idaho, do acclaim the following Resolutions in respect and memory of these departed brethren:

It becomes us to bow in reconciliation to the will of our God, and to say, "Thy will be done," although our loss is heavily felt, we feel assured that the faithful services of these departed brethren merit the approval of our God: Well done, thou good and faithful servants, enter into the joys of thy Lord. May the wisdom of this Providence which has thus bereaved us also comfort and reconcile us all to whom the departed were near and dear.

We request that a copy of these Resolutions be sent to the families, one made a part of the church records and one sent to the SIGNS OF THE TIMES for publication.

E. N. FIELDS, Mod.

C. W. BOND

PETER JONES

EMMA WEBB

Committee.

BOOKS WANTED.

PLEASE state in the SIGNS that I am very anxious to obtain copies (preferably bound volumes, but not necessary) of the SIGNS from the first issue down to the year 1897, with the exception of the following years: 1864, 65, 66, 67, 82, 83, 84, 85, 86 and 87. One copy of the Labors and Travels of Elder Potter. One copy of the Biography of Wilson Thompson. I am interested in the literature of the Old Baptist family, and those books, periodicals and pamphlets that I do not have I am willing to pay a fair price for.

W. D. GRIFFIN.

FAYETTE, Alabama.

MEETINGS.

To the brethren and sisters of the same faith and order: We take pleasure in notifying all Predestinarian Baptists that we have our yearly meeting in August, commencing on Friday before the third Sunday, at 10 o'clock a. m. If you wish to come and visit us, come by way of Chehalis, Washington, and take the stage to Riffe.

Done by order of the Bethel Primitive Baptist Church.

J. W. PETERS, Moderator.

J. W. BLANKENSHIP, Clerk.

The New Hope Association of Old School Predestinarian Baptists will convene with Sanits Rest Church, at the Cavalcade Stadium, in the Fair Park, Dallas, Texas, beginning Friday, at 11 a. m., August 16th, and continuing three days. A cordial welcome is extended to all who love the truth and the worship of God.

J. R. HARDY,
1134 Melbourne Ave.,
DALLAS, Texas.

Providence permitting, there will be an all-day meeting in the Brookfield meetinghouse on Friday, August 23rd, 1940, at Slate Hill, N. Y. We hope a large number of our brethren and friends will meet with us there at that time.

R. LESTER DODSON.

The Lexington-Roxbury Association will meet with the Olive and Hurley Church, at Shokan, N. Y., on Wednesday, Thursday and Friday, September 11th, 12th and 13th, 1940. A cordial invitation is extended to all lovers of the truth to be with us and partake of our hospitality. Ministering brethren of our faith and order in our correspondence are especially invited. Those coming by train or bus on Tuesday before the meeting will be met at the New York Central station in Ashokan, N. Y., or at the post-office just across the street from the station, where directions will be given to places of entertainment. Unless other plans have been made previously, those coming by automobile on Tuesday will go to Ashokan Rest, conducted by Mrs. Hazel Byrnes, in Ashokan, where they will be provided for. Those coming on Wednesday will go to the Old School Baptist meetinghouse in Shokan, N. Y. We might say for the benefit of those who have not attended meetings at Shokan, that the villages of Ashokan and Shokan join each other, each with its own post-office, and the place of services is at Shokan, as before stated.

ARNOLD H. BELLOWS, Moderator.

The North Ouachita Primitive Baptist Association will meet with Ephesus Church, near Emmet, Arkansas, on Friday before the second Sunday in October, and continue three days. We invite all lovers of truth to meet with us.

J. D. RHODES.

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

IN

N E W Y O R K C I T Y

Meetings every Sunday (except fourth Sunday) at 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.

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

Meetings every first and third Sundays

10:30 a. m.

2 p. m.

All who are seeking the truth are cordially invited.

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.

**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

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

R. LESTER DODSON, Pastor.

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.

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.

CHURCH MEETING PLACE CHANGED.

Saints Rest Church of Old School Predestinarian Baptists meets each first and third Sunday at eleven o'clock a. m. at 2407½ Main Street, Dallas, Texas, and on Saturday before each first Sunday at 2:30 p. m. All lovers of truth are cordially welcomed.

J. R. HARDY.

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, Mod., pro. tem.

T. D. WALKER, Supply and Clerk.

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

E. B. AULT, Pastor.

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

A. S. ROWE, Church Clerk.

"FEAST OF FAT THINGS."

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

Single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and to the same address. Cash in all cases to accompany the order. Address,

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

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

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108. MIDDLETOWN, N. Y., SEPTEMBER, 1940. NO. 9.

CORRESPONDENCE.

GOD'S SOVEREIGNTY.

“WE know that all things work together for good to them that love God, to them who are the called according to his purpose.”—Rom. viii. 28. Elder J. M. Watson says, “All things here mean both good and evil.” Paul’s enemies slandered him by saying that he taught, “Let us do evil that good may come.” Paul denied the charge and affirmed that the damnation of his enemies was just. In a Circular Letter written by the church at Smyrna shortly after the martyrdom of Polycarp they ascribe the ordering of all things unto God, and that the persecutions they suffered were according to God’s will. (Paly History of Christianity.) Hassell’s Church History, page 367, we find the following: Tertullian calls the Greek philosophers the patriarchs of all heresies, and scornfully asks, What has the academy to do with the church? What has Christ to do with Plato? Jerusalem with Athens? His theology revolves about

the great Pauline antithesis of sin and grace and breaks the road to the Latin anthropology, and sateriology, afterwards developed by his like-minded, but clearer and calmer and more considerate countryman, Augustine. Schaff, the above shows that Tertullian and Augustine taught the same doctrine. Hassell’s Church History, page 395, “Augustine was in the fifth century the chief champion of truth, and he is still regarded by many as the ablest advocate of the doctrine of grace since the days of the apostles.” “We observe that Augustine, Calvin and Gottschalk all advocate the same truths and have shrunk from the blasphemy of attributing the cause of sin to God.” Again, on pages 397 and 398 Augustine says that from its eternal design to its eternal accomplishment grace does all the work in salvation, even working in the sinner all his good will and good works, so that he shall go at last into divine presence as a poor helpless beggar, a poor lost sinner, saved by grace alone from first to last, and shall be thus prepared to give

God all the glory of his salvation. I think the Bible teaches the foregoing doctrine, and I know my experience (if I have one) teaches me that I am a little child, stumbling and falling, crying to my heavenly Father all the while for help. Who believes the foregoing doctrine now? A few old line Baptists, with bars of fellowship against them by some very modern Baptists.

Again, on page 456, Hassell's Church History, we find the following: "John Wycliffe affirmed that the original eternal ground of all things, including sin and the punishment of sin, was the divine predestination, but still he would not throw back the causality of evil upon God, no more than ascribe the cause of darkness to the sun. While sin was necessary, its guilt and punishment were equally necessary." "Wycliffe's predestinarian Augustinianism," says J. R. Green, "formed the ground-work of his later theological revolt." Hassell's Church History, page 472, "All attempts genuine for the reformation of the church have proceeded from Augustinianism." While it is admitted that Calvin was a follower of Augustine, Catholic writers say he inherited his doctrine from the Waldenses. I am surprised at some of our brethren. I notice in one of our Baptist publications the following questions from one of the brethren: Is it not a fact that about the years of 1829 to 1882 this one salvation idea was first preached among the Baptists? Is it not a fact that about the same time the absolute predestination of all things was first advocated among the Baptists in this country? Is it not

a fact that the New School Baptists were the innovators of these strange doctrines? This brother certainly never read the Black Rock address. Elder Gilbert Beebe was one of the ministers appointed to write the address. He was editor of the SIGNS OF THE TIMES. His paper was recommended by the committee of correspondence. The second article in the prospectus was the absolute predestination of all things. This was no new doctrine then. That paper has contended for the same doctrine for over one hundred years. Elder B. Hassell, on page 942, says, referring to the views of Elder Gilbert Beebe and his sons, "These views are in general substantially the same as those expressed in the third chapter of the old Philadelphia and London Confessions of Faith. I believe and think every Bible Baptist believes that God is the almighty, all-wise and all-holy Sovereign of the universe; that he could have prevented the entrance of sin into the world; that he perfectly foreknew the fall and all the wickedness of man; that he had a purpose worthy of himself, however inscrutable to us, in regard to this and all things else; that by his supreme power and decree he restricts all the rage and malice of wicked men and devils to do no more nor less than what he will overrule for the good of his people and for his own glory." Brother Hassell's foregoing statement is in line with Paul, Tertullium, Augustine, Wycliffe. Hassell's Church History, page 495, "Augustinianism became the legally recognized orthodoxy of Western Europe, and actually tinctured the

leading minds and events of that community for several centuries. Bede, Alcuin and Claud of Turin, and afterwards the best and greatest of the school men, Anslem (910), Bernard of Clairvaux (1140), Hugo St. Victor, Thomas Aquinas (1247) and Thomas Bradwardine (1348) were all of the school of Augustine." "The same is true of all the reformers before the reformation: Wycliffe (1324-1384), John Hus (1368-1415), John Goch (1475), The Waldenses of Piedmont, John Wessel (1419-1489)." On the next page (496 H. C. H.) the statement is that the doctrine of Augustine and Calvin was received by Baptists and Presbyterians in all lands. It is stated in almost all histories that the early Baptists settlers in America were Calvinistic. Hassell's Church History, page 652, Dr. John Gill says that "God decreed the fall of man," and that God's absolute and universal dominion was constantly present to the minds of the children of God in ancient days. Its effect upon the mind was solemn and impressive and never suggested the faintest presumption of injustice in God, even when the acts that were sinful in his creatures were traced in another sense to his holy and awful will. Dr. Gill says again, "The belief in universal causation is a primitive and fundamental intuition of the human mind. All secondary causes point the thoughtful mind to the great first cause, omniscient, omnipotent and omnipresent, and to His eternal sovereign will, either efficient or permissive in accordance with which all events occur."

Now I believe the foregoing to be the true doctrine of God our Savior, as taught by Christ and the apostles. God's eternal and divine will is the supreme law of the universe, the events of time are the result of his decrees, and his decrees are not based upon or according to foreseen acts of the creature. God is doing his will in the army of heaven and among the inhabitants of the earth as though sin had never entered the world. If I work out my salvation it is because God works in me both to will and to do of his good pleasure. God reserved a remnant under the law dispensation who never bowed the knee to the image of Baal, and in the gospel dispensation there is a remnant according to the election of grace. God could have caused all the house of Israel to worship him just as acceptably as the remnant, but he did not. If I have walked in the ordinances of God's house and have been obedient to his law, I attribute it to grace. My works are fruits of his grace.

May the Lord bless his very elect and enable them to walk in the strait and narrow way.

Submitted in love.

LYTLE BURNS.

FLORENCE, Alabama.

LEESBURG, Va., July 8, 1940.

DEAR BROTHER DODSON:—Herewith I am sending you two letters written to me by Henry Townsend, Jr., son of the Henry Townsend whose letter appeared in the July SIGNS. It was my privilege to baptize both father and son at Welsh Tract on the third Sunday of

September last. I have shown these letters to several of our people, and they seem to think they are fit matter for the SIGNS. If you deem them so, you may use them.

Yours in the gospel of grace,

H. H. LEFFERTS.

MEDIA, Pa., Sept. 10, 1939.

MY DEAR ELDER LEFFERTS:—Although I feel I have a very poor conception of the glories of God and the mercy of his saving grace, I would like to tell you of the impressions which I have received, I trust, from the Holy Spirit.

You are acquainted with the fact that I was raised in a household where the doctrine of holy writ as advocated by the Old School Baptist Church was accepted as divine law. From my early youth I have been surrounded with publications of the church, which I naturally read. My first association with these periodicals was only in a casual way. I read them as one would read a railroad time-table, without meditation upon the truths which they advanced. It was not until about four years ago, when I was around twelve years of age, that I began to have any interest in the things of the Lord. It was at this time, also, that I began to realize for the first time that there were definite variations in churches. I was living in the town of West Chester, and I frequently accompanied my cousin, Jefferson Lee, to the services of several churches. Rather vividly do I remember one in particular. The speaker was an evangelist of great lung capacity, who pled with the

sinners of the audience to come forth and be saved. He told gruesome stories of hardened creatures who died "in sin because they shut out Christ to the last." I went to hear him speak twice, but his words had no effect upon me. You see, I was just beginning to ponder over the momentous problems of sin, hell, the way of salvation, and paradise. Slowly and by degrees the light broke upon me. I found myself making comparisons between the evangelical churches I had attended and old Welsh Tract. It became more and more evident to me that the quiet, humble manner of the Old School Baptist ministers had an indefinable something which was lacking in the screaming evangelists. As a young child, when the third Sunday came around and the family went to meeting, I had only visualized a boring day of "long-winded sermons." Now I discovered that I was willing, yes, eager, to attend the dear old church. But I was not content to let others tell me that salvation is of the Lord, that the creature is hopelessly weak of himself, and that sin is the inherent quality of every man. I was determined to discover these things for myself. The greatest things which the schools have taught me is to be open-minded and to hear every side of a question. I will put both works and grace to the acid test, I told myself. One must fall, and the other must be right. I will analyze the situation as one would a mathematical problem. Poor vain fool that I was! My fall was quick to come. I had no sooner began my analysis than I discovered that the

problem was already answered. The truth broke in upon me like a hurricane. It had been gathering for years, and the rush of it upon my poor carnal faculties left me weak and sick at heart. You are a sinner of the most wretched type, spoke the inner voice. With every breath, with every step you sin. You cannot even approach God of yourself. You cannot even think good thoughts. I was broken down like a crushed reed. Now that I look back and remember the phrases of the evangelists, "Shutting out Christ," "Losing his chance," etc., I shudder with horror at these near blasphemies. I could not "shut him out." I could not rebel. When he saw fit to reveal his truth to me I was *made* to believe it. Then indeed did the sacred words of the Bible begin to have a real significance for me. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. I have been made to realize that there is but one true and living God; that he gave his only begotten Son, Jesus Christ, to save his elect people, and that the salvation of these elect is not in consideration of any merit (which none possess) in them, but only for the glorification of the Father on high.

During the last few months my attitude has been mellowed, shaped and developed to a point where I now see but one light, Christ. This precious sacrificial Lamb I worship with my heart and soul. The more I ponder on high things the more I realize my extremely

desperate condition. "There is none that doeth good, no, not one."—Rom. iii. 12. As I look out upon this war-torn, sin-filled world, the solemn truth of that doctrine becomes even more evident to me. But the sins of other men do not shock me. Why should I call others to mend their evil ways, when my own heart is a black and bitter thing, overflowing with corruption? One thing is evident to me above all others: I am so miserably weak that I would crumble into atoms were it not for the grace of God to strengthen me and utilize me for his purpose, which is blameless. But this very weakness is my hope. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."—1 Cor. i. 26-29. And to hope is to be secure beneath his divine guidance. "For we are saved by hope."—Rom. viii. 24. The belief which God in his mercy has seen fit to bestow upon me is my greatest comfort and consolation. Because of my belief I know that I shall never be without a Friend. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth

in me shall never die."—John xi. 25, 26.

In my miserable way I have attempted to explain some of the things which I feel from the depths of my heart. I pray that if it be God's will I shall grow in his wisdom and he will teach me the true way of life.

The Lord willing, my parents and aunt will accompany me to Welsh Tract next Sunday. If it be his sacred will that I lay down my heavy burden of sin at that time, and unite with the brotherhood of the church, I shall do so; however, I feel that I am too guilty to even entertain such thoughts.

It is my earnest hope that I have not written anything that is untrue. My only desire is that God will use these words as best he sees fit, and, as an English theologian said, "Forgive them where they fail in truth, and in His wisdom make me wise."

Sincerely, in hope,

HENRY TOWNSEND, JR.

MEDIA, Pa., Nov. 5, 1939.

MY DEAR ELDER LEFFERTS:—It has pleased God to recently lead me through a most troubled period, in which I have been made to see the glories of his justice and the utter iniquity of my own heart. For a short interval prior to this I had experienced a feeling of exultation and release. But the Lord permitted me to sink once more into my old sins, and I then realized his holy purity and my own vile nature. For some time before the Spirit gave me strength to come before the visible church I had been attempt-

ing to "reform" myself. In an attempt to accomplish my purpose I formulated rules of conduct and thought which I resolved to follow. This was done no less than three times, yet each time I failed completely in my resolutions. I understand now that the dear Lord was showing me that the "good works" of Henry Townsend lead to hopeless destruction. The realization eventually came to me that I must place all trust in Him who rules from the great white throne, subordinating, with his aid, the lusts of the flesh. If it is his holy will, I shall never again make the mistake of thinking that I am capable of producing anything worth while of myself.

I have been much surprised by the results of my investigations into the history of christian religion. I never knew before that at one time Calvinism, now so sadly depleted by the ravening wolves of Arminianism, was embraced by the greatest body of Protestant dissenters. Toplady tells us that Martin Luther, the father of the reformation, championed divine predestination with more zeal than Calvin himself. It would appear that the Church of England itself (which now celebrates the mass with as much gusto as Rome ever did) was dedicated by its fathers to the sovereignty of the Holy One. But the blood-stained doctrine of free will gained more and more converts (or victims), until at the present time the Primitive Baptists stand alone, the only fully enlightened church on the face of the earth.

May the Lord bless you and keep you, and finally bring you home.

Unworthily, in hope and faith,
HENRY TOWNSEND, JR.

DELAWARE, Ohio.

DEAR BRETHREN EDITORS:—Having just reread the SIGNS of January, 1940, I wish to express my appreciation of, and my agreement with, its sentiments, if I understand them, and I hope and believe that I do. In fact, I would not conceive the thought of an eternal, all-wise sovereign God who would be different from the sovereign God described in that number of this valuable magazine. When the God of heaven spoke to me in the year 1881, I believe it was, informing me that he had seen, known, loved and saved me, way back there, before I was born, how could I believe otherwise than in a God of purpose? Yes, I believed that he ordained that I should be conceived, though shapen in iniquity, and that I should know something about condemnation, that later I might know what I was redeemed from, therefore could more fully appreciate Jesus as my Savior and Redeemer. If we were never hungry, how could we appreciate food? If we had no sin, how could we appreciate salvation from it? "Thou turnest man to destruction: and sayest, Return, ye children of men." No, this does not justify sin, but does magnify the wisdom and sovereignty of our Lord and Savior in his wise, eternal, holy, righteous, sovereign reign over angels, men, Satan and all the powers of evil devils, sin and hell. It does not make wrong

right, does not make evil good, wickedness holy, foolishness wisdom nor sin holiness. But after the experience of these things we are the better enabled to appreciate the holiness of God, and our salvation from sin and hell. All the ways of Jehovah are just and righteous, true and perfect. Surely all thy ways praise thee, in wisdom hast thou done it all. Yes, proving that the foolishness of God is wiser than men. I do not consider, nor believe, that our Lord God is the victim of circumstances over which he has no control. Being all-wise, before he began to build he counted all the cost, and he has, will and shall demonstrate that he can say, As I have thought, so shall it come to pass; as I have purposed, so shall it stand. Nothing ever has, neither shall disappoint him who rules in righteousness, mighty to save all who come unto God by him. It is also true that he does not look upon sin with allowance, as excusing it. But he has set the day of adversity over against the day of prosperity. I make peace, I create evil; I the Lord do all of these things. What shall we say then? Is there unrighteousness with God? God forbid. Let the word of God be true and every man a liar.

God, I trust, showed me his sovereignty as well as his mercy, during the days of my youth. Possibly not at the age of twelve years, but at the age of fourteen, perhaps, when he began to teach me of his sovereignty. I did not live in a Baptist neighborhood, did not know what their doctrine was, but I humbly hope that God found me, taught, led and preserved me in the

truth that salvation is of the Lord, also directed and led me to his people, where I was joyously received. But I was surprised to find that not many were as firmly fixed in the doctrine of the sovereignty of God over natural things, though strong in the doctrine of salvation by grace. But I trust that God taught me concerning his almighty power, wisdom and dominion over all things, and has graciously preserved me in the truths which he himself taught me. I believe that all of his works and ways are true, sovereign and altogether righteous and wise.

I have been a reader of the SIGNS since I became a member of the church, in October, 1884, which was the time of my first meeting with the church, and my first opportunity, when I seemed to hear, I have shown you your duty, now go. Pardon me, I believe I was received in September, but baptized in October, 1884. We, mother and I, were baptized the same day. My father was baptized eleven years later. Though I believe all of father's family were believers, only one other, a sister, Mrs. J. J. Darnell, of Campbell, Texas, united with the church. I believe she was baptized by Elder J. C. Sykes, of Texas, who, together with his lovely wife, are very kind and dearly loved friends of mine. I heard him say of me (not aware that I heard him), She is a straight Old Baptist all right. That was when I was living in Texas, the wife of F. L. Woods, who was baptized here after we moved to Ohio. I have ridden miles in Elder Sykes' "schooner" down in Texas (a three-

seated covered wagon) almost thirty years ago.

Brother editors, I am ashamed of this feeble letter. Possibly I should not try to write after a blood pressure of two hundred and sixty, but I trust that you will have charity for my weakness, and of course you are at liberty to cast aside any or all that I send you.

May I refer again to my experience? though much ashamed of my scattering thoughts. I cannot recall thinking that God hated me, but I feared that justice tied his hands, since his justice is as infinite as his mercy, and I seemed to be so vile that the air surrounding me seemed polluted. On the other hand, Satan approached me in the dark, and said, You are good enough, you do not need to pray. But I knew that he lied. Almost immediately after Satan's lie, was the assurance given me from God that I was pardoned and purified through Jesus Christ. Though I was a very timid child, afraid of the dark, when I heard the Lord speaking pardon to my soul I could not feel much alarm, neither because of the presence of Satan nor because of the darkness. I was so happy that my body seemed ready to fly upward to meet my sovereign, almighty Savior, who was able to shield me from every foe or ill.

I will add no more, since my pen is dilapidated, as well as my natural powers. I am strongly tempted to cast this poorly written missive into the furnace. But you know that you need not read it if it is too much bother. Yes, I really mean *just that*.

JOIE E. WOODS PETERS.

THE KINGDOM OF HEAVEN.

IN Isaiah xvi. 5, we are told, "And in mercy shall the throne be established; and he [Christ] shall sit upon it in truth in the tabernacle of David; judging and seeking judgment, and hasting righteousness"

In view of the fact that there is arising an ever increasing number who deny that Christ set up his kingdom at his first appearing, but delegated it to some future age, when he is to come in person at a second or third appearing and set it up for an earthly reign, wherein it will be visible to the natural eye and carnal sense of man (in fact, an earthly kingdom), I shall endeavor to show it is naught but another of man's inventions, and can be given no support of Scripture, except by a horrible mutilation of God's word. At times we speak of this kingdom as the kingdom of grace, because it is this kingdom of Christ and of God wherein saving grace doth shine, and will continue to shine until Christ shall come again in the resurrection and judgment, his mediatorial office finished, and the full glory of his kingdom brought to light in the closing of the dispensation of time, merging into eternity. This kingdom of grace, then, is made known in the sovereign efficacy of Jesus' blood to cleanse from sin, which God, the Holy Spirit, exercises in the consciences of his people, and differs not in nature from his kingdom of glory, but only in degree. It is the beginning of the kingdom of glory as spoken by Thomas Watson: "The kingdom of grace is glory in the seed, and the kingdom of glory is grace in the

flower; the kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian; the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. We cannot go into the kingdom of glory but through the kingdom of grace. These two, which God hath joined together, may not be put asunder."

Almost every word of our text is emphatic, containing an allusion to the throne of David, which was a type of that which was later to be set up by Christ, wherein a picture of the deliverance of the church appears, which has no material resemblance to the thrones of earthly kings, and not embellished with sparkling jewels after their manner, yet, although this prophecy was spoken seven centuries prior to the appearing of Christ, we are assured that this kingdom would be established upon earth, and among men, at the appearing of Christ; the prophet makes certain. If he had only said the throne of Christ would be established, the people might have been left in doubt whether that throne of Christ would be in heaven among the angels or on earth among men, but this is confirmed by the words, "In the tabernacle of David," and it remains no phantom of a distorted mind in wild imagination, wherein it is to be seen by natural eyes, but it was to be "diverse from all other kingdoms," partaking of none of their earthly qualities. It was visioned by

Daniel (ii. 44) in the following words: "In the days of these kings [the kings just previously, and briefly, made mention by Daniel in interpreting Nebuchadnezzar's dream] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people [as earthly kingdoms are], but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This language does not embrace alone the establishment of the kingdom, but also the eternal duration of it, embodying its glory (the glory of God shining in the hearts of believers) dispensed throughout and shining in the whole world, with its glory through grace descending even until the second appearing of Christ from heaven, the Lord of glory. This is the kingdom of which John the Baptist came declaring, "Repent ye, for the kingdom of heaven is at hand." Or was it at that time ready to be revealed? Again, in Daniel vii. 14, we have further confirmation of this kingdom, as follows: "And there was given him [Christ] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Further testimony is given us in Luke i. 32, 33, in quoting the angel's salutation to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom

there shall be no end." Surely its stability needs no further proof, although much more could be added to prove its duration, and how differently it is distinguished from all earthly kingdoms, however they may be founded upon seeming indestructible stability, endowed with much wealth, and supported by great armies and all accruements pertaining to the defense of nations, yet we see them, since their earliest establishment, soon crumble and fall, and in many instances, where God has pronounced judgment against them, never to rise again; but this kingdom of Christ, though the persecutions of the world and the darts of Satan have never ceased to rage against it, and at other times, as well as at the present, it has almost seemed to be forsaken, and overwhelmed by false teaching, and its servants departing from faithfully preaching the "gospel of the kingdom," and profaned by hypocrites of every sort, yet, as in the past, its glory shall not utterly be obscured, and all the machinations of men and devils can never overthrow it. Numerous and powerful its enemies are, and many of them housed within its militant assemblies, yet, whatever weapons they may employ, and though hell itself vomit out its consuming flames of fire and train all its batteries against its "walls of salvation," and endeavor to break down its "gates of praise" (Isaiah lx. 18), and extinguish its light of which the "Lord God and the Lamb are the light thereof" (Rev. xxi. 23), it shall stand, for its King is not without power, having *all power* in heaven and upon earth, and all

judgment to "judge among the nations," of which they all combined are, as compared with him, "but the small dust of the balance;" and *skill* and *wisdom* to discharge the office of a good governor who shall "seek judgment, and hasten righteousness." He doth not judge after the manner of men, who judge according to the common law, or the wisdom of the flesh, but after the "law of righteousness," and in his righteous judgment the wicked (the persecutors of his church) shall not go unpunished, for he hath declared that the same measure every one metes, shall be measured to him again.

Augustus Toplady said in defense of Christ's kingdom, "Inherent grace is the dawning of eternal glory, and eternal glory is the perfection of inherent grace. They are parts of one magnificent and undivided whole. Grace is the earnest of glory; glory is the full possession of grace. Grace is the first fruits; glory, the unbounded harvest; and he that has the former, shall as certainly have the latter."

In this kingdom of grace and glory there is a total death, and a partial death. We experience the latter from the very moment we are "made new creatures in Christ." We shall not experience the former (I speak of the whole man) until mortality is swallowed up of life and our bodies raised incorruptible in eternal glory.

The gospel of this kingdom is that gospel alone whose proclamation runs, "By grace are ye saved." Not by grace considered as a sanctifying principle communicated to us by an agent left to

the disposal of "free will," but by grace considered as it is in God, viz., by his own unmerited, unconditioned, sovereign goodness. This is God's saving grace, given through faith, and that not of ourselves, but it is the gift of God. The grace of eternal life infused into the soul. Supernatural, regenerating grace, inwrought by the powerful ministration of the Holy Spirit of God. A grace springing up as a fountain of life from the unity of the Godhead, in which there are three distinct, eternal, consubstantial and equal persons, sealed by the blood of the incarnate God, whose crucifixion and resurrection wrought salvation eternally for every elect heir of grace and glory; a grace that seals every syllable of God's word upon the heart as true (and those who scorn it now will yet in hell open their eyes to its truthfulness). A grace that enables the believer to rejoice in the comfort of the Holy Spirit, and feel his visitation confirming him in the doctrine of election and predestination wrought in Christ when he raised him from the dead, and to receive sweet, pleasant and unnspeakable comfort in the mortifying of the flesh, and drawing our thoughts to high and heavenly things. A faith grounded in reverential love, the language of which is, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."—Psalms xlv. 1. A faith inseparably connected with holiness, an ever aspiring to practical obedience, leaving the things of earth behind, and, looking beyond, its subjects hold sweet communion with God, and earnestly desire the presence of,

and to be conformed to, and bear the image of God in soul, body and spirit. In their hope of salvation they find the merits of Christ to be all-sufficient, and in the goodness, covenant and promises of God in Christ they anchor their hope, and rely upon him in them, and take shelter under them as the sole procuring cause of pardon and salvation, and all its holiness and all its happiness are treasured up in the faithful hands of that holy, blessed and adorable Comforter. Blessed, yea, thrice blessed, sovereign holy Trinity for distinguishing grace and electing love! O sinner, sinner, who maketh thee to differ from another? and what hast thou that thou didst not receive from the sovereign, discriminating bounty of free grace? O ye potsherds of the earth, who presume to cavil at the Divine decrees, strive no longer against your Maker. Remember your lost condition in sin, and that you are unqualified to arraign the glorious Majesty of heaven at your puny bar, question his predestinated purpose in all things, and comprehend the whole of his designs. Fall down at the footstool of the Omnipotent and acknowledge, without limitation or reserve, that God is holy in all his ways, and righteous in all his works; be content to know no more of his motives than what he has been pleased to reveal, for herein we learn how to live unto God, and, supported by his grace, we shall ever be content to rest our all upon him, and say, Even so, come, Lord Jesus.

JOHN GIBSON.

HAVRE, Montana,

LOUISVILLE, Kentucky.

DEAR BROTHER DODSON:—If one so little and sinful should address you thus. I am alone this morning and no one to talk to; in fact, I seldom have any one to talk with on the subject of grace. I am very poorly, and have been ever since Christmas; was not out of the house for six weeks, and still do not get out very often. I have been reading the last number of the SIGNS this morning, and read your and your father's letters and enjoyed them very much. I do not know how I could get along without the dear SIGNS, for it is all the preaching I get, except over the radio, and of course that is not Primitive Baptist doctrine. I like to hear salvation by grace, and grace alone, for, like the poet,

"Nothing in my hand I bring,
Simply to thy cross I cling."

The brethren did hold meetings here, but for the past year or more we have had no meetings, as brothe Sylvester Eubanks, the main member, died in December, I think it was. His obituary was published in the SIGNS. I enjoyed talking with him, for we could agree. How I long for some one to talk with. That is the way I feel to-day, and that is the reason I am writing to you.

I was born in the year 1869, in Hopkins County, Kentucky, and was raised by Primitive, or Old School, Baptist parents. Father joined the church when I was about ten years of age. Mother never did join, but was a firm believer in their doctrine. When I was a child I thought I would join the Old Baptist Church if I ever united with any denomination. When I was about

seventeen years of age, while in meeting one Saturday, and William Gannion was in the stand preaching, it seemed something said, You are a lost and ruined sinner. Oh how miserable I felt. It seemed as if I could not hold my head up, and it seemed that every word the preacher said was meant for me. I went on in great tribulation for about two years. My prayer was, Lord, have mercy on me, a lost and justly condemned sinner. I felt I was too great a sinner to call upon such a just and holy God as I felt him to be, and concluded to stop trying. But, my dear brother, it was impossible for me to stop, for the very breathing of my poor troubled heart was, Lord, be merciful to me, a poor lost sinner. I felt there was a place, if I would go, kneel down and pour out my heart in prayer to the good Lord I would be answered, but I could not tell where that place was, so I went down in the field, and many different places. I desired to read the Bible, but did not want any one to know it. So I took my grandfather's Bible upstairs so no one would see me reading it. That was fifty-two years ago, but is as fresh in my memory as though it were yesterday.

On Saturday night before the fifth Sunday in October I went to spend the night with my grandmother. She and I slept together, and after we went to bed it seemed to be dark in a way I had never seen it before. I laid there and turned and tossed about and felt that I never would see daylight again. But after a long time I dropped off to sleep, and awoke, I think it must have been

about midnight, and my burden was gone and I was very happy, and the dear old song, "Jesus, lover of my soul, let me to thy bosom fly" rang sweetly in my mind. The next Saturday and Sunday were my father's meeting days, so I went with him, and when we arrived and the brethren and sisters came in how good they looked to me; I loved them more than I ever did. When preaching was over an invitation was given for members, and before I hardly realized it I was up there and gave my hand. Five others also joined and we were baptized the next day, the first Sunday in November. Brother Dodson, that was a long time ago, and I have since had many troubles and trials, ups and downs, but I feel the good Lord has brought me through them all. He has been better to me than I deserve. Oh that I could live near him every day, but it seems I am so worldly-minded, so forgetful of his tender love and mercy.

I guess I should not have bothered you with this letter, for I realize you are very busy, but I wanted to write to you. May the Lord bless you and yours, is my prayer.

Your little sister,

ADAH CHANDLER.

ANABEL, Mo., Jan. 11, 1940.

DEAR EDITORS:—I must send my price for the SIGNS for another year or I will not be getting it, and I do not want to miss a single number. I do enjoy the many good articles, and would like your views, brother Dodson, on the sixth chapter of 1st Samuel. In read-

ing where the ark of the Lord was restored, or going to restore it, I can see a hidden meaning in making a new cart and taking the two milch kine and the kine going straightway to the way of Bethshemesh, etc., but I know I do not get all the beauty of it, so would much enjoy reading your view on the same. You know the Old Testament is in types and shadows and I do enjoy hearing it explained. It seems my mind is "shut up" so much of the time that I often ask myself that if I had any spiritual life would not more of the Scriptures be revealed to me?

I wonder what happened to the brother (I forget where he was from) who was going to write on the eighth chapter of the Song of Solomon. I have watched with interest every number of the SIGNS for his writing, but I realize that unless the Lord directs our mind we can do nothing.

May the Lord continue to bless you, the editors and publishers of the SIGNS, to continue to put out a paper that stands for the same faith and doctrine that Jesus Christ and the apostles preached. It is wholesome food for the poor sin-tossed creature, such as I feel myself to be, yet I have a sweet hope.

Unworthily,

(MRS.) J. R. McAFEE.

(See editorial reply on next page.)

GRETNA, Virginia.

DEAR EDITORS:—Please find inclosed two dollars to pay for the renewal of my subscription to the SIGNS, which comes as a pleasant visitor each month. I would feel lonely without it. I read

of others who feel as I do, which makes me feel I am not alone. I often wonder if there is any one like me. Why are we who claim a hope in Christ so often doubting, and fear we are deceived in our hope? It seems that I am continually meditating upon these things; then after hearing a good sermon, as I feel I often do, I am satisfied for awhile why it is this way. But soon I am in the same strait as before, a "doubting Thomas," and think that if I was a christian I would not do the things I do. But many times when alone in the flesh I feel that I am not alone in Spirit. Sometimes I look around at the pleasant faces at our meetings, who look as if they never had any trouble, and I wish I could feel as they look. Again, I have this Scripture come to my mind, In the world ye shall have tribulation, but in me peace.

I only meant to write a few lines for my renewal.

A sister in hope,

(MRS.) WILLIE TOSH.

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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.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1940.

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1 SAMUEL, SIXTH CHAPTER.

ON page 198 of this issue of our paper will be found a letter from sister J. R. McAfee, of Anabel, Missouri, asking for our views on the above chapter. She also refers to seeing a hidden meaning in certain portions of the chapter, but does not disclose her thoughts regarding it. We shall have to ask that our readers get their Bibles and read this chapter, in order to be familiar with the subject matter, as lack of space forbids our quoting from it extensively.

Sister McAfee well says, "The Old Testament is in types and shadows." The apostle Paul informed the Hebrews that the law had a shadow of good things to come. He was referring to

the gospel dispensation as containing the substance of what was presented only in type under the law. It has been said that the Old Testament conceals what is in the New, and the New Testament reveals what is in the Old. We are confident no one will find fault with this. It is recorded in Romans xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Jesus said, "Search the scriptures [meaning the Old Testament]; for in them ye think ye have eternal life; and they are they which testify of me."—John v. 39. While this was directed more particularly, perhaps, to the Jews, it is also for us Gentiles, who believe, for anything that testifies of Jesus is of utmost importance to his people. And we like to believe, in this connection, as Paul clearly sets forth in his epistle to Timothy that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that *the man of God may be perfect; thoroughly furnished unto all good works.*" When Jesus talked with Cleopas and another, who was with him, and opened up to their understanding the Scriptures, their heart burned within them, and when the Holy Spirit draws aside the veil and bids us behold something of the hidden mysteries of the Old Testament, there is often revealed a beauty which transcends anything that we had ever dreamed of before and our hearts are made to burn within us at the sight.

Before attempting to get at the heart

of our subject, we wish to review some of the background as to why the ark of the Lord had been taken away from Israel and was in possession of the Philistines. We understand that the ark was in Shiloh, typifying the covenant of promise in Christ Jesus and denoting him as the only procurer of peace and happiness for spiritual Israel. Moses had before declared, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10. Since this ark typifies Jesus it was, therefore, the most sacred of all of Israel's possessions, and they were very unhappy when they were without it, while it was a cause of distress to the Philistines when in their possession. The same thing is seen to-day: the Lord's people are miserable until Christ and him crucified is preached as the way, the truth and the life, while on the other hand this very same doctrine causes distress and death and destruction to those who, although they may have a form of godliness, yet deny the power thereof. Brother Roy Smith set forth in the February SIGNS how when he was blessed to preach the gospel in demonstration of the Spirit and with power, it drove the people with whom he was then affiliated from him, but at the same time drew those who had an ear to hear what the Spirit saith unto the churches all the closer to him. Not only was the ark of the Lord sacred to Israel, but the things pertaining to God's house and the worship thereof were to be handled with reverence. Eli,

the priest, however, at that time had permitted his sons, Hophni and Phinehas, to disregard the sacred customs, and worse still, they desecrated their high and holy office by lying with the women who assembled at the door of the tabernacle of the congregation. As the result of this great wickedness God sent one unto Eli to remind him that of all the tribes of Israel he had chosen his father (representative of the Levitical priesthood) to be his priest, with all that that high and holy calling implied, but now the Lord foretold of the utter destruction of that priesthood and the establishing of a faithful priesthood. He said, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever." This prophecy reached beyond Samuel, even unto the priest which was to be after the order of Melchisedec. Before the dawning of that day, however, Israel was going to be made to weep bitterly because of her sins. She was to be arrayed in battle with the Philistines and made to know she was no match for them. After thousands of the Israelites had been slain they were made to inquire, "Wherefore hath the Lord smitten us to-day before the Philistines?" At least they saw the hand of the Lord in this matter, and what a mercy it is to be chastened by the Lord. David said, "Thy rod and thy staff they comfort me." They had wandered off and were made to desire to send to Shiloh for the ark of the Lord, for it meant their salvation and

their all, and when it was brought into the camp of Israel we are told that "all Israel shouted with a great shout." How glad they were and how they did rejoice in the Lord, but they had to be taught again and again that the flesh was weak. When the Philistines heard and understood the meaning of that shouting in the camp of Israel they were more determined than before against them and urged their soldiers to quit themselves like men, and fight, else they would find themselves serving the Hebrews as the Hebrews served the Egyptians under Pharaoh. In battle the Lord was with the Philistines for a season, for it is said there was a great slaughter of the Israelites, thirty thousand of them falling in battle in one day, the two sons of Eli among them, and besides the ark of the Lord was taken from them and carried into captivity by the Philistines. This was a crushing blow to Eli, who fell from off the seat backward by the gate, and his neck brake, and he died. His daughter was with child and the day of her deliverance was hastened, and she died, but she named the child Ichabod, saying, "The glory is departed from Israel: because the ark of the Lord was taken, and because of her father-in-law and her husband."—1 Sam. iv. 21. The Philistines then took the ark into the house of their god, Dagon. While Israel seemed utterly subdued and conquered and the Philistines were gloating over their seeming victory, little did they know of the ways and the mighty power of Israel's God. This they were to learn to their great sorrow, as did the

Egyptians at the Red Sea, for God was to afflict them sorely with emerods and mice, which he did until they were made to call their priests and divines in council as to how best to rid themselves of the ark of the Lord. First, they wanted to make certain that their plagues were sent upon them by Israel's God, of whom they had heard and dreaded, and being sure of this they decided to try to appease his wrath by not returning the ark empty, but sending it back with a trespass offering, in the hope of buying his favor and having him heal them of their sore affliction and drive out the mice from their land. How true that was to present day workmongers. They verily feel that God's favor can be purchased with their so-called good works and offerings of gold and silver. They finally decided to make golden images of their emerods and their mice as a lasting testimony against them, so to speak, and in this we believe we see the hand of the Lord, showing that he is the unchangeable God and will never be satisfied with the works of mortal creatures. Their own righteousnesses are as filthy rags, and shall ever remain the same and be abominable in the sight of the just and holy God.

Our sister seems particularly interested in the "new cart and the two milch kine," and we will endeavor to present such thoughts as we have on these points. As intimated before, these things undoubtedly in type were full of significance for the gospel dispensation. As the ark of the covenant of the Lord, which was made of soft wood, and overlaid within and without with pure gold,

contained the testimony, typified the humanity of Christ, but at the same time clothed upon with divinity, for we are told that in him dwelt the godhead bodily, and in him are all the promises yea and amen. This new cart signifies a new creation, and Jesus as the first new creature was as a cart beneath many sheaves as he bore our sins in his humanity, which had to be sacrificed in our stead, as the new cart was clave in type (see verse fourteen of this chapter). The apostle tells us that "by the deeds of the law there shall no flesh be justified in his sight," and then says, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 3, 4. In this service of the Lord, which was to be acceptable in his sight, there had to be a new cart to bear the ark of the covenant of the Lord, and this is what was seen when Jesus miraculously born of the virgin Mary came to bear the sins of his people.

In this gospel dispensation, where Jesus is the head and husband, the church is his bride, and is referred to as the Lamb's wife. There is no male and female in the church, but all are one in Christ Jesus, and in that sense all are feminine. There are many gifts in the church, but none is to lord it over God's heritage, for Christ is head over all things to his church, and the government is upon his shoulder. In some instances the ox is referred to as a type

of the gospel minister, but in this instance inspiration has employed the feminine gender, not for the purpose of authorizing women as preachers, for the apostle Paul said distinctly that he suffered not a woman to teach, or to preach, as we understand him to mean, but in the case in question it shows unmistakably that the gospel ministry is to be composed of characters who, like the milch kine, upon which no yoke had ever been placed, have never been trained or educated in the schools of men for work in the gospel ministry. No mortal man has ever placed any yoke upon them, neither are they subject to any earthly head or governing body, but like the milch kine they are tied to the cart—they are firmly bound to that which supports or bears the ark, or the covenant of salvation by grace. The calves of the two milch kine were to be kept at home from them, nevertheless "the kine took the straight way to Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshemesh." Those who know anything about a cow with her young calf know how difficult it is to get her to leave it, but only God's truly called and qualified ministers know what it means to have to forsake wife and children, father and mother, and all that is dear by the ties of the flesh, often filled with many doubts and fears, and yet there is something in them which impels or causes them to go, offering their bodies a living sacrifice in the cause of their

Lord, just as the two milch kine went and had to be offered as a burnt offering at Bethshemesh. There is an high way cast up in the wilderness, and it is upon this highway the Lord's people travel, and the true servant of God often travels this road with an heavy heart and bowed head and is heard lowing, or mourning, or groaning, as he goes; neither will he turn either to the right hand or to the left, but with an eye single to the glory of God he is found pressing onward and upward towards the mark of the prize of his high calling in Christ Jesus. He goes straight, proclaiming the truth and hewing to the line, letting the chips fall where they may, for his lot is cast into the lap and the whole disposing thereof is of the Lord.

As the Philistines were mystified at what they saw, so the religious world and others are equally mystified to-day when they see those, in many cases without educational training, but wrought upon by the mighty power of God, go far and near, and without any monetary guarantees for expenses even, preaching the gospel. Occasionally we are asked when we prepare our sermons, etc., and our inquirers are perplexed when we try to tell them how it is we preach when we are really blest to preach. The Lord must direct his servants to-day by an unseen hand the same as the milch kine were directed in the time of the Philistines. It would appear that when the two milch kine reached Bethshemesh, it was the right time, for they were reaping their wheat harvest in the valley, and when they

lifted up their eyes and saw the ark, they rejoiced to see it. How the Lord's people do rejoice when Christ is preached. We are told that when the cart came into the field of Joshua, and stood there where there was a great stone, "they clave the wood of the cart, and offered the kine a burnt offering unto the Lord." Those who are tied to that new cart, which bears the testimony of our Lord, are crucified with him. Paul said, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20. The Philistines, seeing what had taken place, returned to Ekron, their own city, or habitation, for there was no place for them in Bethshemesh.

In this chapter we are further told that the men of Bethshemesh were smitten, more than fifty thousand in number, because they looked into the ark of the Lord. "And the people lamented, because the Lord had smitten many of the people with a great slaughter." This would indicate that God's servants should better content themselves by declaring only those things which are revealed and not attempt to pry into secret things, which belong only unto the Lord, for as the men of Bethshemesh said, "Who is able to stand before this holy Lord God? And to whom shall he go up from us?" "And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and

fetch it up to you." These men of Bethshemesh were made to desire that the ark might be carried further inland, or up in the mountains, farther from the Philistine border, where it might be kept more secure and safe. Sometimes we see the distress that is caused by brethren delving into things which are forbidden, or because of their departure from the truth our enemies are empowered to slay us, and when the Lord returns again we are made more zealous and more anxious for the peace and welfare of our beloved Zion. While the earth may come between us and the sun, thus causing darkness and night, or while because of living after the flesh we may be cut off from the joys of our Lord for a season, we are glad that nothing can separate us from his love permanently, and when we can behold him, leaping and skipping over the mountains and hills of our sins and showing himself, a little here and a little there, or as it were through a lattice, then it is springtime in our souls; it is then a time of the singing of birds, when flowers appear, and our winter is over and gone. How wonderful, indeed, is it to experience deliverance from the dormancy of winter and to be brought into that ecstasy of soul where it is no effort to burst forth into praise and adoration of our God.

We have written more or less at random, with several interruptions while trying to consider our subject, but we hope it will be seen that the Lord hath directed both our thoughts and our pen. We know by experience that no man by searching can find out God, for

oftentimes we are made to mourn our barrenness and destitution, but in some favored hour the Lord is pleased to shine upon our path, and then it is we can walk about Zion, beholding her towers and marking well her bulwarks. We desire to be faithful and to earnestly contend for the faith which was once delivered unto the saints, but realizing that it is not in man that walketh to direct his steps, we have to look to the Lord to supply our needs, and we are glad when there is some evidence of the fact that he by his Holy Spirit enables us to feed the flock which he hath purchased with his own blood with the sincere milk of the word. There are no doubt many things of great importance in this chapter which we have not even touched upon, but, if nothing more, we hope the pure mind of at least some of our readers may have been stirred up to meditate upon these things, and it may be that what we have been remiss in presenting the Lord will give to each according to their several needs.

R. L. D.

MARRIAGES.

By Elder George Ruston, at the home of the bride's parents, July 27th, 1940. Dr. Francis George Ruston, of Hamilton, Ontario, eldest son of Elder and Mrs. George Ruston, of Dutton, Ontario, and Miss Marion McColl, daughter of Dr. and Mrs. Thomas McColl, of Tilbury, Ontario.

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Mrs. S. E. Brown, Texas, \$3.

OBITUARY NOTICES.

IN the departure of sister CYNTHIA PERRY the Covenanted Baptist Church at Ekfrid, Ontario, has lost a very dear and faithful member, who was much beloved by those who knew her, for her steadfast walk and godly conversation. She departed this life after a rather prolonged illness at her home in Appin, Ontario, on May 1st, 1940, in her sixty-seventh year. She was married to Arthur Perry in the year 1887, to which union were born six children, who, with her dear husband, are still left to mourn their loss. The children are Mrs. Robert Gastle, of Carlisle, Ontario, Basil, of Metcalf, Ontario, Albert and Clifford, of Ekfrid, Ontario, Mrs. Charles Alexander, of Melbourne, Ontario, and Mrs. Emerson Hodgson, of Appin, Ontario. There are also nine grandchildren. Sister Perry was baptized on the second Sunday in July, 1938, by the writer, and from that time to the day of her death she was highly favored with a wonderful enjoyment of spiritual things, both in private meditation and while listening to the preached word. She had a number of Scriptures applied to her which comforted her greatly, and it could be said of her that she went in the strength of that meat many days. On one occasion, during her sickness, while feeling very cast down in body and mind, she was shown that it is through much tribulation we enter the kingdom, the Holy Ghost applying this Scripture to her soul: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This remained with her for days, and she asked the writer to speak from it at her funeral. All that loving hands and hearts could do for her could not stay the hand of her God in taking her blest spirit to himself. May he comfort her sorrowing family,

that they sorrow not as those who are without hope.

The funeral service was largely attended in the meetinghouse at Ekfrid, where she had loved to be, and her mortal remains were laid to rest in the Mayfair Cemetery beside the meetinghouse.
G. R.

THE bitter pangs of sorrow pierced many hearts when the news of the tragic death of our sister in Christ, ASENITH KINNEY, of Ashokan, N. Y., on July 5th, 1940, was received by her many brethren, friends and relatives. She died immediately following injuries sustained when struck by an approaching automobile as she became confused in attempting to cross the highway in front of her home, and stopped before deciding which way to turn. She was carried several feet by the impact and suffered severe fractures and other injuries. She was carried to her home and soon became unconscious. A certificate of accidental death was issued by the coroner, Jesse McHugh. She was born near Ashokan, May 10th, 1866, and was therefore past seventy-four years of age. Her parents, the late Jacob W. Bishop and his wife Sarah (Elmendorf) Bishop, were people of strong character, sterling qualities, thrift and enterprise, and left their impress upon their descendants, and were evidenced in the life of the subject of this article, who was widely known, deeply loved, highly respected, and known for that purity of character which is a legacy to the brethren and to the community at large. In the year 1916 she was baptized into the fellowship of the Olive and Hurley Church by Elder George Ruston. Her hospitality, kindness and unassuming ways endeared her to many. On June 4th, 1917, she was united in marriage to Everett R. Kinney, to whom she proved a loyal and

worthy helpmeet in facing the problems of life.

The funeral services were held at her late home on July 9th, and were conducted by the writer, assisted by licentiate Adelbert Mead, of Charlotteville, N. Y. The text used was Revelation x. 1, 2. The interment was in the Tongore Cemetery. The nearest of the many surviving relatives is one sister, Mrs. Emily Greene, of Shokan, N. Y.

ALSO,

MANTON HENRY SHOUT, son of the late Samuel Shout and Phoebe (Hill) Shout, was born near Roxbury, N. Y., October 19th, 1864, and departed this life July 6th, 1940, at the home of his daughter, Mrs. Ray Roberts, of Halcottville, N. Y., after an illness of many months, but of a severe nature for about three weeks. The immediate cause of death was a stroke of apoplexy. The funeral services, in charge of the writer, were conducted near Roxbury, where the interment was made in the cemetery adjoining the Primitive Baptist meetinghouse. Mr. Shout spent his early life in the town of Roxbury. He married Miss Mary E. Greene in 1890, and for many years conducted farms in eastern Delaware County. The immediate surviving relatives are two children, Earl Shout, of Oneonta, N. Y., and Mrs. Ray Roberts, of Halcottville, N. Y., and his widow. For seven years Mr. and Mrs. Shout had made their home with Mr. and Mrs. Ray Roberts, who tenderly ministered to him in every way possible. Mr. Shout will be much missed, as he was an honest, industrious, capable man, of genial manner and pleasing personality. He never made a profession of religion, though he believed in the principles of the Old School Baptist faith.

ARNOLD H. BELLOWS,

MEETINGS.

The Lexington-Roxbury Association will meet with the Olive and Hurley Church, at Shokan, N. Y., on Wednesday, Thursday and Friday, September 11th, 12th and 13th, 1940. A cordial invitation is extended to all lovers of the truth to be with us and partake of our hospitality. Ministering brethren of our faith and order in our correspondence are especially invited. Those coming by train or bus on Tuesday before the meeting will be met at the New York Central station in Ashokan, N. Y., or at the post-office just across the street from the station, where directions will be given to places of entertainment. Unless other plans have been made previously, those coming by automobile on Tuesday will go to Ashokan Rest, conducted by Mrs. Hazel Byrnes, in Ashokan, where they will be provided for. Those coming on Wednesday will go to the Old School Baptist meetinghouse in Shokan, N. Y. We might say for the benefit of those who have not attended meetings at Shokan, that the villages of Ashokan and Shokan join each other, each with its own post-office, and the place of services is at Shokan, as before stated.

ARNOLD H. BELLOWS, Moderator.

Providence permitting, the First Kansas Association of Regular Old School Predestinarian Baptists will convene at the home of Elder L. L. Schenck, two miles north and one-half mile east of Williamstown, Jefferson County, Kansas, on Friday before the second Saturday in September, 1940, and continue the two following days (13th, 14th and 15th). Plenty of bus service to Williamstown, and limited service on the U. P. R. R. All are welcome, and lovers of the truth and ministers of our faith and order are invited. For further information write to Elder L. L. Schenck, Williamstown, Kansas.

L. L. SCHENCK, Moderator.

Providence permitting, the Original Mount Zion Association of Old School Baptists will convene with Little Blue and Sni-a-bar Church, at Grain Valley, Jackson County, Missouri, Friday, Saturday and Sunday, October 4th, 5th and 6th, 1940. We invite all sound orderly Baptists to meet with us.

D. A. J. ADAMS, Moderator.

WILLIAM H. MORRIS, Clerk
7241 Jefferson Street,
KANSAS CITY, Missouri.

The North Ouachita Primitive Baptist Association will meet with Ephesus Church, near Emmet, Arkansas, on Friday before the second Sunday in October, and continue three days. We invite all lovers of truth to meet with us.

J. D. RHODES,

This year's session of the Virginia Corresponding Meeting is planned to be held, the Lord willing, with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 16th, 17th and 18th. We invite to meet with us, ministers and brethren of our correspondence and those also who may not be in direct correspondence with us, yet who are of like precious faith with us and who have a desire to be with us in this meeting. The New Valley meetinghouse is located eight miles north of Leesburg and four miles from Point of Rocks, just a mile north of U. S. Route 15, from the little cross-roads village called Lucketts. Those coming Tuesday will come to Leesburg and ask for Elder Lefferts or Mr. McIntosh. Those coming Wednesday in own conveyance will go directly to the meetinghouse. Buses for Leesburg leave 12th and New York Ave., Washington, D. C. Buses Tuesday afternoon and early Wednesday morning will be met at Leesburg. If any further information is desired, please address the writer of this notice.

(MRS.) W. F. GARRETT, Church Clerk,
LEESBURG, Virginia.

The Salisbury Old School Baptist Association will be entertained by the Little Creek Church, in Delmar, Delaware, on Wednesday and Thursday, October 23rd and 24th, beginning at 10:30 a. m., Standard Time. A cordial invitation is extended to those of our faith and order to meet with us. We hope our brethren in the ministry will remember us and make an effort to be present. Trains will be met from both north and south on Tuesday and Wednesday morning. Those coming by auto, come to the home of H. C. Ker. They will be distributed from there.

H. C. KER, Pastor.

JOHN L. HASTINGS, Clerk.

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

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1:30 P. M.

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

Salem 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. Hughey pastor.

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

R. LESTER DODSON, Pastor.

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.

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

LUELLE STEVENS, Church Clerk.

Seclusia Old School, or Primitive, 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.

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.

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

A. S. ROWE, Church Clerk.

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

(MRS.) MILDRED D. GORDY.

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I feel to recommend this book to our readers.—G. R.

"FEAST OF FAT THINGS."

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108. MIDDLETOWN, N. Y., OCTOBER, 1940. NO. 10.

CORRESPONDENCE.

WAIT UPON THE LORD.

“But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.”—Isaiah xl. 31.

Although this was spoken to the Jews who had unthankfully used the blessings of God, and were soon oppressed by cruel captivity, no people could have had greater need of this comforting doctrine. It is designed not alone for them, but to teach us of our weakness, and the folly of running ahead under the influence of personal ambition, but, realizing our weakness, to patiently wait upon Jehovah, who is our strength; as Paul says in 2 Cor. xii. 9, that the power of God is made perfect in our weakness. Not that anything can be added to the perfecting of God's power, but that the realization of that power is made manifest, and realized by us, when in humble submission we in faith wait for his guiding hand; then

with our strength renewed we “shall mount up with wings as eagles.” A figurative illustration, but by the Holy Spirit suited to our feebleness. Again, in Psalms xl. 1, “I waited patiently for the Lord; and he inclined unto me, and heard my cry.” And in Hosea xii. 6, we are commanded to wait on God continually. Oh how often we become too hasty in our desires and wish that God would immediately perform his promises, but we should remember that he is not slack concerning his promises, but faithful to fulfill them. It is therefore our duty not alone to “pray without ceasing.” but to wait patiently for that mercy, however long, for God will remember his promises in his own good time if we wait patiently and humbly before him. By faith we should keep our eyes upon the kingdom, the church wherein the Lord doth visit his people and cleanse them from the defilement of the world, and establishes that kingdom within our hearts so illustrious its glow doth cast a darkness over all other enchantments, be they ever so bright in

outward appearance. This, our kingdom, God hath established on Mount Zion, the hill of his glory, and so great is its splendor in the restoration of God's elect that those things which dazzle the eyes of the most illustrious of the world, in comparison, become as dark and blind allurements. The reign of God in Mount Zion always denotes mercy and salvation; and it is only in Christ those things are fulfilled. They are not perceived by the light of the natural eye, nor by the bodily senses, but by faith. Christ reigns in the heart of the believer in such a manner that we feel he is present with us, and if by faith we do not comprehend this, then it will yield us no consolation. "But we have this treasure," says Paul, 2 Cor. iv. 7, "in earthen vessels, that the excellency of the power may be of God, and not of us." Great was that splendor and glory of God when the kingdom of Christ was revealed, and three thousand souls added in one day. Its brilliance must not be obscured and the glory of Christ become but a common thing. "O Lord, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth."—Isaiah xxv. 1. We are often appalled to see the wicked stand unamazed at the judgments of God: unmoved by any terror. All his commands thunder at them, as it were, from Mount Sinai, but they go on in their rebellion and become more hardened in sin; but it is not so with the righteous, who tremble at the slightest tokens of anger, and humbled at the foot of the cross, under the over-

powering influence of grief and anxiety betake themselves to the Lord, and in the midst of these tempests they plead his promise of mercy, and give unto God the praise and glory due him. But let us remember this cannot be unless a firm belief of his grace dwells in our hearts and holds a superiority; from which grace springs a joy which yields to us the most abundant ground for praises; for praises flow from a feeling sense of his grace and goodness, which sense gives us a surety of our salvation in the convincing power of the Holy Spirit that the Lord is our God; and thus believing, we are enabled to cast our all upon him, and find our chiefest delight in praising his name. Triumphant in faith we look beyond and know that all is well, and are not disturbed by the outward appearance of things, knowing that "all the promises of God are yea, and in him Amen, unto the glory of God by us."—2 Cor. i. 20. We witness to-day the whole world gone mad, as it were, and astonishing events transpiring by which men are perplexed, and many of the rulers overcome with amazement and dread, but believers, having tasted of the goodness and wisdom of God, behold his ruling hand and profit by his wonderful works, perceiving his end is to "bring light out of darkness." (2 Cor. iv. 6.) This is the method by which he establishes his kingdom and raises his church from death to life, regulates and directs it to his own purpose that his own glory may shine within it and upon it. "Thy counsels of old are faithfulness and truth." Thus with God nothing happens and

nothing is unforeseen, and although his judgments now being visited upon the nations of the earth appear as a sudden catastrophe, yet they were certainly ordained by him from the creation of the world, as testified to in Acts xv. 18, "Known unto God are all his works, from the beginning of the world." Thus all the miraculous things of whatever kind transpiring in the world, often contrary to the plans and expectations of men, are the results of that regular order which God maintains in governing the world, and speak his secret arrangement of all things whatsoever, from the beginning to the end. Our powers of understanding are not so acute that we can ferret out and unravel this divine mystery, and we are forbidden entrance into the secret counsels of the Most High, for his decrees are unsearchable and his ways past finding out, yet our minds should be directed to the manifestation of them, that we may not be moved from beholding his divine arrangement. When Isaiah could declare by the inspiration of the Spirit that God's counsels of old are faithfulness and truth, this word "truth" confirms the certainty of whatever God hath declared; that it is unchangeable, unalterable and cannot fail of accomplishing the end to which it is directed. If by faith we can thus receive it, we shall be planted steadfast in the word, and will not question its truthfulness however mysterious it may appear to the carnal sense of man. In the presence of such a gracious God and Savior how often should our feverish fears be silenced, and, waiting upon

him, fervently plead for his chastening rod, knowing that by it the will of the flesh is subdued, and we are trained and brought more perfectly into the will, and obedience to God by it. Vain confidence is put on the execution block, and self-righteousness beheaded. These are enemies that are strong and powerful and rebel against God, and under their leadership we cannot be made humble and submissive. All their fierceness must be restrained and subdued, that we may be prepared for receiving the doctrine of the word, and rendering obedience in humbleness and simplicity. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v. 14. Awake! Awake! Oh how often has the Spirit thus spoken to our hearts, bidding us throw off our slothfulness, go forth and bear before the world the fruits of our conversion. In it, as it were, the Lord stretches out his hand to us from heaven, to rescue us from our waywardness, and awaken us to a feeling sense of our poverty, to behold the riches we have offered us in him. It is necessary that we be poor and needy, that we may wait upon him and that we may be enriched by him. Self-reliance and self-confidence must be crucified by chastisements and with the cross ere we can be trained in the way of yielding obedience to him. When numerous and diversified temptations arise they will master us unless Christ is our strength, our refuge and hiding-place, but if we are hidden away in "the cleft of the Rock" of the eternal ages, whatever be the nature of the dangers and assaults

which threaten us, the Lord our God will protect and defend us against them, and will supply us with the "whole armor of God," which Satan's darts can never pierce. Thus in patience should we wait upon him, though our hearts often tremble with doubts and fears, we know we have in him a safe abiding place. Who should engross our time and thoughts but God? In no way can they be better employed. Our minds are narrow, capable of understanding but little, and attending to but few things at once. Our span of life is short and will hardly admit of our pursuing things that tend to separate us from our Beloved. O dear children of God, wait upon him for deliverance from our ignorance and our sins, that we may become more and more humble and willing to be taught of God. Desire, as Mary, to sit at the Savior's feet and hearing his words be enlightened with saving wisdom and rejoice in the comfort of saving faith, whereby his many and sweet promises become allurements to draw us heavenward. "The meek will he teach his way."—Psalms xxv. 9. "The meek" are they who, with a humble and contrite spirit, receive with meekness the ingrafted word, which is able to save the soul. (James i. 21.) The Holy Spirit ingrafts it inwardly in their hearts and enables them to bring forth the precious fruits of it in their lives, and thus by it they are taught his way. The purpose of God in our calling is that we may lead a holy and blameless life, as the whole of Scripture testifies. Be ye holy, for I am holy, is the divine injunction. We are not

called to uncleanness, and this chief part of our service to God must be rendered with a pure and upright heart. "Blessed are the pure in heart: for they shall see God." Not only they be blessed eternally, but are blessed now. "Grieve not the Holy Spirit." The presence of God with us should be our chief concern, for by it we shall know that all our prosperity is from his guiding hand directing and his precious love controlling. People may tire themselves in their imaginations and contrivances of their own hearts, and lay out plans that will not profit nor advantage them, but will be found as fruits of the carnal mind, but those who wait upon him shall experience the gracious ends of his mercy, love, kindness, pardon and salvation, for these are things flowing from it. Not hinged upon conditions, for in the covenant of his grace there is not such a sandy foundation left us of our abiding with God in Christ, as though we merited it, but on the security of better terms, consisting in the immutable purpose of his grace, which received eternal ratification in the blood of Christ, where all things pertaining to salvation are made effectual in the covenant, where all the ordering, disposing, guiding and ruling of all things things pertaining to the *church* are according to his own wisdom, and his own power, unto his own glory. Observe his promise to Joshua: "I will be with thee," (Joshua i. 5); and to Gideon, "The Lord is with thee," (Judges vi. 12); and with Jeremiah, "I am with thee," (Jer. xv. 20); and so he says to his elect in Isaiah xliii. 1, 2,

"Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest 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." God will protect and care for his people, and wickedness, though it seems to engulf the whole world, can never abound to such an extent that he does not at the same time preserve his elect and provide for their safety. When turmoil and strife in destructive wars abound, and Satan's hords seem to be uprooting all godliness and laying in desolation all human forms of government, our almighty Deliverer bids us, "Fear not; for I have redeemed thee, I have called thee by thy name." He does not say that we shall not pass through sorrows and afflictions, but bids us in another place to maintain a constant warfare against sin, the world, the flesh and the devil. We are not to be carried to the skies on flowery beds of luxuries and pleasures, nor abandon ourselves to ease and indolence, but rather that we should put on "the whole armor of God," that we may be prepared for enduring every kind of evil. The "fire" and "waters" we are to pass through, for faith to be made strong must be put to trials in many ways; tried by afflictions, buffeted by the billows, scorched by the flames, but we are not "consumed," for supported by the grace of God and fortified by his Spirit we faint not, but wait upon him in patience until he shall lift us up to himself on high.

JOHN GIBSON.

ROMANS IV. 8.

"BLESSED is the man to whom the Lord will not impute sin."

This is a wonderful consolation to a poor wayworn child of God who has been made to see and feel that he is a vile, wretched and undone sinner. In the face of ample scriptural proof that there is not, nor has ever been, a single Adamic being on earth who did not and does not sin, as is evidenced in Romans iii. 10, "There is none righteous, no, not one," then surely every one who is not righteousness is certainly sinful. There is no escape from this conclusion. Read Romans v. 12. Now that we have reached the pointed and scriptural conclusion that there is not, nor has ever been, one on earth (except Jesus) who is not a sinner, let us see who it is that the Lord will not impute sin to. Certainly there could be no misunderstanding as to what the text means. If it means blessed is the man who does not sin, or has not sinned, or will not sin, the text would not read as it does. But blessed is the man unto whom the Lord will not impute sin. Impute means to charge to, so there are some, even though they are sinners, it will not be charged to. The question might arise, Are all men in this category? I say, No. If they were who would have sin to account for? Universal salvation would be the ultimate result. Is there any room for a scriptural proof of universal salvation of all Adam's race? No. I have but to cite you to one passage of Scripture to prove this point: "And these shall go away into everlasting punishment."—Matt. xxv. 46. This

proves that their sins were charged to them, and as a result they received everlasting punishment. On the other hand, if you will read the rest of this verse you will find a good Scripture on which to base a good conclusion as to whom it is the Lord will not impute sin. I quote, "But the righteous into life everlasting." So you see there are two different peoples in the world. We cannot escape this conclusion scripturally, no matter how hard we try, nor how intelligent we may be. In the beginning, with the first two boys born in the world, this very subject we are discussing was thoroughly demonstrated. Read the fourth chapter of Genesis, all of it, and you will find where Cain sinned and was punished. Surely he would not have been punished as he was if his sins had not been charged to him. Jacob and Esau are another shining example, and even though Jacob was worse, from a human standpoint, than Esau, we have the language of the Lord himself, in Romans ix. 13, "Jacob have I loved, but Esau have I hated." Now is it not only reasonable but scriptural to believe that the Lord did impute Esau's sins to him and they were visited upon him, insomuch that in Hebrews xii. 17, Esau sought repentance from his sins and found no place, though he sought it carefully with tears? There is extensive effort on the part of almost all creeds (except the Old Baptists) to prove that the Lord's attitude towards Jacob was affected by conditions performed by the creatures, but this is so positively denied I cannot see how any one can fail to see it: "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."—Rom. ix. 11. It is perfectly true that both were sinners, even in conception and immediately afterwards, but the one unto whom the Lord will not impute sin is the blessed one. Then I might also mention Isaac and Ishmael, and so on down through the Bible. In short, before there was a world, or even the foundation of it, the all-wise, all-powerful, self-existent, perfect and unchangeable God determined to create and bring into existence a world, just as it is, was and shall be. He purposed to people it just as it is, was and shall be. He also determined, or purposed, that sin should enter into it. He also made choice of and determined to save some of this race of people. Let me quote one verse, "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. i. 4. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 5. Therefore, we see from these passages that they were chosen in Christ, the Savior, the Sin-bearer, who stood in the mind and purpose of God before the foundation of the world. Who was he the sin-bearer for? The whole Adamic race? No, but for those whom the Father chose in him before the world began, those to whom the Lord will not impute sin, or those of whom the angel said, "Thou shalt call his name Jesus, for he shall save his

people from their sins." Mark the words, "His people," and you will see there is certainly quite a significant meaning in those two words. Then one who does not believe this doctrine might say, Is not everybody his people? If so, then universal salvation will be the result, unless Jesus failed to do what he came to do. If he failed having all power in heaven and earth (Matt. xxviii. 18), holding the keys of death and hell (Rev. i. 18) and working all things after the counsel of his will, then what hope have we? There could be no hope at all for a sinner if his Sin-bearer failed, but we would ask this question, How could One fail who has all power, the will, and who holds the keys of death? Another question that could be asked is, If he came to save his people from their sins, and our text says the Lord will not impute (or charge) their sins, how is he to save them from their sins? Well, here is the point: their sins were charged to Jesus by decree, or purpose, for him to atone for with his precious blood. The text does not for a moment in the least imply the idea that the sins of every one are not charged to some one. They are, and they must be satisfactorily and completely atoned for. That is why he came, and that is what he accomplished when he said, "It is finished." Now that this is done, the only way we are ever entitled to forgiveness is by grace and mercy. All the gifts and graces and callings of our gracious heavenly Father are because all our sins were charged to Him who is mighty to save, and they were not charged, or imputed,

to the Lord's people, but to Christ the Savior, the High Priest, the Prince of Peace. Let us see if we can find a suitable portion of Scripture which will prove this. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." All who? All unto whom the Lord will not impute sin; all who were chosen in him before the foundation of the world that they should be holy and without blame before him in love (Eph. i. 4), all that he came to save, his people. As he said in John xvii. 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." As many, and no more. I will admit they are all his by creation, but not as his chosen people. If this were not so, then again universal salvation would be so. But to prove there is a sense in which they are not his people, read what St. John records in the tenth chapter: "Ye believe not, because ye are not of my sheep." The sheep are all his, but the goats were not his in a covenant sense. You will find in the end the sheep are all still his, and he says to them, "Come, ye blessed of my Father, inherit the kingdom," etc.—Matt. xxv. 34. I want you to note the word "blessed" in the last verse quoted. Remember that is the man unto whom the Lord will not impute sin.

Dear child of God, what a wonderful consolation that our sins were never charged to us (because we would not have been able to pay), but to our blessed Redeemer and Savior, who came traveling in the greatness of his

strength and mighty to save. He paid the redemption price and washed us from our sins with his precious blood, out of every nation, kindred and tongue under heaven. No doubt every child of God would love to know that he is embraced in these precious and glorious promises of the Lord. We only have hope, yet we have abundance of evidence in our experience which, if the Lord blesses us to recall, gives us great hope, comfort and encouragement. Let me relate some of the identities of the blessed. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Do you ever feel hungry and thirst after righteousness? If so, you are one of those to whom the Lord will not impute sin. "Blessed are they that mourn: for they shall be comforted." Dear child of God, do you not often mourn because of your felt sense of sin? Then you are one of the blessed unto whom the Lord will not impute sin. Then Jesus said, "Blessed are the poor in spirit: for their's is the kingdom of heaven." Dear ones, do you ever feel so low and destitute that you almost despair? Then you are in the kingdom of heaven. What a glorious and precious hope! It is worth more than all the vain treasures of this earth or all the glory of vain man. The hope of heaven shines in my poor mind and heart above all that I have ever thought of. I had rather dream of it, if the Lord will bless the dream to my comfort, than anything else I have dreamed of. Once I dreamed of the resurrection, and I can never express the beauties and glories to my satisfaction that I was blessed to see, hear and feel at the time. I saw the graves burst asunder and those who were in them come forth dressed in the most beautiful white. They were ascending slowly toward heaven as I looked on in wonder and amazement. There was a voice that spoke to me that affected me to the extent that I was completely changed. I was dressed in the most beautiful white and ascended with them as long as the dream lasted. It was a glorious and blessed sight, and I was filled with praise as I saw, felt and heard. I felt free from sin dressed in that beautiful white. I joined in the sweet anthems of praise, that I fully felt and understood at that time, but truly I am now, and have been, unable to relate much of it since I awoke at the time. Truly I saw, heard and felt "things unlawful to be uttered." I ascended until about fifteen feet from the earth and it seemed that a dark shroud of a cloud came between us and the earth. The elements were as white as the most beautiful snow, and white clouds were around as we were ascending heavenward shouting and singing praise to His blessed name. This Scripture came to me and seemed to awaken me, Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be kings and priests, and they shall reign with him on the earth. Oh how light I felt, but how I have wept that it was not a reality instead of a dream, yet I have often been made to shed tears of joy that I was given this

beautiful experience, which I feel so unworthy of.

Dear children, I have digressed long enough to tell you a part of my dream. I desire to say that if you mourn, hunger and thirst; weep and cry, long and crave to be embraced in these blessed things, you are one of those to whom the Lord will not impute sin, and some sweet and blessed day you, together with the redeemed family of God, will ascend to meet the Lord in the air. Your soul, body and spirit will be quickened into the glorious likeness of the precious Redeemer and Savior, no more to hunger or thirst, mourn or weep, no more to find yourself a sinner in the flesh. Pain, death, sickness and sorrow will be felt and feared no more, but praise, glory and honor to His blessed name will be yours to sing and shout for evermore. Oh may this be the lot of every one who loves these things; yea, and it will be. May the Lord bless and keep every one who loves these blessed truths, is my prayer for Jesus' sake. Amen. Beloved, pray for me, a poor and often cast down sinner, saved by grace, if saved at all.

Your unworthy brother, in hope of continued mercy and great goodness,

R. W. RHODES.

FARMERVILLE, Louisiana.

ROCKY MOUNT, Virginia.

DEAR BROTHER DODSON:—Your letter just received, calling my attention to a promise I made to write something on the subject "We have a little sister." I wish to say in the outset that I have never written anything for publication, feeling my inability to write anything

that would be of interest to any one, much less the household of faith. However, at your request, I will try, the Lord willing, to write my views on the foregoing subject, and send to you for your approval, and if in your judgment you think it not worth printing in your good paper, the SIGNS OF THE TIMES, just cast it into the waste-basket.

The subject under consideration is found in Solomon's Song, eighth chapter, eighth, ninth and tenth verses: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar. I am a wall, and my breasts like towers: then was I in his eyes as one that found favor." Solomon was a Jew, the wisest man that ever lived, and was blessed by the Spirit of God to look into the future and see this little sister afar off and claim relationship with her, calling her sister. I think this little sister is the Gentile church. Solomon saw her before she was spoken for, when she was in darkness, without the law or the prophets. At that time she had no breasts. She was a spring shut up, a fountain sealed. The breast is where our little ones are nourished and fed on the sincere milk of the word or gospel. But this little sister did not have the gospel at that time when Solomon saw her, for she had no breasts, but he saw that she was to be spoken for, and asked the question, "What shall we do for our sister in the day when she shall be spoken for?" What did the Jews do for

her when she was spoken for? They received her into christian fellowship, into the church of God, and after she was spoken for, or called of God, she had breasts like towers and did feed the church of God with the gospel of his Son, and she is still feeding the flock of God. But the Jews have fallen away and gone back to Moses and the law and there is not a christian church among them. But the Gentile church still holds to the apostolic doctrine and practice, which is the foundation, or wall, upon which the christian church is built. "If she be a wall, we will build upon her a palace of silver." Here we see a beautiful building, the church of God. We see both Jew and Gentile coming together and building on the same wall, or foundation, Jesus Christ himself being the chief corner stone, in whom the whole building is fitly framed together, and groweth unto a holy temple in the Lord. "If she be a door, we will inclose her with boards of cedar." Both Jews and Gentiles compose the church of God, and they are inclosed in the covenant of grace. Jesus has removed the middle wall or partition between Jew and Gentile and hath made both one in Christ. "If she be a door, we will inclose her with boards of cedar." The Jews probably will be received back into the fellowship of the Gentile church (the door) before the fullness of the Gentiles be brought in, and will build upon the same foundation that we are building upon. Jesus said to the Jews, "Make to yourselves friends of the mammon of unrighteousness; that, when you fail, they may receive you

into everlasting habitations." That is, into the fellowship of the Gentile church, which is the everlasting love of God that binds the family of God together in one body.

So this little sister that was once in darkness and had no breasts (the gospel) now has breasts like towers and is feeding the church of God on the sincere milk of the gospel. She says, "I am a wall, and my breasts like towers: then was I in his eyes as one that found favor."

Yours in hope,

RANDOLPH PERDUE.

KERNERSVILLE, North Carolina.

DEAR BROTHER DODSON:—You will find inclosed two dollars for the continuance of the SIGNS OF THE TIMES, a paper which is welcome in my home, every copy, for its soundness, and surely it is a God-sent gift, for when we think of Jesus being the head of the church in all things, this must be then God the Father working through his dear Son in the hearts of his people, causing them to write many comforting thoughts to each other, thus showing the work of Christ in them, and not only that, but enabling men like you, together with many others, to contend for the faith which was once delivered unto the saints, and to not be ashamed of the gospel of Christ, for it is the power of God unto the believer. The Scripture tells us that there were seven thousand in Elijah's day that had not bowed to the image of Baal, and I believe there will be some here who will not bow to the deceitful works of Satan or worship

after the traditions of men, until Christ shall come again to carry his jewels home.

I will close, as I do not feel I can write anything to God's humble poor or worth publishing. Hoping some time I will meet all God's humble poor who are traveling this road of affliction and from time to time are made to sing, "I am a stranger here below, and what I am 'tis hard to know," where we will no more be strangers, but will all see Christ, be like him and be satisfied.

In hope of eternal life,

D. R. PYRTLE.

STOCKDALE, TEXAS.

DEAR EDITORS:—Inclosed you will find two dollars for the renewal of my subscription. For thirty-eight years I have been taking the SIGNS and have never failed to pay, nor have I ever failed to get the paper, and have always thoroughly enjoyed reading it. I often read an article and try to thank my good Lord for all the goodness that has come from above. It is food to all those who love the Lord. I am seventy-seven years old and am nearing that home, sweet home, prepared for his children who have received that gift from above. I have been a member of the Old Baptist Church for forty-six years, and am thankful I was given faith in the Lord, and was shown what church was built upon the Rock. Not any trouble that was sent to me ever weakened my faith in the Lord, and in his good and grand work. I have eight

children, one of whom is a member of our church. I am helpless to save one soul, as I was to save myself. I am glad I was given faith to go home to my friends and tell them what the good Lord had done for me. The joy I felt when I was raised out of the water is still with me.

Cast the mantle of charity over this.
Sincerely,

(MRS.) W. L. HAWK.

BENTON, Kentucky.

DEAR EDITORS:—Inclosed please find money order of two dollars for my subscription for another year. I surely get great comfort from reading this good paper, the SIGNS OF THE TIMES. It is wonderful. I do not get to meeting very often, but I get the good old SIGNS and read and it fills my heart with love to all the saints of God. I hope you may be blessed of the Lord to continue publishing it for many years to come.

In hope,

(MRS.) REBECCA GREGORY.

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EDITORIAL.

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“O LORD, I am oppressed; undertake for me.”

It seems that in these days of trial and affliction we are often a companion of Hezekiah. How thankful we ought to be if we have some of the traits which that gracious man had. First, he lived in trying times; so do we. He had the sentence of death: “Set thine home in order: for thou shalt die, and not live.” We also have the sentence of death in ourselves so that we should not trust in ourselves, but in God who raiseth the dead. Hezekiah turned his face toward the wall; that is, he ceased from man, whose breath is in his nostrils. He knew that all flesh is grass; that it has

no more lasting power, neither can help any more than the grass, which is to-day and to-morrow is cut down and withereth. He had recently been greatly distressed by Sennacherib, king of Assyria, who had defied him and his God, and he had seen God save him and Israel from that cruel foe, and therefore in trouble Hezekiah turned to his God. It is true God had sent the trouble, and God also gave him a heart to seek the Lord. Trouble with some makes them more hardened and determined to go their own way; it drives them to the follies and indulgences of this present vain world, and sometimes, if God does not keep them, to despair and destruction; while to those who, like Hezekiah, are kept by God's power and blessed with his Spirit, the trouble is sanctified, and ceasing from man they pray to God. They pray, yet wonder if it is prayer; they mourn and cry; their time is spent in confession and self-abhorrence, of fearful looking for the judgment which shall and does consume the adversary, the flesh. What an adversary the flesh is when we have the sentence of death within ourselves. It must be consumed or we would never trust in the Lord. Like Hezekiah, have we felt that our prayer was as the chattering of the crane or the swallowing? Have our eyes failed with looking up? Such experiences are not pleasant, but they are profitable. Wherever such an one is he will not be a faultfinder, nor a busy-body, nor a tattler among brethren; rather he will be ready to lay his mouth in the dust if so be there may be hope. (Lam. iii. 29.) What a

check this was to Hezekiah's ambitions. This kingdom had been preserved from the Assyrians, but as yet he had no son to reign in his stead. His natural desire was to live happily and prosperously, but the Lord's ways are not our ways. God has appointed that trials must and will befall; and many and varied are the trials that we must meet, yet in the hands of God, the Holy Ghost, those many and various trials "worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Here, if our readers will bear with us, our mind goes back to an incident a little while ago. We were on our way to an evening meeting in a town near here when we received very distressing news, which concerned our immediate family, and which came so suddenly and unexpectedly that our mind was overwhelmed. In a little while we thought of the meeting at which we were expected to speak. We were very distressed, and felt that the incident was a proof that our sins were finding us out. We were in deep distress of soul, and cried, "O Lord, I am oppressed; undertake for me." Words from the twenty-seventh Psalm came into our mind and we turned to it and felt it was written for us, especially when we came to the last verse: "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." With it strength and assurance came, and it seemed the Lord had heard the cry of the destitute. How small we are when in face of overwhelming trouble,

yet how strong when the Lord is the strength of our life. When Gideon was questioning how the Lord could be with Israel when everything seemed to be against them, the angel of the Lord said, The Lord is with thee, thou mighty man of valor. The Lord was with him, and that made him strong, not in himself, but in the Lord. The Lord's way was to hide pride from man, so Gideon must see his army diminished to three hundred men who lapped water like a dog. How strange are God's ways. We find when they came to the fight, the pitchers had to be broken for the light to shine. Is not this true today? We have this treasure in earthen vessels, but the vessels must be broken for the light to shine, and this is right, for God says a broken and contrite heart he will not despise.

Let us go back to the exercise we referred to above. Had we not been overwhelmed we would not have felt the sweetness and suitability of God's word, and the incident strengthened us in the Lord and in the power of his might. Soon after, we went a long way from home with the desire to visit a dear sister who had been very sick, having had a stroke, and we found that her sickness had been blessed to her soul, and though our trials were so different, yet the Spirit of God had blessed both of us to prove that the Lord teacheth to profit. It is not necessary to have the same trial; our trials vary more than our circumstances, but it is the Lord undertaking for us that brings the trial to a blessed issue. Our God has undertaken for us long before we cry to him, his

mercies are from everlasting to everlasting. Like the natural sun, its light has been coming towards the earth long before poor puny man feels its beneficial rays. When trouble comes upon us or our people we do well to examine ourselves, for it is true that as a man sows that shall he also reap, the curse causeless does not come, and when we can, like Hezekiah, confess our sins, we are told that he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. When the brethren were brought back, and had to stand before Joseph (Gen. xlv. 16), "Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants." They knew they had not treated Joseph, their brother, right, they had known that for a long time; they had also deceived their father, they knew that, and now it was God's time to bring them into judgment, to humble them before Joseph, and they are distressed. There is a sowing and a reaping, and they were reaping, in their distress, what they had sown, before Joseph they were self-accused and self-condemned. So it was with Hezekiah, one of his great troubles was that he would not see the Lord in the land of the living. He had cut off his own life, like a weaver might cut a thread. "I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me." What revenge and self-loathing he now felt because of sin, his mouth is laid in the dust. There are many such cases in the word of God,

although few were given to express themselves just as Hezekiah did. He tells us in verse three that he had walked before his God in truth, with a perfect heart and had done that which was good in his sight and he wept sore. Job was called by his God a perfect and an upright man, one that feareth God and escheweth evil, yet in trouble Job confessed, "How many are mine iniquities and sins? make me to know my transgression and my sin. Wherefore hidest thou thy face, and holdest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? For thou writest bitter things against me, and makest me to possess the iniquities of my youth. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet."—Job xiii. 23-27. These instances are left on record that we through patience and comfort of the Scriptures might have hope, but how many cases there are that are not recorded, where the exercise of the soul in trouble is between them and their God. We cannot think that Rahab's lie (Joshua ii. 4), though at the time she perhaps thought it was in a good cause, went uncondemned before the just and holy God, even though it was not left on record as to her sorrow and distress. We have often wondered about Jacob, just what his reaction was when Laban deceived him, by giving him Leah instead of Rachel. He must have remembered with distress and self-abhorrence that he, too, once deceived his own father by pretending that he was Esau.

If he did, it at least made him a little more tolerant to selfish Laban. Thus distress can come from sins and faults of youth, from backsliding and disobedience. It also comes from trouble that is sent, not because of any particular sin, but for the purpose of God and the glorification of his name. But whatever it is, for it to be distressing to the soul it must be galling and hard to bear. When a thing is unbearable, like a running sore, then distress abounds and all the remedies perhaps will be tried. There are remedies in God's word which are very often neglected, which if tried would often be to the health of God's people. Jesus said, If thou hast ought against thy brother, go and tell him his faults between thee and him, but how many there are to-day wickedly transgress this admonition and bring distress and sorrow to those they have professed to love. Wherever a pastor or deacon is prompted by selfish aims; that is, a consideration of themselves, rather than what is the mind of the church, it will bring distress to the church, and wherever brethren are worldly in their ways it will lead to the church's undoing. To-day the Lord's people seem to be scattered and peeled, and this should be a distress to those who fear the Lord, for if there is one place that seems in these trying days as an oasis in the desert it is the church of the living God in this wilderness world. National conditions and troubles have been a distress to many of us for a long time past. Especially is this so to those who, like the writer, live in a country that is now at war, a war that is de-

manding the lives of our finest young men and the wealth of our land. The circumstances referred to earlier, when we were overwhelmed, concerned one of our own children, who felt it was her duty to marry and go with her husband to the shores of Europe. This was very trying, but God has so far preserved her and comforted us. Another of our dear ones is learning to fly, to take his place with many more such noble boys, to be sacrificed in what seems to us to be a most awful waste of life and material to stem the tide of those wicked men who are determined to conquer, but our eyes are up unto the hills from whence cometh our help. It is very distressing, and brings us often before the Lord like Hezekiah with his face to the wall, and who, knowing the terrible destruction and desolation going on, does not cry, O Lord, I am distressed? No doubt the German people are being judged, as we are, they are being scourged, wicked rulers are among them, for it is God's way of chastening the nations. The country of Martin Luther, which once stood valiantly for the truth and freedom from the dictates of an apostate Rome, has left its simple faith in God's word, followed the "higher critics," belittled the word of God and seems now content to worship evil men. What of ourselves? Is there the zeal for the truth that there once was among us? Do we search the word to see if these things be so, or are we content to take it from our favorite Elder? which seems, to say the least, in this day, to be bordering upon the worship of angels. The ways of Zion mourn, few attend

her solemn feasts, and who among us lay it to heart? Cars can go to this town and that, money is spent freely for papers and smokes, and not a few questionable things, but when it comes to the family going to meeting it is easy to find an excuse; such conditions distress us. Does it grieve us to see membership of churches of our faith decreasing all over the land, and do we lay it to heart? Is the name of Old School Baptist trodden under the foot of men because of our inconsistent walk? This is a day of small things, and brethren have much to discourage them in the way, but let us not forget that the comfort of Zion is our comfort and their joy is our joy; equally so their sorrow is our sorrow, and we are in our right place when we are asking the Lord to undertake for us. Here perhaps we do well to remember that much we complain about in the church can be traced to the indifference of its members, and therefore it becomes us to examine ourselves and weigh the motives that actuate us. Are we the cause of a decline? Are we endeavoring to keep the unity of the spirit in the bond of peace? Are we in every way expressing hate for our enemies, or are we praying for them? Examine yourselves, and see if ye be in the faith, for know ye not, that Christ Jesus dwells in your hearts, except ye be reprobates? Are we distressed because of our own spiritual condition? Do we fear that God has forsaken us? Can we look back to the day when we did love the brethren, when we were glad when they said unto us, Let us go to the house of the Lord? It was then

we sang with melody in our hearts, "I love to meet among them all, before thy gracious feet to bow, though vilest of them all." Now perhaps you are cold and lifeless and poor and needy, be thankful if you know this and confess it before the Lord, and in your distress ask him to undertake for you.

Should there be those among you, our precious brethren, who have us in heart and mind because of this cruel war, be assured that your love and sympathy and your prayers are highly prized by us. We do find our God a present help in trouble. He has undertaken for us, he is our refuge and strength, and often we are willing to leave all our cares in his hands.

In closing we will quote a hymn that has for years been a great comfort to us, and desire that our readers might get something from it. It was written by the German hymn writer Neumark in 1653.

"Leave God to order all thy ways,
And trust in him what'er betide,
Thou'lt find him in the evil days
Thy all-sufficient strength and guide;
Who trusts in God's unchanging love
Builds on the Rock that nought can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only thy restless heart keep still,
And wait in cheerful hope; content
To take what'er his gracious will,
His all-discerning love, hath sent.
Doubt not our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne the fiery test,
And art made free from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor, in the heat of pain and strife,
 Think God hath cast thee off unheard,
 And that the man, whose prosperous life
 Thou enviest, is of him preferred.
 Time passes, and much change doth bring,
 And sets a bound to everything.

All are alike before his face;
 'Tis easy to our God most high
 To make the rich man poor and base,
 And give the poor man wealth and joy.
 True wonders still by him are wrought,
 Who setteth up and brings to nought.

Wait, pray, and swerve not from his ways,
 But do thine own part faithfully;
 Trust his rich promises of grace,
 So shall they be fulfilled in thee;
 God never yet forsook at need
 The soul that trusted him indeed."

"And Hezekiah received the letter of the hands of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord."

G. R.

TO OUR READERS.

You have been most generous with your applause in registering your approval of the SIGNS, and for this we wish to assure you of our heartfelt thanks.

The SIGNS OF THE TIMES is now one hundred and eight years old, and there are occasional references from those who have been subscribers for forty, fifty and even sixty years, or more. These things indicate that a substantial number of our subscribers are advancing in age and the mortality among them is very high, which means that we must constantly keep securing new subscribers if we are to maintain the high standard of our paper. In addition to our present number keeping their subscriptions paid up to date so far as it is possible for them to do so, another real tangible way in which they can assist

and encourage us is to actually get others to subscribe for the paper.

We are confident that the vast majority of you are not only pleased with its contents, but that you are also pleased with the size type that is used, making it easy to read by even those with weak eyes, and the prompt and efficient manner in which the publisher does his job. In this connection, you might keep in mind the "poor of the flock" column and the approaching Good Will season of the year, when a year's subscription to the SIGNS will gladden the heart of some poor soul all through the year.

It is seldom that we call upon our readers for assistance of this kind, so we sincerely hope you will do what you can to help us advance the benefits of the paper by enlarging our circle of subscribers.

R. L. D.

CIRCULAR LETTERS.

DEARLY BELOVED IN THE LORD:— According to the appointment of Mates Creek Association last year, it is my duty to address you a communication in the form of a Circular Letter, and after thinking over the matter seriously, and prayerfully too, I hope, I have decided to write on the subject of the resurrection of the bodies of the Lord's people, the saints, and in so doing will call your attention to a passage of Scripture which we believe is appropriate at this time, and which reads as follows: "If a man die, shall he live again?" This deep and searching question, asked by the inspiration of God through his servant Job, demonstrates

the fact that there were men in that day and time, as well as in our time, who denied the resurrection of the bodies of the saints. Hence, Job takes up the subject of man that is born of a woman, and shows his mortality, shortness of life and certainty of death, and then asks the question as quoted in the text: "If a man die, shall he live again?" The contention was then, as it is now, over the man that dies, over the mortal man, whether the same man that dies and is buried in the grave is the same man that lives again. That seems to be the argument now of the nonresurrectionist: that this mortal man that dies never lives again. Now the question involves the following idea: Can this mortal man, that is born of a woman, dies and returns to dust, live again? Will God revive his sleeping dust, and wake him out of his sleep? Most assuredly he will, for Job would say on this point, "But man dieth, and wasteth away: yea, man giveth up the ghost [spirit], and where is he?" That is, where is mortal man when the spirit is gone from him? Let the Scripture answer: "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." This is as plain as the sun at noonday, that Job was speaking of mortal man after he had given up the ghost, which is the spirit, which returneth to God who gave it, and the mortal man lieth down in the dust to await the moment of the resurrection; and he shows emphatically in this array of Scripture testimony

that the man that lieth down in the dust shall awake and be raised out of his sleep when the heavens be no more, but not until then. But this man shall sleep in the dust till the heavens pass away and are no more. Then the identical man who dies and lieth down in the dust shall live again; not a mortal man in time, but an immortal man in eternity; death is swallowed up of life, or this mortal put on immortality. It is not an exchange of body, but a changed body of all the saints of God. In proof of this I will quote the following passages of holy writ: "For our conversation is in heaven; from whence we look for the Savior, the Lord Jesus Christ; who will change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21. Now the apostle has been so plain on this point that no argument can upset it, or explain it away to mean anything else but that it is this mortal body of ours, this man that dies, that is immortalized and raised in the likeness of Jesus, for he says, "Who shall change our vile body, that it [this vile body of ours] may be fashioned [or made like] unto his glorious body." Hence it is the vile body that is changed, for it is the vile body that sleeps in the dust, and then and there waits till the change comes: changed from vile to pure, from mortal to immortal, from corruption to incorruption. It goes down vile and mortal, but is raised pure and immortal. It is not raised and then immortalized, but raised immortal. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead

shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Now Paul neither says, nor means, that the Spirit of Christ that dwells in God's people is quickened, or made alive, for it is life itself, but he boldly affirms that the same Spirit that raised up Jesus from the dead shall also quicken our mortal bodies; and, furthermore, Paul embodies all the saints of God together with himself, and says, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 23. We do not wait for that we already have, but for that which we have not, but are in expectation of and hoping for. In this Paul has plainly expressed each and all of our personal experiences, for we daily groan within ourselves, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. That is, our vile body changed, or quickened, or redeemed from corruption to incorruption, etc.

"And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his [Christ's] resurrection, and went into the holy city, and appeared unto many."—Matt. xxvii. 52, 53. This proves to demonstration that it was the bodies of the saints that were sleeping in the graves, and that arose from the graves. Who can deny the resurrection of the bodies of these saints? They arose after Christ's resurrection, showing that they were members of his body, and that it was by virtue of Christ's resurrection that they arose and went

into the holy city, and we have no account of their ever returning to their graves, but shall ever be with the Lord. On this doctrine of Christ's resurrection is also built our faith in his promise to give life and immortality to his people, whom he chose for his own inheritance. Christ's resurrection is both the cause and pattern of our resurrection. Paul implied a plain impossibility for Christ to rise and his people not to rise, when he said, "For if the dead rise not, then is not Christ raised."—1 Cor. xv. 16. The whole bone of contention over the resurrection, from the morning of time to the present day, has been about the dead, the mortal body, the Adamic sinner, the man that dieth, if he shall live again or be raised from the grave. It seems clear to my mind that Job, as well as all other inspired writers, has proven conclusively that the very man that dies is the very man that lives again, for in the text, "If a man die, shall he live again?" he has fully established the fact by saying, "All the days of my appointed time will I wait, till my change come." He does not intimate that he will wait to see if the change come, but will wait till it does come. Its coming was, and is, an absolute certainty, as much as his dying was; one was as certain as the other. Each was the fixed purpose of God, and he, like Paul, was waiting for the change, to wit, the redemption of his body, in order to live again. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised in-

corruptible, and we shall be changed." The argument is over the dead. The spirit is not dead, it goes to God who gave it. It is the man that dies that lives again. The man that dies is dead, and the dead shall be raised incorruptible. 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?" If the dead bodies of the saints did not rise the graves would have the victory over them. If the doctrine of the resurrection of the bodies of the Lord's people could be set aside by the Scriptures it would forever prove that there is no salvation for poor mortal man, all our hopes must perish, and we would be of all men most miserable. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," in whom we have redemption through his blood, even the forgiveness of sins. Christ is himself the resurrection and the life, and if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and our faith is also vain, and we are all yet in our sins. We had as well preach that Christ has not been raised as to preach that the dead rise not, for Paul has shown that they are so interwoven that one cannot be without the other, for he is the head of the body, the church, and as sure as Christ, the head, has raised from the grave, all the members of his body shall be raised from their graves and fashioned like unto his glorious body. Therefore, the Scriptures teach that Christ died and rose again, and that

death has no more dominion over him, neither over the members of his body, but that he will bring each and every one of them to heaven and immortal glory in Christ, their resurrection and life. Therefore, the man that dies shall live again. If the poor Adamic man is not saved now and forever, all our praying, preaching, etc., is vain, and we are yet in our sins. But now is Christ risen from the dead, and become the first fruits of them that slept.

Dear brethren, stand fast in the Lord, and contend for the doctrine of God our Savior.

The next Circular Letter is to be written by Ben Chapman.

Author—J. W. May. Reprinted—H. W. May and Tom Chapman.

JEFF STATON, Moderator.

G. B. BIRD, Clerk.

VIEWES WANTED.

I would like to have some brother who has a mind to do so write his views on the following Scriptures: Zechariah x. 4, and Ezekiel xvii. 5-7. Also, I would like to have some brother write and explain fully in what way Adam was the figure, or is the figure, of Christ, or him that was to come. It is said that Adam was not deceived, the woman being in the transgression. It is said also that by one man sin entered into the world, and death by sin. In what way then was Adam the figure of him that was to come, Eve being the transgressor, and sin coming by Adam? I would appreciate it if one of the editors, or any other brother, will write through the SIGNS and give me what light they can on any of the above subjects.

One seeking to know the truth,

W. L. HALL.

MARRIAGES.

By Elder H. H. Lefferts, at our home, Leesburg, Va., December 23rd, 1938, Joseph Withers Murphy, of Herndon, Va., and Miss Virginia Alice Marshall, of Arcola, Va.

By the same, at the home of the bride's grandmother, sister Elizabeth Mellott, Pleasant Ridge Fulton Co., Pa., Michael E. H. Bard and Miss Evaline Elizabeth Mellott, December, 24th, 1939.

By the same, at the home of the bride's mother, Shepherdstown, W. Va., August 30th, 1940, Thomas Marshall Hunter, of Berkley Springs, W. Va., and Miss Mary Mierley Thompson.

OBITUARY NOTICES.

ELDER GEORGE W. BERRY was born February 16th, 1858, and his age at the time of his death was 82 years, 4 months and 9 days. I do not think a death among our people in this section for a long time has caused as deep a feeling of loss as did the word on June 25th that our dear old father in Israel had fallen asleep. Elder Berry was twice married, first to Miss Nancy Newton, and to this union were born eight children: Horace, Aaron, John, Thomas, Dan, Mrs. Mary Thompson, Mrs. Maggie Treadaway and Mrs. Ruth Smith. The mother died in 1934, and he married sister Hassie Davis, who survives him. Surviving also are three brothers: Sid Berry, a Methodist minister, Robert Berry, a Missionary Baptist minister, and Monroe Berry, together with many other relatives and friends, to mourn his departure. Elder Berry was born and reared in Fayette County, Alabama, and spent his entire life here, farming, preaching and serving his fellow-man in other capacities from time to time. His preaching was not popular among his friends, but as a man he had the re-

spect of one and all, and was known far and wide as a strictly honest, God-fearing citizen. I have had the privilege of growing up under Elder Berry. As a boy I liked to have him come home with father and mother, for he was an interesting talker, but since coming into the church he has been a great deal of help to me, and to the brethren in general, and many young ministers have felt the advantage of his able gift in the ministry. He was an able gift to the churches, and was the last of our old ministers. He was ordained the third Sunday in May, 1900, and has served the churches all this time, having been pastor of his home church (Hopewell) all the while.

To dear sister Berry, the children, other relatives and the Primitive Baptists, may the Lord give you a spirit of reconciliation in this great loss. Our loss is great, and how we do miss him in town, at home, but especially at Hopewell. May the Lord give us others to take his place. And to the SIGNS, which he read and supported for forty years, may the Lord raise up other readers.

The funeral was held at Hopewell Church. The writer read the thirty-first Psalm, Elder M. H. Brock spoke in prayer and Elder Lytle Burns preached the discourse, after which his brother, Sid Berry, made a few remarks. Burial in the cemetery at Hopewell, to await the resurrection, which was his hope and belief.

W. D. GRIFFIN.

W. C. CORBIN, the subject of this sketch, died June 18th, 1940, after a long illness. He was prominent in educational, social and religious affairs, and was ever ready to help those in distress. He is survived by two sons, W. H. and Wyatt, four daughters, Effie, Tempie, Velma and Mrs. J. W. Price, and Mrs. W. C. Corbin, his wife by a second mar-

riage. Funeral services were held at Goodwater Church, Newton, Ala., June 19th, 1940, with his lifelong friend, Elder J. J. Collins, officiating.

ALSO,

THE infant child of Mr. and Mrs. Jack Tindell, of Hartford, Ala., died, and funeral services were held at Mt. Gilead Church, with Mr. W. A. Davis and Elder J. J. Collins officiating. It is survived by its parents and a large number of other relatives.

ALSO,

THE infant son of Mr. and Mrs. Bennet McKinnon, of Dalesville, Ala, died August 6th, 1940, and funeral services were conducted at Goodwater Church by Elder J. J. Collins August 7th. It is survived by its parents and four brothers.

ALSO,

MRS. J. A. SOWELL died August 13th, 1940, after a lingering illness. She is survived by a son, J. T., with whom she made her home, and two daughters, Mrs. W. H. Johnson, of Dotham, Ala., and Mrs. Albert Muns, of Largo, Florida. She was prominent in social and religious life. Funeral services were held at Goodwater Church, with Mr. E. O. Sellers and Elder J. J. Collins officiating, and Ward-Wilson Funeral Home in charge of arrangements, on August 15th, 1940.

ALSO,

JOHN HOWELL, a firm believer in Christ, died at the age of ninety-four years, at his home, near Hartford, Ala., He was one who was ever ready to aid those in need and to uphold the principles dear to Primitive Baptists. By his request the writer officiated at his funeral. Interment was at Pondtown Church,

J. J. COLLINS.

LITTLE FLOCK CHURCH, at Altus, Oklahoma, was made sad by the passing of our dear sister, MATTIE BELL GREER, who died May 21st, 1940. Sister Greer was married to Thomas M. Greer (deceased) in October, 1884. She was seventy-three years old, and was the mother of seven children, three of whom survive her. They are Mrs. Eliza Snider, Mrs. Nellie Simpson and Lee Greer. Sister Greer professed a hope in Christ at an early age, and united with the Old School Baptist Church about thirty-five years ago, and lived a consistent and true member, always contending for the faith of which Jesus is the author and finisher.

Funeral services were conducted by her pastor, Elder W. N. Green.

Little Flock Church voted while in conference that this notice be entered upon our church book, and that a copy of same be sent to the SIGNS OF THE TIMES. The church extends sympathy to her family.

W. N. GREEN, Moderator.

(MRS.) LOU KESTER, Church Clerk.

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

"A friend," Ontario, \$1; A. J. Doggett, Ala., 25 cents; Mrs. Orien Mellott, Pa., \$1; William H. Morris, Mo., \$1.

MEETINGS.

Providence permitting, the Original Mount Zion Association of Old School Baptists will convene with Little Blue and Sni-a-bar Church, at Grain Valley, Jackson County, Missouri, Friday, Saturday and Sunday, October 4th, 5th and 6th, 1940. We invite all sound orderly Baptists to meet with us.

D. A. J. ADAMS, Moderator.

WILLIAM H. MORRIS, Clerk

7241 Jefferson Street,

KANSAS CITY, MISSOURI.

The North Ouachita Primitive Baptist Association will meet with Ephesus Church, near Emmet,

Arkansas, on Friday before the second Sunday in October, and continue three days. We invite all lovers of truth to meet with us.

J. D. RHODES.

The usual all-day meeting will be held at New Vernon, near Howells, N. Y., on October 12th, 1940. At the same time there will be a business meeting for the election of Trustees, etc. We cordially invite our brethren and friends to meet with us on that occasion.

R. LESTER DODSON.

This year's session of the Virginia Corresponding Meeting is planned to be held, the Lord willing, with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 16th, 17th and 18th. We invite to meet with us, ministers and brethren of our correspondence and those also who may not be in direct correspondence with us, yet who are of like precious faith with us and who have a desire to be with us in this meeting. The New Valley meetinghouse is located eight miles north of Leesburg and four miles from Point of Rocks, just a mile north of U. S. Route 15, from the little cross-roads village called Lucketts. Those coming Tuesday will come to Leesburg and ask for Elder Lefferts or Mr. McIntosh. Those coming Wednesday in own conveyance will go directly to the meetinghouse. Buses for Leesburg leave 12th and New York Ave., Washington, D. C. Buses Tuesday afternoon and early Wednesday morning will be met at Leesburg. If any further information is desired, please address the writer of this notice.

(MRS.) W. F. GARRETT, Church Clerk,
LEESBURG, Virginia.

The Ebenezer Church of Baltimore (Madison Street, near Calvert) will hold an all-day meeting the third Sunday in October (20th). A cordial invitation is extended to all lovers of the truth.

A. S. ROWE, Church Clerk.

The Salisbury Old School Baptist Association will be entertained by the Little Creek Church, in Delmar, Delaware, on Wednesday and Thursday, October 23rd and 24th, beginning at 10:30 a. m., Standard Time. A cordial invitation is extended to those of our faith and order to meet with us. We hope our brethren in the ministry will remember us and make an effort to be present. Trains will be met from both north and south on Tuesday and Wednesday morning. Those coming by auto, come to the home of H. C. Ker. They will be distributed from there.

H. C. KER, Pastor.

JOHN L. HASTINGS, Clerk.

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.

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

Meetings every Sunday (except fourth Sunday) at 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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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. Hugnet pastor.

SALEM OLD SCHOOL BAPTIST

CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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 Sunray 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.

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

R. LESTER DODSON, Pastor.

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. 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.

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

LUELLA STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

"FEAST OF FAT THINGS."

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

Single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and to the same address. Cash in all cases to accompany the order. Address,

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

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

(MRS.) MILDRED D. GORDY.

SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 108. MIDDLETOWN, N. Y., NOVEMBER, 1940. NO. 11.

CORRESPONDENCE.

THE LORD OMNIPOTENT REIGNETH.

NEVER in all my experience have I seen a time when more people were concerned about the developments that are being made in regard to the conflict now going on in Europe. It is somewhat astonishing to me, and, too, it is serious, but in all the things which each day and hour bring forth we acknowledge that God is still ruling in the army of heaven and among the inhabitants of the earth. I am proud, at times, when my fellowman and family talk and discuss these turbulent times, to tell them that the things which are coming to pass to-day are no worse than the things people of Biblical days underwent, and out of those times God led his people triumphantly. He delivered them by his own hand and gave them hearts to praise his name for the same. The only way we are able to form an opinion is to recall some relative event which has happened, or come to pass in the past, thereby

judging the future, or rather, trying to judge the future. I know that the only things we know we have learned them by experience, whether they be natural or pertaining to the kingdom of heaven. It seems to be the lot of people to wonder why God does so and so, and our minds are quite often searching to find out the reason, but we cannot, unless it pleases God to reveal through his Son to us his purpose. We cannot understand why God allows, permits or suffers the rulers of one nation to overrun and terrorize another nation and order his armies to kill in wholesale order, but He does. We cannot understand the even smaller things that we daily come in contact with. For instance, why did God make the chicken and the hawk to catch it? and many things too numerous to mention God did, yet we must acknowledge that he made all things for himself; yea, even the wicked for the day of evil. Who knows but that God hides a smiling face behind the great clouds of trouble of this present time? for I have been convinced that the

most wonderful blessings we receive, and the ones we most appreciate, are the ones in disguise. When one trouble after another seem to overshadow us, and we seem to faint and feel that surely his mercy is clean gone forever, God is only preparing us then for a reception of his mercy, and also preparing us for his praise, because when we are delivered we know whom to praise. Not men, nor ourselves, but the Lord omnipotent, who reigneth. Nation may rise against nation and many lives be taken, and troubles be ever so great, there still is no schism in God's work. He reigns omnipotent over all the inhabitants of the earth, and in his divine control is every thing, from and including the rise and fall of nations, the government thereof, and even the little and seemingly insignificant insects and plants of the field seem by their very existence to say, He upholds me; he made me. If I did not believe that God had full knowledge and purpose and control of the wickedest rulers of the earth to-day, I do not feel that I would have any surety that he would keep me from the evil of my own way. The reason I believe God is all-powerful is because he has dealt with me in an all-powerful way. The reason I know God is merciful is because he has been merciful to a poor sinner such as I. The only way we can mention, as David did, the lovingkindness of the Lord is "according to all that he hath bestowed upon me." Kings' hearts are in his hand, and he turneth them about as rivers of water. However bold and audacious the aggressive leaders of the world are to-day,

their hearts are in the hand of the Lord, and the Lord omnipotent reigneth, which means he reigns with all power. I am glad that the bounds of all are set, even the devil, the evil perpetrator of all evil. I am glad that he cannot go beyond the eternal decree of the Lord omnipotent, otherwise we would have no surety, and the Lord could not reign omnipotent. However great the aspirations of men and devils may be the blessed child of God has the wonderful consolation that "if God be for us, who can be against us?" The faith that those little children are exercised with is so strong that they, through Christ, fear not those who can destroy the body and have no further power over them, but they fear Him who can destroy both soul and body in hell's fire, and when possessed with that blessed Spirit it matters not whether they die in battle, or in the deep blue, or any other way, for we are given to feel that the One who rules omnipotent has triumphed greatly over death, hell and the grave, and hath given us a glorious victory over all foes, past, present and future, which causes us to feel that all flesh is as grass, whether it be the flesh of dictators, presidents, kings or paupers, and that sooner or later, according to the purpose of God, it shall have to be dissolved and go back to its mother dust. Whatever our station is in this life, and regardless of what our lives have been like, whether in peace or in trouble, the Lord omnipotent has decreed that we shall all come to the same level: even unto death. With God's children this is only a dressing-place for heaven,

For this is the place (even in death) where "this mortal shall have put on immortality," "this corruptible shall have put on incorruption." Though our bodies may be burned and the ashes scattered, though they may be sealed in rust proof steel vaults, or mangled in battle, or in the depths of the sea, when the Lord omnipotent comes the second time to put an end to all wars, famine and pestilence, and calls for these bodies they shall surely come forth, and the elect shall meet him in the air, and before the judgment bar of God they shall be not only pardoned, but freely justified by the imputed righteousness of the Lord omnipotent. The wicked shall be raised and shall be condemned by the same Lord omnipotent. The joys of the righteous shall be eternal, and the punishment of the wicked everlasting. They shall not be burned up by fire, as the idea of some is, but "their worm shall not die, neither shall their fire be quenched," they shall suffer for ever and ever

Dear brethren, you who have tasted the goodness and mercy of the Lord omnipotent, we groan within ourselves at the manifold heaviness of this present time, and desire to be clothed upon with such an armor as to withstand the fiery trials of the way, and sometimes join the poet in the hymn, "Will bear the toil, endure the pain, supported by thy word," for it is in our experience that we must acknowledge that the Lord omnipotent reigneth, and hath divine control over all events of time that seem to go contrary to our way so much, yet we realize he can bring peace out of

trouble and light out of darkness, and that he turns all things to his own praise and glory, which to my understanding is the ultimate purpose of him who worketh all things after the counsel of his own will, that his name shall be praised above every name in earth, heaven or under the earth.

May the Lord omnipotent, who reigneth in heaven and earth and all deep places, give you peace and joy in the Holy Ghost.

ROY S. SMITH.

A FEW THOUGHTS ON ADAM AND THE TRANSGRESSION.

WE find people to-day who claim to believe that God did predestinate and determine all things to come to pass at certain times and places, and they say the reason every one sins is because it is their nature to do so, and in saying this they feel they have made it so plain that any one can understand how it is. But the question is, Where did man get the nature he has? If God created man perfect (in the sense in which it is believed by most people) and then the devil came along and put the evil principle in him, contrary to God's will and purpose, then the devil has more power than God has, which is denying the fact that God is supreme, and does his will in the army of heaven and among the inhabitants of the earth. Please do not understand me to say that God made anything that was not perfect, for Adam was a perfect man, but perfection in man is not to be compared with the perfection of God. Adam was so perfectly created that he did everything

God foreordained that he would do. So in the creation he was perfect in the purpose for which he was created. So Adam was a perfect man. Even so is the devil a perfect devil, otherwise he would not be the devil. There is nothing pleases the devil more than for people to say that he is the one that put man in the fallen state, and that God was disappointed in Adam. God has never been disappointed in man, nor has man ever done anything that God did not know about it before the world was. To be disappointed in man would mean that God expected him not to do that which he did do. To advocate that Adam was able to stand, but liable to fall, is to deny the foreknowledge of God. In Acts xv. 18, the writer says, "Known unto God are all his works, from the beginning of the world." In Genesis ii. 16, 17, "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 thou eatest thereof thou shalt surely die." So it is evident that when the commandment was given Adam did not know good from evil. Then he did not know it was evil to disobey God, for had he known good from evil he would have been in possession of the knowledge and would already have known the consequences. But that was what the tree was. It was the knowledge of good and evil, and Adam did not have the knowledge until he did eat, for "In the day that thou eatest thereof thou shalt surely die." God did

not say, If you eat of it thou shalt surely die, but said, "In the day that thou eatest thereof thou shalt surely die," for God did know that he would eat of it. This commandment was given to be broken, for when God said, "In the day that thou eatest thereof thou shalt surely die" he was affirming that it would be broken, and it was broken, and God was not disappointed. This does not mean that God is the author of sin, for sin is transgression of the law, and God is under no law. But God did create man with the nature and disposition that he has. Paul says, in Romans viii. 20, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." So Adam could not help, nor keep from, doing what he did, any more than we can keep from doing the things we do. God's people (those who have been brought to the knowledge of the truth) confess that they cannot help their condition. The world says they can. The devil would have the world in a worse condition if he could. God would have it better if he wanted it so, for he says that whatsoever his soul desireth, even that he doeth. I wish to say here that it was necessary for things to be as they are. It was necessary for Adam to transgress, so that the entire human race would be in a lost and ruined condition. It was necessary for the church to be under the condemnation of sin. It was necessary that the church was chosen in Christ Jesus before the world began. It was necessary for him to redeem them with

his own blood, that he did suffer and die for the bride that she should reign with him some sweet day, when the troubles of this world are over. Some will ask the question, Why was all this necessary? My answer is this, Since God is all-wise, if there had been a better way than the way it was, and is, would not God have preferred it? So any one who says that all things are not necessary denies the knowledge and wisdom of God. But Paul says, Romans xi. 33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

I wish to say that what I have written has not been written in a spirit of malice, nor with the desire to make any one believe as I do, against their will; neither is it written in a spirit of boldness, but I hope it was written in the spirit of love. I felt impressed to write my convictions on the matter, but feel it is very poorly done. I hope I have not left the impression that I believe the Lord's people boastfully say that they cannot keep from doing the things they do, for God's humble poor sorrow after a godly manner for their deeds and thoughts that they are sometimes made to know are evil, and then they are made to cry to God for mercy. Here is the warfare that Paul spoke of when he said, The weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds. So every one who was chosen in Christ Jesus before the world began will some day be carried home, and will dwell with Christ and God forever, away from

trials, sorrows and afflictions, in the house not made with hands, eternal in the heavens.

L. P. MARTIN.

BURLINGTON, North Carolina.

HAW RIVER, North Carolina.

DEAR BROTHER DODSON:—It is with much fear that I write what I feel are the dealings of the Lord with this poor sinner. It was in the year 1916 that I was made to know that I was a sinner. I had been told to keep the law, and I thought I could keep the law and would be a good christian. I did many things that men called good and was getting along very well, so far as my friends knew, but in the fall of the year 1916 I was in the field one evening, when the sun was agout one hour of setting, and something came into my very life, with these words, "Where art thou?" That killed me. All of my good works were gone. I saw myself, for the first time, to be a sinner. I saw there was no good thing I had done, or could do, and was made to beg for mercy. I fell on my face, down in the little patch of pines near where I was working, begging God to let me die. I felt I was so sinful that I could never face any one again. It seemed to me that the stock I was working were all looking at my sinful life, and I felt they were better than I. I went on in this condition for some time, feeling my damnation was very great. I asked God to bless me that I might pass away. But, to my surprise, a most beautiful form appeared before me and I heard and felt these words: As I live ye shall live also. All my troubles rolled away and my very

breathing was to his praise. I was carried on for a time with much comfort, and then was impressed to be baptized, but did not know where to go. I went to several different meeting places, but could not find my people. In the year 1927 I went to Cross Roads Church, and while I was in the house a man got up to preach. I remember but a few words he uttered, but when he said that his God controlled the dust of the air and the quivering of the leaves on the trees I knew he was speaking of my God. From that day I was made to love the Old School Baptists, and was afraid to visit them, and afraid not to. I could see perfection in them and imperfection in me, yet when I could I went to hear them preach. It was my meat and drink. I remember once when I had gone to the mill to get some wheat ground, on my way home I saw where my father was buried, and I very much wished him back that I might have his fatherly advice and counsel. I was riding along crying, and could not help it, and a feeling came over me and a small voice said, There is a power working over you stronger than flesh and blood. Then it was again my sorrow was turned into joy. In the fall of 1927 I went to Cross Roads Church, with no thought in mind of offering myself to the church, but when I came to myself I was asking a home with them. Again to my surprise, I was received in the fellowship of the church, on the third Sunday in November, 1927. I was buried in the watery grave by Elder G. W. Hill. It was he who first preached to this sinner. On coming out of the water

I was made to feel it is a heaven below the Redeemer to know. I lived for a short time in peace, with no trouble at all, but oh what came to me a short time after I was received into the church. I felt that my troubles had just commenced, for I was made to feel that I had to speak in public, and I knew that I could not. I tried to keep it to myself, and would not talk of it to any one if I could help it. I remember going to my home church on Sunday and our Deacon, brother Knight, came to me on the church ground and asked me if I did not have a mind to preach. I could not open my mouth. Then he said, The church feels it, so yesterday we liberated you to speak. On going into the house our beloved pastor, Elder G. M. Trent, called me to the stand. I went with much fear, and from then I have had many fears that the brethren made a mistake. Then later the church called a presbytery for my ordination, without my consent. The presbytery was composed of Elders J. W. Gilliam, G. W. Hill, G. M. Trent and D. A. O'Bryant. I remember what Elder Hill said to me there, that the greatest blessing to me was that the Lord had hid the future from me. I realize that is the truth. I have had people tell me what and how to preach, but thanks be unto God, man is not my keeper. I know there are many crosses in the way, but my God knows the steps I take and the station I fill. Many times I have returned home saying I had gone for my last time. But at God's time there is a going out again, and there are not enough men and devils to stop one of God's little

ones, only as God ordained him to stop, for my God is high as heaven and deep as hell, and none can stay his hand, or say unto him, Why is this done? Sometimes I am made to say, with David, The Lord is my Shepherd, I shall not want. Then again I am made to say, Where is my Beloved? is he clean gone forever? I remember once on coming home from meeting I said I was not going among the Old Baptists any more, but would stay away and visit other people, for it seemed to me they had no trouble. While sitting at dinner I had this thought, this Scripture came to me with much force, I am the Lord, and I change not, therefore ye sons of Jacob are not consumed. So the Lord comes when least expected. If I know anything of his coming, I do know that there is some power greater than mine that makes me and keeps me, and I know this, that since I was delivered of that great load of trouble down in the pines it has never been to me as it was then. But many times I am afraid I am mistaken, yet I feel sure at times that every heir of promise is everlastingly saved. When the Lord said, It is finished, I believe everything that ever stood against the church was paid then, therefore we hear him saying, All that the Father has given me shall come to me. If one should fall away, then the work of my God has failed. But not so, for he is from everlasting to everlasting, and there is nothing too hard for him. Since it is already his, he has perfect right to do whatsoever he will with his own, and there is none to hinder. Since

it was his will to give his Son a people, and his people a Savior, where is the power to prevent his will? We hear Paul saying that sinners are saved by the effectual working of his (God's) power. I am made to believe that there is nothing coming, is now or ever was, that is not in accord with the will of my God. I could not say this but by my own experience. I know the Lord takes the things of his and shows them to his people. I know that we as creatures would like to have all of the sweet and no bitter, but in sorrow is deliverance, and we are made to look away to that eternal city whose maker and builder is God, with the hope that some sweet day we will hear that good command, Come, ye blessed of my Father, and inherit the kingdom which was prepared from the foundation of the world and ever be with the Lord.

I have written of some of the things that are sweeter to me than all carnal things.

Yours in hope of a better world,

A. B. BARHAM.

DANVILLE, Va., March 11, 1940.

DEAR BROTHER DODSON:—I have had a mind to write you a line for some time, but have put it off from time to time. I appreciated your thoughts of me in regard to my father's death. It was a great shock, though we expected it sooner or later. I miss him very much, especially at service, as he was with me very often at Dan River and Cascade. Many things happen in the course of a year, and the last year has brought both sorrows and joys, yet I

have realized that one is set over against the other.

We had a very peculiar thing happen last year. Our oldest daughter, Mildred, who is nineteen years of age, came down to the store one morning to get the morning paper. When she started out the door she caught her class ring on the strike of the door lock on the door facing, and when she stepped down her weight was thrown on the ring and it stripped the meat and muscle entirely off her finger, throwing it half way across the room. I had dreamed the night before of seeing a snake bite her, and told her of it at the breakfast table, telling her to stay out of the weeds. As she is in college, it seemed that the thought of having to have this finger amputated would almost kill her. I carried her to the hospital, and they did not give me any encouragement in regard to saving the finger, but agreed to put the meat back on and try it until Monday. This was Friday. This was done to pacify her more than anything else. Between Friday and Monday I was brought through one of the greatest trials of my life, seeing her suffer so severely over the thought of losing the finger. I knew she had been exercised in a spiritual way more or less, and often defended the doctrine of grace, but she would not talk of these things very much. On Sunday night when I left the hospital she said to me, Father, pray for me to-night, that I will not lose my finger. She knew the decision would be made in the morning. That was a dark night, the moon and stars hidden, prayer was gone. Oh the an-

guish, the wrestling I had! The next morning when she went to the operating room she was crying aloud. She said to me when she started, You did not pray for me, did you? God would not give you a prayer. She said, I tried to pray, but could not. When she began to awake after the finger had been removed, the first words she said were, Daddy, God held my hand. He stood by my bed. His face was so bright. He said to me, I will go with you, and I will be with you the rest of your life. God loves me. He told me he did. I have been afraid to die, but I am not afraid to die now. What is a finger compared with God? What is a hand compared with God? I think she repeated a dozen times, or more, He is a gracious God. He is a wonderful God. She went back to the time when she was eight years of age, and told of a conviction of sin, and the day, etc. I shall never forget that time. My grief was turned into joy. I then could sing as I had never sung it before,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he has said,
You who unto Jesus for refuge have fled?"

Well, it seems I am writing mostly about myself, but I just felt I wanted to tell you of this experience.

I hope you have been well and enjoying God's felt presence. I have been favored to turn in a number of subscriptions to the SIGNS of late. I think that brother Roy Smith has done some good writing. I have heard a number of favorable comments on your and his articles.

Elders Lefferts, Westbrook and

Cobb plan to be at Gooch Memorial the second Sunday in May, at the yearly meeting. If you plan to be down this summer, please try to arrange to be here on second Sunday, if possible, and visit Gooch Memorial with me.

With best wishes to you and yours,
yours in fellowship,

D. V. SPANGLER.

[As the good news contained in brother Spangler's private letter to us, regarding his daughter, far outweighs the sad, we are taking the liberty of sharing it with our readers, feeling assured they will both sympathize and rejoice with them both.—R. L. D.]

EAST POINT, Georgia.

ELDER ROY S. SMITH—DEAR BROTHER IN THE LORD:—I will endeavor to tell of some things I hope the Lord has shown me, a poor, vile, helpless, undone sinner; some of his wonderful and mysterious purposes in the working together of all things for good to them that love the Lord and are the called according to his purpose. As my hope is for a home beyond this vale of tears, I do hope he has shown me that everything, all things in heaven above, on the earth beneath, in the sea and all deep places, every event that is taking place, or ever has taken place, is coming to pass just as he in his wisdom purposed it should, and is in some way carrying out some purpose for the perfecting of the saints of God. I have not words to tell what I hope I saw in this great sea of mystery, but do desire, if it can be the will of God, to pen down a few of the thoughts that came so sweetly to my

mind and were of much comfort to my poor hungry and thirsty soul. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Who can bring this great omnipotent power of the all-wise God into question? The earth, and the fullness thereof, is his. He formed it; he spoke it into existence out of nothing. He created all things that have ever come to light or been seen by mortal man, and even man was created, with all things else, in the bowels of the earth, and each thing, large or small, at the proper time, as God saw fit, was formed and fashioned for the use for which it was created, and all for the benefit or destruction of mankind. The same mighty God of heaven and earth told Noah just how to build the ark and to take his family and two of a kind of every living thing on the earth inside, and he, God himself, shut them all in, then sent the flood that destroyed all living creatures from the face of the earth. And who could say unto him, Jehovah, why doest thou this or that? The same God, according to the covenant of grace made with his only Son before the foundation of the world, sent him into these low grounds of sin and sorrow to redeem his people from under the law and its curse, a people given to him by the Father in that same covenant of grace. He was a man of sorrow and acquainted with grief and a mourner all the days of his life, thus bearing every burden, sorrow, heartache and pain his bride would ever have to suffer here in this world. O, dear humble mourner, think what he suffered. Then he, by the

determinate will and foreknowledge of God his Father, had to be taken and by wicked hands crucified and slain, all for the sins of his people chosen in him before the world was. Oh such a wonderful mystery! Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It is beyond our human comprehension to know why God, being pure and holy, all-wise and independent (and we know could have had the whole thing different had it suited him), should look down in pity and mercy through the ages of time and eternity and so arrange the things (all things) to work together for good to them that love him and who are the called according to his purpose, and cause them to show forth his praise, for he formed them for that very purpose, and no weapon that is formed against them shall prosper. Yet he said follow him, and in so doing they are led through the valley of the shadow of death, but he is their rod and their staff and he comforts them with the same comfort wherewith he was comforted, with the assurance that he will be unto them a God and they shall be unto him a people. And lo, he is with them always, even to the end. Everywhere present at the same time, nowhere is his voice not heard. He speaks and it is done; commands and it stands fast, and as he purposed so shall it come to pass. I often wonder why we have to go through so many fiery trials and have so many doubts and fears, but when, as I hope, I am enabled to get a little glimpse of this grand and glorious arrangement of all things working to-

gether for good to them who love the Lord, and am made to feel and see it carrying out, as I believe, some of the purposes of God, I am made to be still and know that he is God, and sometimes cry out, Lord, correct me and I will be corrected; turn me and I will be turned. Helpless, and dependent upon the all-wise and independent God, we are not our own keepers. (Oh I shudder to think where we would be if we were.) But thanks be to his gracious name, we are kept by his mighty power, ready to be revealed in the last day. Oh I would praise him with every breath I draw if I could, but he controls that, too. Without him we can do nothing. I love to think of him being able to subdue all things unto himself. It is sweet to me where he said, Fear not, thou worm Jacob. Things that are not, and yet are; that is my hope. The old king thought he would surely get rid of the poor Hebrew children by having such fervent heat in that furnace, seven times hotter than need be, and could not know that God was only putting that into his mind and had already predestinated it should be that hot that he might show his power by preserving them, they being chosen in that Son before time was. He was seen in the flame of fire with them by the king himself. Yea, long before he was manifested here in the flesh. He has ever been with the Father and his people were chosen in him back there in eternity, therefore they have ever been with him, and he with them, and they are safe, walled around by grace; their life is hid with Christ in God. They were put in prison, made

fast in stocks, yet they prayed and praised God, and other prisoners heard them (while the keeper was asleep, feeling sure they were safe, *and they were*). Suddenly an earthquake shook the earth, and immediately the prison doors were open and they were free. They verily thought they were well rid of Christ when they had made his tomb secure and set a watch around it, but they awoke, and, lo, he was gone, risen triumphant over death and the grave. And, sweet hope, he is coming again, without sin unto salvation, and the graves shall give up their dead. He will say to the north, Give up; and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth, and they shall all be caught up with him and carried home to glory, and shall ever be with the Lord, and shall come into possession of that inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Shout, O ye heavens; break forth into singing, O ye mountains. Let the inhabitants of the Rock sing, The half has never yet been told. It is glorious beyond comparison. Paul said that our sufferings here were not worthy to be compared with the glory that should be revealed in us. Seeing then that we have a great High Priest that is passed into heaven, Jesus the Son of God, let us hold fast our profession, for we have not an high priest whose feelings cannot be touched with our infirmities, but he was in all points tempted like as we are, yet with-

out sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

Your brother in hope,

HUGH L. GLOER.

WINCHESTER, Virginia.

DEAR ELDER LEFFERTS:—I have been wanting to write to you for some time, but have put it off, as I do so many things that I should do. I want to tell you of an experience I had, if I may call it that. I have loved the Old School Baptists ever since I used to go to meetings with my dear father and mother. I often longed to join the church and be one of the dear brethren, but, knowing my weak and sinful nature, I felt I never could offer myself to the church to become a member. During the summer of last year I deliberately staid away from the meetings, for I felt I had no place there. But I could not stay away from the Association, and I received so much comfort from the preaching and being with the dear brethren that I felt I could not stay away much longer. After the Association I began to have the same doubts and misgivings, and I knew I could never bring myself to come before the church. Brother and sister Turman asked my dear wife and me at the Association to come to the next meeting at Mt. Zion, Saturday before the second Sunday in November. We promised them we would come, the Lord willing, but as the time for going drew near I felt I could not go. But somehow I went, and I hope and trust the Lord was with me. Your sermon made me realize all the more the lost

sinner that I was. When you asked any one desiring to go before the church to come up to the front bench, Inez asked me to go with her, but I could not do it. When you said what you did to me my burden seemed to lift, and I felt it might be I had a small place among God's children. I experienced a great relief, though I could not understand why you dear brethren should be willing to take such a sinner as I in the church. We went to sister Turman's for the night, and I soon began to have the same doubts and fears, and felt that I had done wrong. After supper a severe thunder-storm came up, and something told me that the Lord did not want me to be baptized and sent the storm so the water would be too high for the baptism. We went to bed, but I could not sleep. I never was in such torment. Some time after midnight, as I was lying there tossing, trying to get some relief, a small voice said to me, Be not afraid, I am with you. Oh what a blessed relief came over me! My Lord had spoken to me. I never knew such joy. After awhile I went to sleep. The next morning was the most beautiful I ever saw. I was going to be baptized, and I was very happy. I was especially happy because I could be baptized with my dear wife. That day was surely the happiest of my life. I feel the Lord was with me that day, and I hope and pray that he will watch over and guide me, for I know I will fall by the wayside unless he sustains me. I have had many doubts and fears since that day, but sometimes I have a glorious hope in the Lord.

You must excuse this poorly written letter. For some reason I cannot talk much about these precious things. I wish I could express what all this has meant to me.

I will not trouble you more. All of our family are well and send love to your dear wife and yourself. Inez will write to you if she has time. She does not have any help in the house, and it is very hard for her. We hope to see you Saturday at Mt. Zion.

Your most unworthy brother, I hope,
WALTER NORMAN.

DUQUOIN, ILL., Dec. 12, 1939.

DEAR EDITORS:—Inclosed you will find five dollars to apply on my subscription to the SIGNS OF THE TIMES. I should have sent it in sooner, but better late than not at all. We have been subscribers for a long time, and while I have read several other papers, I find the SIGNS the best I have ever read. I often read one article that alone is worth the subscription price to me. So trusting that the paper may continue as long as I live, and that you may have a happy and prosperous year, I am, I hope, your brother,

CHARLES M. HARRISS.

HARRISONVILLE, MISSOURI.

DEAR EDITORS:—Inclosed find two dollars, which please place to the credit of my subscription. I am old and afflicted, but have been a reader of the SIGNS OF THE TIMES from childhood, and desire to continue reading it as long as I am able to have a home for it to come to.

(MRS.) J. P. TAYLOR.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1940.

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JOHN III. 7.

“MARVEL not that I said unto thee, Ye must be born again.”

Dear Readers of the SIGNS OF THE TIMES, we have come to the task of writing to you, in the fear of God and the love of the truth, and we realize more and more our dependence upon the Lord Jehovah for strength and understanding to guide us to edification in the Spirit to edify you in the gospel. We assure you the ability to edify you in the gospel is not in the writer, for we have had demonstrations that taught us over and over that the flesh profiteth nothing, and we would that you would not consider the writer as you read from our pen.

Our blessed Savior is the author of the quotation we have called attention to, and we feel assured every reader of the SIGNS is interested to know of his sonship in the kingdom of God. We will call attention to the sayings of men, and the multitude of them that are telling how one is born again. The multitude is great that are telling how this new birth is brought about, and the principal way they have is for the men who are dead in trespasses and in sin to enroll their names with an organization of professed followers of Jesus Christ, and by their association with this organization it will give to them the inheritance of the one that Jesus had under consideration when speaking to Nicodemus, and the multitude as to numbers would compare with the multitude that stood against Jesus when he was crucified, and Jesus standing alone. Jesus, referring to the multitude born again, said, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. In this we must consider the first Adam, of which we are according to the flesh, and how we are generated and come forth according to the seed, being Adam multiplied, and that which is born of us is of the flesh, and will not produce a higher order of life than the virtue that is in the seed. Jesus said to Nicodemus, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Every act of the creature (the first Adam) is of the flesh, and with the desire to elevate himself in the material things of the earth. When he is born again is a very important matter, and we desire to take up the

matter in the order according to conception of natural life. We know conception takes place when the germ of life contacts the germinating substance to produce that multiplication, and then the work of life in the conception takes place, and when development has been made the quickening time of that individual takes place. This is all brought about by the incorruptible Seed by the word of God, and Jesus quickeneth whomsoever he will, and the flesh is brought into subjection and made to serve the spirit, according as it is written, The elder shall serve the younger. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."—Luke xi. 21, 22. This bears witness with our experience: that the sinner is constrained by the Spirit to serve the Lord, which brings the sinner in demonstration of the Spirit and of power. God's purpose in bringing sinners to Christ Jesus is entirely different from the way taught by men, and carnality cannot receive that way, because it seems to be the way of death, and was plainly expressed by the apostle Paul when he said that which he thought to be unto life he found to be unto death. When the deliverance of the child of grace is brought into manifestation, the realization as a babe would express his helplessness, and he hears the affectionate voice of his Savior saying, Peace, be still, and in that voice is love beyond degree, which calms the troubled breast, and he has the under-

standing to realize that the old heavens and the old earth have passed away, and a new heaven and a new earth appear, wherein dwelleth righteousness, and the sacred lap of the motherhood of God's grace is the resting-place of all the babes in Christ Jesus. Then they sing,

"Amazing grace (how sweet the sound),
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see."

The pilgrimage of the child of grace enters into the steadfastness of hope, the anchor of the soul sure and steadfast, and he realizes there is salvation in no other and he speaks of His goodness and talks of His power.

"Jesus is our great salvation,
Worthy of our best esteem;
He has saved his favorite nation,
Join to sing aloud of him:
He has saved us!
Christ alone could us redeem."

We hope we have been born again, and all we enjoy in this life under the influence of God's holy Spirit is but a foretaste of the joys that shall be revealed in us when we are glorified together with Jesus Christ at the right hand of God. We hope every thing in this life and in the fullness of the joys of our salvation is to be like Jesus Christ.

We have had a full year traveling among the brethren and speaking his goodness and power, and also writing, in which we have not felt the opening unto us of the mysteries of his kingdom all the time, but we are kept in supplication unto God to give us understanding in the truth, and liberty of soul to have strength to proclaim liberty to the captive, which is to preach Jesus Christ, and him crucified, and when we have

that strength given us we rejoice, and when we are shut up and have no light we mourn, and realize we cannot come forth without him. In this experience we are assured that the Spirit of the Lord must be upon us before we can preach the gospel. We believe the one that is born again is comforted when the office of Christ is proclaimed. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isaiah lxi. 1-3.

If the description we have given in this article of the sinner born again is not the truth we are without understanding, and the one born again is fed by the shepherd and bishop of his soul, as is described by the prophet.

We are closing for this year the work assigned us in our correspondence through the SIGNS OF THE TIMES, and we thank our publisher and all the household of faith, who have borne with us during this year, and we cannot express the gratitude of our heart for the sweet fellowship and associations we have enjoyed during the year, for our

labors are of love in the truth. We hope to finish our course in this way, and should it be the purpose of God for us to continue another year, we feel to ask you to pray for us, and may we be kept in the unity of the Spirit and the bonds of peace, is our prayer.

C. W. V.

SUBSCRIPTION BLANKS.

IN each copy of this issue of the SIGNS OF THE TIMES we are inclosing a subscription blank for the convenience of our subscribers in renewing their own subscriptions and in sending the names of new subscribers, and we appeal to each of our friends to do what they can toward helping us build up our subscription list.

The date on the little pink slip bearing your address, which you will find either on your paper or the wrapper in which it comes to you, signifies to what date your subscription is paid. If your subscription has expired, or is about to expire, please send on your renewal if you can spare it, but if you are not at the present time in a position to renew your subscription, but hope to be later on, do not order your paper stopped, for we would much rather continue sending the paper to you until such time as you are able to pay for it than to take your name from our list.

When sending in renewals be sure and give us the EXACT name and address of the person to whom the paper is now coming, so we will not give the credit to the wrong person.

We sincerely thank all who in the past have in any way aided us in con-

tinuing the publication of the SIGNS OF THE TIMES, and hope they will continue such aid in the future, and do what they can in the way of sending us new subscriptions and renewing their own.

J. E. B. & CO.

**PRIMITIVE BAPTIST HOME,
SALISBURY, MARYLAND.**

Some time ago a group of nine of the Residents in the Home addressed to me the following joint-letter:

"Dear Elder Dodson:—We, the residents or the Home, wish to express ourselves regarding the many comforts it has given to us in the years we have lived here. It is, indeed, a haven of refuge. Its home-like atmosphere, clean, appetizing food, the care we are given each day, and especially in time of sickness; all these we deeply appreciate, and we feel they are rich blessings. In saying these words, we feel that there are many others who could find the same peaceful home for themselves by becoming one of our number."

I am sure it will be a source of great satisfaction to those who have in any way contributed to the welfare of our dear ones in the Home, to realize that their efforts have been as fruitful of success as the foregoing would indicate. If there be others who would like to enter the Home, information can be obtained by writing to Mr. John B. Miller, Secretary of the Board of Trustees, at Newark, Delaware.

The next Annual Donation Day will be Thursday, December 5th, 1940, and those who wish to donate articles of food can send or leave them at the Home,

while those desiring to make monetary donations can send same to Mrs. Grace H. Hastings, Treasurer of the Home, at Route 4, Salisbury, Maryland, or to the Home direct. Mrs. Rosalie M. Costello is the Matron of the Home, and she will be glad to receive any donations on behalf of the Home.

I sincerely hope the brethren and friends will keep this matter in mind, and not forget those who are so appreciative as to write the letter quoted above.

R. LESTER DODSON, President.

CIRCULAR LETTERS.

The Pocatalico Old School, or Primitive Baptist Association, now in session with Harmony Church, Cabell County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, sendeth loving greetings.

It has fallen to my lot to address you in the way of a Circular Letter, and may the God of all grace direct my pen. I will call your attention to 1 John iv. 18: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." I realize I myself am not able to handle this subject, for if led by the carnal mind we are dead. John was given to write more upon this sublime subject than any of the apostles; not that he loved more than they, but it being in the purpose of God he so wrote. Love is the power that rules heaven and earth. First it was with God, and made manifest to

man in the gift of his begotten Son, that through him man should live. This love passeth understanding, in that he loved his enemies and gave his Son to die for them. The love that man can understand is the kind that man loves them that love him. The secret of God's love to man lies in the fact that he loved his people in Christ before the foundation of the world, before they sinned in Adam, and his everlasting love changed not. When they became sinners, by transgression, Christ, the head of the bride, or church, was responsible for her debt. Had there been no debt, there could have been no payment; no payment no salvation or eternal blessedness with God in the haven of rest. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John iv. 17. The love of God in the heart of man produces boldness in the day of judgment. In it the sons of God face all enemies of truth and godliness, put to silence every tongue that riseth in judgment, and triumph over every weapon formed against them. The people of God have no fear of man, whose breath is in his nostrils, knowing that in His love they are without fault according to his eternal purpose, which he purposed in himself before the world was. Men have risen up blaspheming the name of God in denying his word, denying the sonship of Christ, denying the creation and formation of man, ridiculing those whose faith is in God and whose hope is in the blood of his Son, yet through it all because of no fear they abide safely alone. "As he is, so

are we in this world." "We love him, because he first loved us."—1 John iv. 19. He, Christ, is delivered from the terror and demands of the law. He is exalted above all principalities and powers. Who shall lay anything to the charge of God's elect? Who shall separate us from the love of God? It is Christ that died, yea rather, that is risen again, and sitteth at the right hand of God. If God be for us, who can be against us? Therein is love made perfect, that we have boldness in the day of judgment. This love is shed abroad in our heart by the Holy Ghost, being made perfect through love. Death and the grave have lost their terror; death its sting, the grave its victory, through Jesus Christ our Lord, to whom be glory forever. Amen. Farewell.

J. C. HAMMOND, Moderator.

H. J. BIRD, Clerk.

(Written by sister Elnora Sickler.)

The Lexington-Roxbury Association, now in session with the Olive and Hurley Church, at Shokan, New York, September 11th, 12th and 13th, 1940, to the several churches and associations in fellowship with us, with which we correspond, sends love and fellowship.

DEAR BRETHREN IN CHRIST:—We are assembled together through the providence of God to receive spiritual food from the undershepherds, or servants, whom he has seen fit to send among us to feed the flock, also to exchange words of comfort with our brethren and friends concerning the wonderful word of God, which is a

lamp to our feet in our walk here below. We desire to render praise and thanksgiving for the many blessings we receive daily from the hand of God, though we feel to be unworthy of the smallest favor. Surely we have great cause for thankfulness that we have been kept safe thus far from the calamities and hardships which are so prevalent in the world to-day, for surely we are living in the latter days, according to his holy word, when all these things are foretold as coming to pass before our blessed Lord comes again to receive his bride, the church, which is composed of those whom his heavenly Father chose in his beloved Son before the earth was formed.

It is our desire, if directed by the Holy Ghost, to write some thoughts on the thirteenth verse of the thirteenth chapter of 1st Corinthians, which reads, "And now abideth faith, hope, and charity, these three, but the greatest of these is charity." Yes, the greatest of these is charity, for it embraces love. It was love that caused God to plan a bride for his Son before he laid the foundation of the world. It was love, such wonderful love that it is beyond the comprehension of man, which caused our Lord and heavenly Husband to stand as a Lamb slain from the foundation of the world for his bride, the church, that he might present her holy and without blame before God in love. This bride, as the true church of God is called, is composed of those called out from every nation, kindred, tribe and tongue, who are not under one head or denomination according to the world, but are all

taught the truth through the operation of the Holy Ghost within their hearts, who reveals the wonderful things of God, convicts them of sin and brings them all under one spiritual head, Jesus Christ, their Savior. God gives faith to each one as it pleaseth him to give it. All do not receive an equal amount of faith, but it is measured out to each one according to the infinite wisdom of God, as it seemeth good to him to give it. Faith cannot be earned or attained by the creature, but comes solely and only as a free gift from God. This faith is considered as heavenly currency, for without it we are powerless to acquire anything pertaining to spiritual life. It is this God-given faith which causes us to have a hope that we may be among those for whom Christ died, and thus a member of his glorious body, the church. In Romans, chapter eight, verses twenty-four and twenty-five, it reads, "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." In the fourth verse of the fifteenth chapter of Romans we find this language: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Also the thirteenth verse of the same chapter reads, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." In the fifteenth verse of the third chapter of first Peter it reads in part that ye be ready

always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Our answer should ever be that we have this hope as a gift from God through faith. Those who have been given this wonderful hope know something of a warfare not fought with carnal weapons upon a battlefield, but a warfare between flesh and spirit, which at times nearly rends this body of ours asunder, and only God knows our anguish as we cry to him for mercy and help to overcome the adversary, our flesh. He never fails to answer true prayer, which is indited by him; but when we try to pray in our own strength our prayer does not seem to rise higher than our head. As the spiritual life or new man born within us through the operation of the Holy Ghost becomes stronger, the flesh is gradually brought more and more into subjection to it, but cannot be kept so, only by the help of God. How often we say we will never do a certain thing again, and before we realize it we have done that certain thing, as Peter did when he said he would never deny his Lord and Master. We are thus taught that unless God holds us up daily we must fall. We cannot walk in the way as we would desire to, but must go lame as Jacob was made to do after he had wrestled with the angel and had prevailed. After that he was called Israel, and became the father of the twelve tribes of Israel, of whom God has promised to save twelve thousand of each, making the symbolic total of one hundred and forty-four thousand spoken of in the seventh chapter of Revelation.

In the ninth verse of the same chapter John tells of seeing also a great multitude, which no man could number, of all nations and kindreds and tongues, which stood before the throne and before the Lamb, clothed with white robes and palms in their hands, who cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." These we believe are the saved of the Gentiles, who went through great tribulation in this world, and whose robes are washed in the blood of the Lamb. It is with this company we hope we may have a part through the faith we receive at the hand of God. These two companies typify the entire election of grace for whom Christ left the realms of glory, that he might come down to earth and redeem them. One can redeem only that in which is vested the title of ownership, so when the word says that he redeemed his people from their sins by his death on the cross, it proves that they were his from eternity, but the curse of the law had separated them temporarily from their heavenly Husband, until he redeemed them with his own precious blood. Thus he can present them holy, without blame, in love, before his Father in heaven. The whole plan of salvation for poor, needy sinners was based on love. The river which flowed through the garden of Eden typifies the river of salvation which flows from the throne of God. In the four branches we see represented the gospel, which is the power of God unto salvation, as declared by Matthew, Mark, Luke and John. As the source of this great river is said never to have

been found by man, this typifies that the stream of salvation truly flows from the throne of God. In faith, hope and charity we see a trinity of words which suggests the heavenly Trinity. Faith comes from God, hope by the Holy Ghost and love is exemplified in the life, death, resurrection and mediatorial office of Jesus Christ. One cannot have faith and hope without charity, and it is this that we need so much in our churches to-day. Let us solemnly remember that the precepts of the gospel are just as binding as the doctrine of the gospel. Without this gospel there can be no charity or love, but if we have love, we would always seek to save erring brethren by applying it, instead of wounding them by harsh methods. The carnal mind seeks revenge, but God says, "Vengeance is mine; I will repay, saith the Lord." We all make mistakes, so all stand in need of mercy, and Jesus said, "Blessed are the merciful: for they shall obtain mercy." This beatitude should cause us to be at each other's feet. What have we in this world that we have not received? so wherein should we take any glory to ourselves? All glory and honor and praise belong to our God forever and ever.

We are glad to welcome every visiting member and friend to our Association, and may God grant that each one has received some heavenly manna to nourish the inborn spiritual life of those who have been given a hope through the redeeming blood of Jesus Christ.

We expect that our next Association will be held with the First and Second

Churches of Roxbury, at Roxbury, New York, between the second and third Sundays of September, 1941, at the usual time. Until then, when we hope to meet you all again, we bid you farewell, hoping that the blessing of God may abide with, and comfort and strengthen you all.

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

OBITUARY NOTICES.

MISS NANCY FLETCHER, our sister in Christ, departed this earthly life September 12th, 1940, at the Primitive Baptist Home, Salisbury, Maryland, where she had been residing since 1929. She was born September 4th, 1858. I have heard her say that she was born on an island in the Potomac River. This being so, she must have been born in Maryland, since these islands belong to the State of Maryland. But she spent most all of her life in Fauquier and Loudoun Counties, Virginia, with the exception of the past eleven years spent at Salisbury, Maryland. She was baptized by the late Elder J. N. Badger into the membership of the Upper Broad Run Church, Fauquier County, Virginia, but I have not the date she was baptized. In 1920, she moved her membership to the New Valley Church, Loudoun County, Virginia. Being the present pastor of that church, I was called to attend her funeral at her request. Also, at her request, I used the twenty-third Psalm, and the hymn, "How firm a foundation" was read at the funeral services. Interment was in the burying-ground near the Forest Grove meetinghouse, a few miles from Salisbury, Md. Funeral services were held at the Home on Monday morning, September 15th. She was very appreciative of every kindness and atten-

tion shown her, and endeared herself by her gentleness and humility to all who knew her. She never ceased to be thankful for the care and attention bestowed upon her by those in charge of the Home, and often said it was the best home she had ever known in all her life. She had none of this world's goods, yet she never lacked for anything required for her needs and comfort. I think I have never known one more grateful than she was, for every blessing. She looked to the Lord for everything, and he never once failed her. "Blessed are all they that put their trust in him." Hers was a good hope through grace, which now has reached fruition in the Paradise above. She loved the church of God, its doctrine and order, and all things connected with the place where God's honor dwells. We feel that she is at peace and at rest in the presence of her Redeemer.

H. H. LEFFERTS.

NAOMI A. (MORRIS) DRYDEN, a daughter of the late John F. and Hannah Morris, was born July 3rd, 1860, near Salisbury, Maryland. She was united in marriage to the late Peter J. Dryden, September 12th, 1892, soon afterwards making their home in Baltimore, Md., until Mr. Dryden's death, twelve years later. She was baptized in fellowship with the Ebenezer Primitive Baptist Church, in Baltimore, Md., by Elder F. A. Chick (date unknown), and remained a member of that church until the death of her husband. Having no children, she made her home with her sister and brother-in-law, both in the flesh and Spirit, Mr. and Mrs. Jacob M. Adkins, near Parsonsburg, Md. She got a letter of dismissal from Ebenezer Church and presented it to the Indiantown Church, where she was gladly received (date unknown), and remained a faithful member until her departure, January 24th, 1940.

Funeral services were held at Forest Grove Church, conducted by Elder H. C. Ker, after which the body was laid to rest in the Forest Grove Cemetery by the side of her late husband. Sister Dryden was one of our most active members at Indiantown Church, until physically unable to attend. Her's was a kind disposition. I do not know that I ever saw her without a smile on her face. She was a good talker, especially of the things the Lord had done for her. We miss her presence with us, and count it a great loss not to be able to see her. While we have suffered a loss, we believe it to be her eternal gain. May we be reconciled and made able to say in truth and in spirit, The Lord gave; the Lord hath taken away; blessed be the name of the Lord.

Written by request.

GEORGE F. ADKINS.

MARY LETITIA HUGHETT was born at Goldendale, Washington, October 27th, 1883, and in the year 1899 moved to Yakima with her parents, who were Elder W. J. Hess and Serena A. Hess. She died July 19th, 1940, in her home, near Yakima, Wash. She was united in marriage to A. D. Hughett, and to them were born five children, one daughter and four sons, all of whom are now living. She was a member of the Pleasant Grove Primitive Baptist Church, uniting with it and being baptized by her father in June, 1903. She remained a faithful and consistent member until her death. About four and one-half years ago she was operated upon for cancer of the breast, but it seems it was let go too long and she never fully recovered, but until about the last six months she was able to do most of her house work, and visit with Elder Hughett on his travels among the churches. She was patient, kind and loving during the time she suffered, and greeted those

who came to see her with a heavenly smile. She showed by her countenance and the peace that seemed to fill her soul that she was indeed drinking of the Fountain which never shall run dry, that she felt safe in the arms of Jesus, and said, For me to die is gain. Her only anxious thoughts were for the loved ones she was leaving behind, but had faith to believe they would be provided for. She was conscious up until the last few hours, and then quietly and peacefully went to sleep.

The funeral services were conducted by Elder C. W. Bond, and her mortal remains were laid to rest in the Tahoma Cemetery, near Yakima, Wash. Her sufferings are no more, and though we miss her in the home and at church, we would not wish her back.

Submitted in love.

MARGUERITE SIMPSON.

LYDIA A. ROBINSON died Sunday, September 29th, 1940, at her home, near Prentice, Illinois, after an illness of eight months. She was the daughter of W. J. and Rhoda J. Lathom, and was born May 25th, 1854, at Yatesville, Ill. She was married to Martin L. Robinson at Jacksonville, Ill., in the year 1874. He died in 1929. For more than forty years she was a devoted and beloved member of the Primitive Baptist Church at Yatesville. During her illness she was tenderly cared for by a loving daughter, Mrs. Pearl McClure. May God bless this daughter for her loving care and kindness. Surviving are four daughters: Mrs. Carrie Sheppard, of Woodson, Ill., Mrs. Anna Buker, Mrs. Rhoda Bloomfield, Mrs. Pearl McClure, all of Ashland, Ill. One son, Leroy, died several years ago. One sister, Mrs. Hattie E. Virgin, of San Francisco, California, also survives, together with eighteen grandchildren, eight great-

grandchildren and a host of friends, in whose memory she still lives.

Funeral services were held at her late home, Tuesday, October 1st, conducted by Elder L. P. Harris, of Duquoin, Ill., in the presence of large gathering of friends. Two favorite hymns of the deceased sister, "Oh come, come with me to the old churchyard," and "A home in heaven, what a joyful thought," were sung for the occasion. Interment was in Yatesville Cemetery. She is not dead, but sleeping.

FRANKIE McDANIEL.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, &c.
REQUIRED BY THE ACT OF CONGRESS OF
AUGUST 24, 1912.**

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for October 1st, 1940.

State of New York, County of Orange, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Gilbert Beebe, who having been duly sworn according to law, deposes and says that he is the owner of the SIGNS OF THE TIMES, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publishers, editor, managing editor, and business manager are: Publishers, J. E. Beebe & Company, Middletown, N. Y.; Editor: Elder R. Lester Dodson, Rutherford, N. J.
2. The owner is, Gilbert Beebe, Middletown, N. Y.
3. That the known bondholders, mortgagers and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.
4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity

other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE, Owner.

Sworn to and ascribed before me this 21st day of October, 1940.

(Seal)

E. E. CONKLING.

(My commission expires March, 1942.)

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

Mrs. Maria French, Pa., \$1; W. M. Harwell, Mo., \$1; Elder A. D. Hughett, Wash., \$1; Mrs. Val Werner, N. J., \$1; Mrs. Lillie N. Henry, Miss., \$4; Mrs. A. J. Crenshaw, Okla., \$2.

M E E T I N G S .

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH

I N

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

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 OLD SCHOOL BAPTIST CHURCH.

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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.

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 Sunray 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.

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

R. LESTER DODSON, Pastor.

Salem Church, Welser, 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.

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. 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.

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

LUELLA STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

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

(MRS.) MILDRED D. GORDY.

AN EXCELLENT VOLUME.

"Memoirs and letters of James Kidwell Popham."

Mr. Popham was Pastor of The Strict Baptist Church, at Brighton, England, for over fifty-five years, and Editor of *The Gospel Standard* for thirty years.

This book reveals much of the travel of a man greatly blessed of God in his ministry and writings. It is full of interesting matter, which on every page shows forth the power and goodness of the covenant-keeping God.

It can be obtained from the publishers, C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E. C. 4, England. Price, post-paid, \$1.65, to Canada and United States.

I feel to recommend this book to our readers.—G. R.

"FEAST OF FAT THINGS."

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

Single copy 25 cents; 5 copies \$1.00; 12 copies \$2.00. All to be ordered at one time, and to the same address. Cash in all cases to accompany the order. Address,

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MIDDLETOWN, N. Y.

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

2 CORINTHIANS V. 20.

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

Among the various terms used in holy writ in describing the office-work of the gospel ministry the apostle comes forth in holy boldness here, declaring it to be that of an ambassador for Christ. This is indeed putting the ministry into a sacred and solemn position. A representative for Christ. A spokesman for Christ. When I consider what the term means I shrink because of my felt weakness, unworthiness and unfaithfulness of the sacred duty committed unto me. (If indeed I am called.) If I am blessed with the Spirit of grace, I desire to write upon this subject to the glory of God and the good of the whole church, yet I feel the least competent to do so. I realize I need the grace of wisdom and patience to venture upon the subject, and may, if I have the forbearance of the editors and readers, be

lengthy in my effort to get this before us from a doctrinal and practical point of view. This I say because of our natural inclinations to not consider seriously our calling, and the disposition of the body (or church) to treat the ministry very lightly at times, and in certain localities. I have no disposition in what I shall say to pity or humor the ministry. I am personally acquainted with most of their trials, and have not as yet found place to pity or humor myself. Nor do I wish to humor the disposition of the church or its treatment toward the ministry.

There are two essential facts to bear in mind in the office-work of an ambassador. First, he must truthfully and faithfully represent his government by word and deed. Second, his office and work must be respectfully honored and received by those to whom he is sent. Failure in either case lessens, and in many cases nullifies the benefits of the work of an ambassador. Indeed it is true if the failure is on the part of the minister. There is therefore a necessity

for taking heed to the sacred charge given to preach the word, and to ourselves. As the Lord told Ezekiel, we must hear the word at His mouth and speak accordingly.

While the office of ambassador places one close to the head of the government represented, it never does get him higher than a servant's place. Christ remains head over all things. This authority was given him of God, for the apostle says in the eighteenth verse of this fifth chapter, "All things are of God." As God the Father gave his Son Jesus Christ as an offering for our sins, in order to reconcile us to himself, the government of that kingdom and its subjects were laid upon him (Christ). Therefore he was made to be Head over all things to the church, which is his body, and as all things are of God, who is before all things, and by whom all things consist, he did in Christ his Son not only reconcile us to himself by the death of his Son, but also gave unto us the ministry of reconciliation, and this ministry has, in the meaning of the apostle's language, two phases. As an ambassador is a messenger, he must, as Abraham's servant in the matter of carrying out the will of his lord and master, first tell of the wealth and glory of his lord, and how his son was heir to the whole, and then inquire of the damsel if she would go. We cannot have any success as ambassadors without first telling poor sinners of a full and complete salvation (or reconciliation) in Christ; that he made complete satisfaction to God for all their sins; that they are now justified from all things in

the Person of Christ, from which they could not in any other way be justified, and that by the Spirit they have been created in Christ Jesus unto good works, and, we might say, as joint-heirs with him of his riches in glory, and as such are the objects of his grace and subjects of his kingdom.

But I wished first to notice the expression of the apostle, "We are ambassadors for Christ." Let us think of this expression seriously. If we do we cannot find words to speak our thoughts. Ambassadors for Christ. For whom? For Christ. For the church? No. To the church. For any earthly or worldly power? No. For the heavenly. To please men or ourselves? No. To seek any earthly honor or wealth? No. To be governed by any law other than the law of Christ? No. To be influenced by any power or wishes other than the Lord? No. But an ambassador is to be acquainted with the power and wishes of the government he represents. How is this information attained? He must first be a subject himself by birth, then by tutoring, and then by appointment. I might enlarge here, but I hope this is sufficient. Jesus says, I henceforth call you not servants, but friends, for a servant knoweth not what his master doeth. It is true that we are servants in one sense, but Jesus meant to teach us, as he did the apostles there, that he would reveal his will to us. This he does to all his own servants, or ambassadors, and that is the way we are acquainted with the power and wishes of the government we represent. Now no subject of Christ's

kingdom (as well as a natural government) has any power or authority of self-appointment to any office-work. It must be done by the Head. Appointment is always made by Him who has the power, and always according to His will and choice. Therefore no man taketh this honor to himself but he that is called as was Aaron. It is well that we note the fact that an ambassador is, after his appointment, given his credentials, and instructions relative to his work and manner of conduct. Without these he could not be known or received as an ambassador. His credentials are his authority from the King of kings. This always comes from him, not from the church, or by any other means, such as natural heritage or worldly wisdom. Credentials given a man by the presbytery are only an acknowledgment of his God-given authority. But now the proper conduct and use of the authority rest with the appointee, or the one appointed. His success as an ambassador depends upon the manner of his conduct as an individual man, and toward both his Lord and those to whom he is sent. Jesus spoke of an unjust steward who began to beat and abuse his lord's men servants and maid servants, and told the judgment of such a steward. There must be a mutual, or friendly, understanding between the man and the people, for it is the purpose of an ambassador to bring about a better understanding and friendship between his Lord and his brethren. Brethren, let us think on this point. I never have thought any good could be done through strife or vain glory, nor by railing and abusing any one, and especially other demoniations. If we practice such they will mark us as egotists, bigoted and unfriendly. Moreover, his individual conduct should be in keeping with the laws of his government. He must respect and obey the laws of his kingdom. Loyalty is a determining factor to a man's worth as an ambassador. Other subjects may get along and not be noticed so much in minor acts of disloyalty, but not an ambassador. If he is disloyal how then can he induce others to be loyal? And this seems to be his principal task; that is, to beseech, persuade or pray others to be reconciled to God. I might say to beseech them to be subject to His laws and government, to be obedient to Him in all His commandments, for they are not grievous. To be submissive to His will concerning His dispensations toward them, both in Providence and in grace. To insist upon them that it is better to seek the King's favor and blessings. To prove to them that He is not an unmerciful and haughty ruler, but one who is kind, compassionate, sympathetic and faithful, showing mercy to thousands, forgiving iniquity and transgression, and will not clear the guilty. The Lord God, merciful and gracious, longsuffering and abundant in goodness and in truth. Now he who is faithful in his office will have the full support of his Lord and His government, at any cost, let the trial be what it may, for says the Scripture, Vengeance is his and He will repay. He says, Touch not the Lord's anointed and do his prophets no harm. An individual, or church, who will abuse

or in any way wrongfully treat one of God's ministers, or ambassadors, commits a crime which will not go unpunished. Such is an insult to his Lord. When our Lord sent out his disciples, at the first he told them that in whatsoever city (or place) they were not received, to shake off the dust of that city from their feet, and that it would be more tolerable in the day of judgment (or his wrath) for Sodom and Gomorrah than for such. The same is true to-day in the matter of God's ambassadors. Beware, brethren, how you receive and treat those whom the Lord hath sent. There is a lesson for us ministers to learn concerning those who will not receive us. It is this: The judgment is not ours, nor with us, that belongs to the Lord. What we are to do is just humbly depart out of such places and make no trouble over the matter, then or thereafter. Leave the whole affair in the hands of your Lord. Has an ambassador the right to refuse to leave a place where they will not receive him? or after leaving demand of his lord revenge for their treatment of him? No. I have been where I was not received, and I have had others write me that if my church or association had done certain things they could not receive me. What did I do about such matters? Nothing. That is all there is to do. Jesus said in effect that if they received him they would receive his messengers, and if they would not receive him they would not receive his messengers, and it goes to say that if they will not receive those he sends they will not receive him. This ought to suffice on

this point. I desire to get closer to the declaration of the apostle and the sense expressed by him in the words, "As though God did beseech you by us," and also, "We pray you in Christ's stead." Would we pause here and try to get the sense of this language. I said in the beginning that an ambassador was a representative, or spokesman, for a power, or government. As Aaron was given as a spokesman for Moses, so in like manner is the ministry given in the gospel day as a spokesman for Christ, who is the Mediator of a better covenant. This is done by the Holy Ghost working in the ones God hath called. Without it no man can speak for the Lord.. It is my conviction that the true meaning of the word "gospel" is not only good news, but is the Holy Ghost speaking, or God by the Spirit speaking. I would not, however, have any one believe that I mean to assert that we are wrought upon in the matter as a machine or tool in the hand of God. The gift of the ministry embraces all the graces of the Spirit, for it is through grace we receive the gifts of the Holy Spirit, and these graces and gifts can be misused and abused by the individual, and therefore be unprofitable. We cannot destroy the Spirit, but we can quench it and destroy the usefulness and benefits of its graces. There is a dispensation of the gospel committed unto every man the Lord calls, and he can use it or abuse it. Paul admonished Timothy not to neglect the gift that was in him. If it was impossible for Timothy to neglect it, or, in other words, if Timothy was a mere tool, or machine, why admonish

him thus? The charge says, "Take heed unto thyself, and unto the doctrine; and continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Also, "Preach the word." Speak the truth in love, charge them that are rich to be ready to distribute to the necessities of others, put them in mind to be subject to principalities and powers; teach wives to be in subjection to their husbands; husbands to love their wives, children to obey their parents, etc. All these, and many more, duties rest upon the ambassador for Christ.

LEO V. BAGLEY.

MACON, Georgia.

HOUSTON, Texas, Sept. 17, 1939.

DEAR ELDER SIKES:—I have thought since I received my first copy of the SIGNS OF THE TIMES I would write and tell you how I have enjoyed it, though to tell you, or any one, how much I have enjoyed it would be impossible. I feel that now I cannot do without it. I also want to tell you again that I enjoyed the preaching you did at Cana Church. It was as food and drink to a starving person, and it seemed there was shouting and singing in my heart for a time after I heard you. But that all passed away, and at times it seems to me I cannot go on. But I cannot tell you, or any one, just how I feel, so will not even undertake to do so. I wish it were so I could be there for the Association, but things being as they are I will not be able to be there. I had the privilege of attending the Fellowship Association on Saturday, one week ago yesterday, and heard some more good preaching.

My mother (Mrs. J. K. Hill) came to visit me, and brought several copies of the *Lone Pilgrim*, printed in the years 1931 and 1932, so I commenced reading some of your article "God's Decree and Predestination of all Things." I only wish I could tell you the missing copies, so I could read it all.

I hope I have not taken too much of your time, and thank you for sending in my subscription. I send my love to both you and Mrs. Sikes. I hope you both are well, and remember me some time.

(MRS.) R. C. WRIGHT.

HOUSTON, Texas, Sept. 23, 1939.

DEAR ELDER SIKES:—I received your kind letter this morning, and it seems that as I wrote you before about my heavy burden, I would now like to try in my weak way to tell you of something that has happened to me since I wrote to you. As I told you, I have felt at times that I could not go on. Well, it has been like that, and seemed like I got worse. Wednesday morning I got up, feeling that I could not go on, so after the children left for school and husband for work I sat down and began looking over the SIGNS OF THE TIMES and a copy of *Sovereign Grace*, printed in 1932. It contained an article written by J. T. Barnes, which I read through, and by the time I finished it seemed to me it blotted out all light or hope for me, if I have ever had any. I put the paper down and the thought seemed to run through my mind that there was nothing to any of it, that I had only been worked up over it all. I went into the living

room and knelt down, and though I uttered no word or sound it seemed that my heart cried to God for strength to go on with what was before me, whether I was one Christ died to save or one of the eternally lost; the latter was what I felt I was. I then got up and walked to the window, where I had left my hymn book and read the verses,

"Though Thomas was of doubtful mind,
Yet Jesus leaves him not behind;
Thomas, he saith, behold my hands,
And, Simon Peter, feed my lambs."

"Then, like children, do not fear,
For Jesus lives to answer prayer;
And doubting souls are in his hands,
And precious food for all the lambs."

It was not as if I were reading, but as though those words were spoken to me, and it seemed that my heart cried out, There is a God, and he is with me. That dreadful burden was lifted and it was as if a light flooded my being, and yesterday and to-day I have been very happy. Of course I do not expect it to last, and if it his blessed will that I travel in darkness I can only look to him for strength.

As to sending that letter to the SIGNS OF THE TIMES, you do as you see fit. It is all right with me.

I humbly wish to be remembered in the prayers and hearts of all God's little children.

(MRS.) BUNA V. WRIGHT.

JEFFERSON, New York.

DEAR EDITORS:—It has seemed the stones would cry out if I did not write and tell you how much we enjoy the SIGNS OF THE TIMES, and also what I hope the Lord has done for this poor, weak, unworthy worm of the dust. It

is with trembling and fear that I try to write. I have written many times and burned it, as I knew I was so ignorant. Then I would promise the Lord that I would write again, but time goes so fast, and I have so much work to do, I kept putting it off.

Over two years ago I was very sick with the measles, and the doctor and every one said I could not live, but one night a voice said to me, You will live, and I said, I will tell God's people what great things you have done for me. I have known and felt I have been punished many times for disobedience. I said to my husband, I will get well; God told me so. At the same time he saw a face at the window, and had wonderful things told him, and promised many things. A short time ago I told him of my feelings about writing, and he said, Beware, lest a worse thing come upon you, and told me letters did not belong to me after they were written, so I will try, God helping me, to write.

I was nearly forty years of age, when one day my father went to Stamford, a distance of ten miles, to meet Elder David Earl, and on their way home they stopped to see an aunt of mine who was very sick. She had been helpless with rheumatism for fourteen years, and when they came home at night they said she could not live. A short time after that a voice said, If it was you you would go to hell. I was in terrible torment, the tears were running down my face, and I went into another room and opened the Bible and a voice said, How dare you touch a Bible? I closed it and

took a hymn book and opened it at the hymn,

"Alas, poor soul, what ails thee now,
So feeble and so faint?
Why hangs a cloud upon thy brow?
Come tell thy sad complaint."

I tried to ask my people and the Elder to pray for me, but I could not. A voice seemed to say, You will die before morning and go to hell. I went to bed and cried, and prayed for the Lord to have mercy on me. Near morning God made me sleep. When I awoke the sun was shining in my room, and a great thankfulness took possession of me as I thought, I have one more day before I go to hell. My father was a good singer and had taught my sister and me the notes and we helped with the singing at the meetings, but that day I said I wanted to sit in the back seat, so we did. I did not sing for several years, and most of the time could not keep from crying through the meetings. An aunt of mine said to my mother in a low voice, What makes her cry so much? My mother said, She says she has toothache. That added to my torment, and instead of getting better every day, as I thought I would, I was getting worse all the time. It seemed there was nothing I could do to escape the vengeance due me. I would take the SIGNS, wrap them up, or keep them under my apron, go to the woods, or by the wall, and read them. Early one Sunday morning I took a small Bible and went out by a tree, thinking I would have a good chance to read it, but we had company arrive and that Bible laid out there all night. I never took it out again. I would go in a clothes room with a can-

dle, where there was a large very old Bible, and read there as long as I could. At school I did not study, but would sit in a back seat and put a little Bible inside of my other books and read it. I begged my people to let me stay home, for I had been sick so much, because I had croup and whenever I caught cold I had to stay at home, so they let me give up school. I went on in this way until the year 1892, when I dreamed I was on a hill with a wall of fire around me, and as it kept coming nearer I felt I must die. The Savior came and took me in his arms and carried me to safety. I was very happy, and it seemed everything was praising God. I thought it would always be so, but I soon found that in this world I should have tribulation. I was baptized by Elder James Miller in the year 1894, together with my cousin and his wife. In 1903 I was married to my husband. He knew I was an Old School Baptist, and asked what their belief was. He then hated the Old Baptist doctrine, and for ten years or more he would argue with every Old Baptist he talked with. But in 1913 he came to the church with a wonderful experience, and was baptized by Elder John Clark. Since then we have enjoyed talking of the things pertaining to the kingdom of God, and can say that the Lord has been with us in six troubles, and in the seventh he has not forsaken us, and hitherto will help us all our journey through. We do not get to meeting through the winter, and when the dear old SIGNS comes and we read it, it seems as if we had been to a great and wonderful meeting,

Dear Elder Dodson, I have written some of my experience, and know if it is published in the SIGNS it will make quite some work for you, and we know you are a very busy man. When we heard of your operation we could not help praying that you would be brought through it all right, if it was the Lord's will, and still be editor of the SIGNS OF THE TIMES. Oh what a merciful God! Though the world despise and forsake us, our God is with us through it all, and all things work together for our good.

A little sister in hope,
(MRS.) ISAAC T. McINTYRE.

HURDLE MILLS, N. C., Feb. 27, 1940.

DEAR EDITORS:—I have filled out my subscription blank and am inclosing it, together with a money order, for another year's subscription. I am very glad I can send it at this time, but money is very scarce, yet I feel that the blessed Redeemer will provide for his humble people. For twenty-eight years I have been a member of the Old School Baptist Church. I was made to love these people above all things of this world. This love is a peculiar love; it is a union love, and a wonderful love, too. I like to hear from these true soldiers of the cross. When the SIGNS OF THE TIMES comes to me I sit down and begin to read. I find some letters so near and dear to me I cannot help shedding tears. However, I have my doubts and fears and get back in the dark.

Well, I wish I could write my experience, as I have never written it. I feel

that mine is so poor that it is not fit to be among the good ones.

I do not ever want to do without the SIGNS OF THE TIMES, as I am getting old and love to read it so much, as I can sit at home and read God's blessed words. For about fourteen years I have been taking the SIGNS, and am always glad when I receive one. Whenever I am able I attend my church meetings. I also visit old Wheeler Church, which is near here. I do feel that I hear the word of the Lord preached from solid doctrine and lasting treasures at these meetings. I have also visited Elder R. Lester Dodson's church in New York City. As my mother and I were turning the corner to go in the door, I heard the sweet sound of sweet fellowship. I said to her, Do you hear that joyful sound? I did enjoy being there and hearing Elder Dodson preach.

I did not write this especially for publication, but just felt to write a few words, telling how I enjoy the good SIGNS OF THE TIMES, and I hope it may be blessed to continue on and on. However, I would be glad, if my letter is worth publishing, to see and read it again.

I shall stop here, as I might be imposing. Please pardon mistakes. I have never gone to school much, but I do hope I have gone to the spiritual school, which is above all things of this world.

This was written by a poor sinful worm of the dust, as I feel to be.

Yours in hope,

(MRS.) SALLIE VINSON.

REIDSVILLE, North Carolina.

DEAR BROTHER DODSON:—I am inclosing a letter I received from brother J. W. Linn, also my answer to the same, trusting they may be worthy of publication, though I am fearful mine is not worthy of notice, but I felt brother Linn's letter was too good for me to keep to myself. You must excuse pencil, for I have arthritis so badly I can hardly write at all.

Your brother in Christ, I hope,
C. C. SHREVE.

HAMMOND, West Virginia.

DEAR BROTHER SHREVE:—I received your good letter to-day, and was glad to hear from you. You did tell me some of my feelings. Oh how sinful man is! I know my own feelings, and oh how we would dread to have our thoughts written on the wall over our heads in the pulpit of our church-house for every one to read our lives as God reads them. But God is a God of mercy and of love toward his children, and he knows them, with all their evil doings, and his purposes cannot be thwarted. He purposed to save his elect children, who were chosen in Christ Jesus before sin entered into the world, and sin entered into the world by man. God created man, but not sin, because sin is the transgression of the law, and God never was under the law, so he could not break the law. Now listen. In the beginning God created the heaven and the earth. They were the first two things God created. The earth was without form and void. Then there was no knowledge in all the earth, except for God,

who is full of knowledge and wisdom. And darkness was upon the face of the deep (so then deep calleth unto deep at the noise of the waterspouts), and the Spirit of God moved upon the face of the waters. Now let us notice the word "void", just before the darkness. No knowledge yet, only in the Creator. Darkness is what evil men love, rather than light, so God said, Let there be light, and there was light. This shows where light came from. After that God created man. Male and female created he them, and called their names Adam; not Adam and Eve, but called their names Adam. So let us keep in mind the Lord Jesus Christ, our Lord, he stood as a lamb slain. Not as a lamb and his bride, but as a lamb slain for his bride, to redeem her from her sin. Now listen. Eve first took and gave to Adam, Christ's bride was brought forth in sin, because Adam was the head of all the human race, and Eve is the mother of all living. So then the Lord God created man in his own image. Let us create, or let us make, man in our image, after our likeness. Jesus was a man of sorrows and was acquainted with grief. So no wonder we must have his likeness, if we are to be like him. He had flesh and bones, so have we.

But let us return to Adam. Then on the sixth day God planted a garden, and put the man in the garden to dress it and keep it. But the man created out of the dust of the ground did not dress and keep the garden, for Eve ate of the tree. But listen. Sin must enter into the world by man, as well as the Lamb of God must enter into the world to bring

life to his bride, who fell in Adam's sin, and the second man Adam was made a quickening Spirit and he kept his garden; he dressed his garden. So out of the ground did come knowledge, for out of the ground did the Lord God cause to grow every tree of the garden that was good for food and pleasant to the sight. But the tree of life was in the midst of the garden, and the tree of knowledge. The tree of knowledge was not an apple tree, as some claim that Eve took an apple and did eat thereof, but is plainly stated to be the tree of knowledge. Then we might ask, What kind of knowledge is it? Well, that is stated also the tree of knowledge; it is of good and also of evil. Now knowing good and evil, just as the Lord God had said in the twenty-second verse of the third chapter of Genesis: "And the Lord God said, Behold, the man is become as one of us, to know good and evil." So the tree of knowledge was in the midst of the garden. Not a single word said of it growing outside of the garden. Oh no, no. The woman said, Genesis iii. 3, "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." The first time the word "knowledge" is mentioned in the Bible is in Genesis ii. 17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it." The tree of the knowledge of what? Of good and evil. If we are called trees of righteousness when we are called by his name, then is he not the tree of all knowledge, when he is full of knowledge and understanding, and all knowledge

comes from him? But one source, and that the Lord God, whose Son took on him the image and likeness of man, who was created from the dust of the ground, where there is no knowledge. Then God breathed into the nostrils of man the breath of life, but not knowledge. After life we get knowledge (or learn), so after they partook of the fruit of this tree of knowledge their eyes were opened, now to know good and evil just the same as the Lord did, "become one of us." not as both of us, to know all things, but only as one of us in knowing good and evil. The tree of life, is it not of the same tree? Is not Jesus, the Son of God, equal with God? Is he not the tree of life just the same as he is the tree of knowledge? Because life came by no other source life and knowledge are both in One, just as Adam and Eve were both in one. Jesus had flesh and bones after he was born of the virgin and man and had become as one of us. Now in knowing good and evil, while God knows all things man only knows in part. Jesus said God only knows when the end of the world will be. So then man has "become as one of us" in knowing good and evil. Man hath taken of the knowledge that brought death to him, death in trespasses and in sin. Now lest he put forth his hand and take of the tree of life as he took of the tree of knowledge and died, lest he take of the tree of life and live forever, God says, Then how could our purpose stand, when you, my Lamb, was slain for man and his sins; and how could man have been quickened and made alive? So I will put the flaming sword, which

turns every way, to keep the way of the tree of life, for you are the way, you are the truth and you are the life, so I preserve you as the only way of life, and you will be slain at the time appointed time for sin, and you will be the only One who can give to eat of the tree of life. And except we eat of his flesh and drink of his blood we have no life in us. We do not eat and drink with our mouth as we would natural food, but we eat these things spiritually as we discern that his body was slain and his blood was shed for our sins. So the Spirit of God moved upon the face of the waters. In Revelation xvii. 15, "the waters" mean people: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes; and nations, and tongues." In the beginning the earth was without form and void. A pattern of a house is void unless the house is built, it is but a pattern. But all things must be done in order. Man only brought death upon him. He could not bring life, for the life is in Jesus Christ. We take knowledge of him in transgression, for the law is the knowledge of sin. Our eyes are opened and we know we are naked. But we cannot clothe ourselves and hide our nakedness from the all-seeing eye of God, though we try to hide among the trees. They used fig leaves. Man was driven out of the garden, where he was put to dress it and to keep it, to till the ground, from whence he was taken. Instead of dressing and keeping the garden, man transgressed God's law which commanded him not to eat. The law could be broken, but the

new covenant of life cannot be broken, and wherein man failed the heavenly Man kept it and fulfilled it for us. The first man was of the earth earthy. The heavenly Man kept his garden, which was planted in him. He dressed it up in shape, and it will be kept blameless before God in love. Notice it is in love. He loved her with an everlasting love, and with loving kindness he draws her and keeps her in his love, so we should praise him, knowing it is not in man that walketh to direct his steps, for a good man's steps are ordered of the Lord. The Lord God did know that the first man, Adam, would partake of the tree of knowledge, eat and die in that day, in the day set forth, for he said, In the day thou eatest thereof thou shalt surely die. And he did know his Son would come and redeem his garden; that is, those planted in Christ, the fertile ground, or garden, of his spiritual family, those who were placed in there, planted there, and his Spirit would move them, and they would be quickened and made alive in him and bring forth fruits of righteousness, and he would give them eternal life to overcome, and then would he give to them to eat of the tree of life, give his body and his blood for them that they might live forever in him.

Now let us notice Genesis ii. 16: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." As this permission is to eat of every tree of the garden, it must be the tree of knowledge was not included within the garden, so it must have been the tree of life in the

midst of the garden, for Adam and Eve no doubt heard the voice of the Lord, and he said, I heard thy voice in the garden, and hid myself. So it must have been the Lord in the midst of the garden as the tree of life and as the tree of knowledge, for every tree of the garden was given for man to freely eat thereof. Now listen. God being full of all knowledge and full of all life, where else could there be any source for knowledge and life to come from? The Lord God was there, and Christ dwells in the midst of his brethren, for in the midst of the church will I sing praises unto thee, the God of Israel. For he was made a little lower than the angels. What for? That he might taste death for every man. Not for vipers, swine and dogs, but for every man. My brethren, both Jew and Gentile, every one who is called by my name. So you see we must consider who are addressed. "Repent, and be baptized every one of you." You who were pricked in your hearts. Not the unbeliever, but the believer. As we receive all things from God, it is well for us to know good and evil. Jesus knew and chose the good, and refused the evil. He knew no sin of himself, but he bore our sins.

Dear brother, read this letter, then re-read it, and see if there is any food to be gathered from it. I hope I have found some comfort from the subject, though man hath written but little on it. I do not know that I have ever read anything man has written, except the Bible itself. I am weak, and very ignorant, so cast the mantle of charity over my mistakes, and tell me what you

think, as I am very anxious to know, for I do not want to be mistaken.

JAMES W. LINN.

REIDSVILLE, North Carolina.

DEAR BROTHER LINN:—I have read your letter with interest. It does seem to me that your points are correct, yet I cannot preach the other ones, but I can just believe as it is given me. I arose this morning thinking of what I may write you, being so destitute and barren in mind, and my mind fell upon the words of one of the apostles while they were breaking the bread. He said we will have all things in common. So then this doctrine and experience is just one common thing among the children of God. There are no "big I's" or "little you's." Our experiences are generally about the same, but we never get too much. Then we will have all things in common. What did Eve say to the Lord after he spoke to her concerning the forbidden fruit? She said, The devil beguiled me and I did eat. Adam's excuse was that Eve gave it to him and he did eat. So it seems that they were yet in their nature. They had commenced to see though that they had done what they were commanded not to do, and they began to blame it upon some other one, and that has been the case ever since. We try to have some excuse, and it does seem that we have a pretty good excuse, but when we see our nakedness, then it is a different tale. We are the ones that are condemned, and we hang our heads in shame. But thanks be unto God, he has made us coats of skin to hide our naked-

ness. The fig leaves are like all other works of man. They are no good; they will not stand the storms nor the parching sun. But the coat of skin which represents the coat of righteousness that God did clothe Adam and Eve with hides our sins. It is something that is worth something, and it will stand the heat and the cold. Bless the Lord, for he has given us the coat of skin, and were it not for this our sins would ever be before us. Paul says, It is no more I that do it, but sin that dwelleth in me. We are not sanctified both soul and body; it is just the soul that has been sanctified. We know that sin dwells in us, and we do hate the sins that do so easily beset us, but when we are clothed with the righteousness of our God it puts the old Adam man in the background. But, mind you, we did not have anything to do with skin clothing, but Adam and Eve did try to hide themselves with fig leaves. I love to think of a God who has done everything perfect. It seems that love and righteousness go together, for one says love covers a multitude of sin. So God clothed Adam and Eve with coats of skin, and they covered both of them. They must have loved each other right there, for the first time their eyes were open they could see their vile and sinful nature, but the coat of skin which He did clothe them with hid all their unrighteousness and they could not see each other's nakedness. Is it not so with us? When we are clothed with the love of God we cannot see our nakedness, nor that of our brother. Oh what wondrous love is this! We cannot put

it on, nor can we take it off, and we do not care to take it off when we are in that love.

Well, it seems I have drifted from the thoughts I would write about. We will have all things common. I will say it is one common thing, and the Lord's people all see eye to eye, and come forth speaking the same thing. We have no righteousness of our own to plead. We love to hear one tell of his ups and downs. One does not claim to have a bigger experience than another; it is just one common thing. True enough it seems that some have a harder time than others, but this is according to God's purpose, and we have no right to question his ways. We know, according to the Scriptures, some have come into the vineyard early in the day to work, and some late in the evening, but they all received the same pay, and the one who worked all through the heat of the day complained of his hire, so he reminded them they agreed to work for the two pence. This is the Lord's doings. So we see it is not required of such an one to do the same amount of work, for He says many are called, but few are chosen. Those who are chosen are the ones who are made to go forth and fight His battles—just the ones who can lap water like a dog. God does not need a large army to fight his battles, for he is the Captain. Sometimes men get uneasy because so few come out to our meetings, but we need not be uneasy, for it is God's way.

I must close. I cannot write any more, for I am too ignorant. I will say that I enjoyed your letter. Write

again soon. I hope this may find you well.

Your brother, I hope,

C. C. SHREVE.

DELAWARE, Ohio, Feb. 19, 1940.

DEAR EDITORS:—Though weay, empty and unworthy to address you, it again has become my duty to remit for your beloved magazine, which I have been reading for over fifty years. I so much enjoyed the February number that I read it and reread it, and, no doubt, shall read it yet again. My dear grandmother and parents (Ekelberrys) read it years before I was born. My other grandparents were Primitive Baptists also, but as they died before I was born I do not know whether or not they were subscribers, but it quite likely they were. At the time I hope the saving grace of our blessed Lord and Savior was revealed to me we were not receiving the paper, nor attending Baptist meetings, so when our glorious salvation by grace and electing love was revealed unto me I verily thought that no one else knew anything about the salvation of our Lord, not having heard it preached by man, and I am glad it was that way, since this fact greatly increased my hope that I must have been taught it of the Lord himself. My parents did not try to "save me," since they knew it was an utter impossibility, but they taught me obedience to whom obedience was due, decency, brotherly kindness and morality; and especially I was taught to shun a lie as I would the plague or the devil. So I was no more inclined to lie than to commit a murder,

both seemed equally repulsive to me, for which I am thankful. But when the knowledge of my sinfulness was revealed to me all my morality seemed of no avail. I seemed the worst sinner upon the earth. I even felt that the Lord was so loving he would like to save me, but that justice tied his hands, as it were, since he was perfect in all his attributes, and could not just overlook my sin, but must be just. I have before told you of my deliverance, of hearing his pardoning voice with my ears, as well as with my understanding. I may be happier in heaven than I then was, but do not see how I could be. But oh, what a miserable failure I have been in walking, talking, feeling and doing as I would like to do. Surely there have been two armies, if indeed, as I hope, there have been righteous feelings and loving intentions of obedience. But I fondly hope and trust that the Lord led me in the way that he chose for me. I feel that my sin is mine, and only I myself am guilty, but I believe that he knoweth the way that I take, and that after all of my trial, sorrows and failures I shall be brought forth as gold tried in the furnace, and that his hand has upheld me.

JOIE E. WOODS PETERS.

JACKSONVILLE, North Carolina.

DEAR EDITORS:—Unto God all our ways are known. For some reason, those words came into my mind yesterday with some comfort, and my mind now is to write just a few lines of what I think about it. I do not think there is anything hidden from our God. I

feel to believe at this time that he saw the Adam family before the world ever was spoken into existence. We hear some say, If Adam and Eve had not done as they did what a wonderfully happy place this world would have been. But unto God all our ways are known, so the fall of those people was known. Let us go a little farther with this. I believe it was according to the will and purpose of our God. It was all open before him, and he declared the end from the beginning. This means from the crawling of the ants to the greatest thing can be thought of. We in nature do not believe this, or anything else, for at times the devil tells me there is not anything to it, it is only imagination, and sometimes when the children of the Most High start to go to meeting, where is heaven to their souls, he tells them they are not worthy to go, and asks what they are going for. He is trying to deceive them in every way he can. But unto God all our ways are known, and he (God) is the only one can handle that old serpent, for when he spake eternity was filled with his voice, and his voice is gone to the ends of the earth, and the flesh of men is brought under subjection to his will, to worship and to serve him. And just a word here concerning peace meetings. That is the only way they come about, but at this present time it is a peace meeting to the poor child of God. He can sing, The Lord has triumphed over the horse and the rider, he has thrown them into the depths of the sea, and his eyes are upon that new world, where they do not need

the light of the sun, nor the light of the moon, but they see the glory of God which lights that new world. We hope we experience those things here in this life, because if we know nothing about heaven here, I do not feel we will over yonder.

I feel to write a little of my experience and views just here, but do not know that it will be of comfort to any one, but it has come to me, concerning prayer. It was about ten years ago that I was going to an association, and just before I got there I saw a child standing by the side of the road, whom I thought was going to cross the road, so I almost stopped the car, and the child stopped, too, and as it stopped I went on, and the child went on, too, and it struck its head against the fender of the car and fell in front of the wheel, which ran over its leg and broke it. When I got out of the car it was lying almost in front of the door, and when I saw its eyes the thought came to me, Oh that I could pray for it. For two days and nights this was my desire, but I could not pray, no more than if I had been a beast, but on Monday night after that meeting on Saturday I have a hope the Lord manifested himself to me in power, and I called my little family to me and told them that if they could bear with me I felt I had to offer prayer. That being the first time I ever made the attempt in my home openly, and I felt great relief, and as soon as I could I went to bed, with joy in my heart, feeling that the Lord of heaven and earth had blessed me with some relief.

I felt assured the child would get well. The child was five years old, and we lived six miles apart. The next evening my wife suggested that we go see the child and its parents, and I was feeling so good about it I was glad to go. As we entered their yard I saw the mother come to the door, and she was crying, and the thought came to my mind, The child is dead. As soon as she could speak she said, I am not crying for sorrow, but for joy. I said to her, Mrs. Brown, how can this be? She said, Last night, at eight o'clock, my child looked in my face, and said, Mamma, the man who broke my leg has prayed for me. This was enough to prove to me there is a God, who can bless us poor unworthy sinners to pray, and not only us, but can reveal it to little children and make them speak it out for our comfort.

I feel I have not written as I thought I would when I started, but I have not power over my mind or thoughts. I hope I may be blessed to always believe in the doctrine that honors the true God of all believers in Christ Jesus. If there is any comfort to any one in this letter, praise the Lord for it, for I feel he gave to me to write, and I have written as my mind led me. Unto God all our ways are known.

Brother Dodson, you can look over this, and if you think it is worth publishing you may do so; if not, throw it away, for I now have relief in my mind. I hope brother Roy Smith will write some more for the SIGNS.

Yours in hope and fellowship,

T. H. EDWARDS.

STAR CITY, Ark., Feb. 6, 1940.

DEAR EDITORS:—It has been quite some time since I paid anything on my subscription, so I inclose three dollars, and will try and send the rest some time this year. I surely appreciate your kindness in sending me the SIGNS, for it has been of great comfort to me, with the many good letters, such as the one written by sister Elgin, of North Carolina, published in the November number. I read it and shed tears, and thought, Oh if I just had such an experience I would not doubt so much. I wrote her a letter, telling her how much I enjoyed her letter, and very soon I received a good letter in reply, and I surely did enjoy reading it. Elder Ker also wrote a good letter. In fact, all were good, but some I get more out of than I do others. I am weak and shallow of understanding, and there are some who wade in too deep water for me. If I be one at all, the place for me is in the shallow water with the little fish. At times I feel that I am not fit to be numbered with any one. Sometimes I feel that if I could just be the foot-mat they wipe their feet on that would be good enough for me. If I am saved at all, it is through the goodness and mercy of God. There is nothing I have done, or ever will do.

I just finished reading the SIGNS a few minutes ago, and it surely was good. The first letter, written by brother Roy S. Smith (if he will allow me to call him brother) surely was good, as was the letter written by sister Myrtle Rhodes, of Winnsboro, Texas. I feel that the dear sister is in her first

love stage, for it is all rejoicing with her. That is a happy way to be, but when one gets off the hill he has to pass through the valley before he gets on the hill again, and the older I get the farther apart the hills seem to be. I get to studying at times, and think, Oh if I could just get back in that first love stage, but I cannot. A baby is just a baby once, and then is when it needs the sincere milk of the word. After a time it gets stronger and is able to stand the strong diet. I once felt (when I first came into the church) that after awhile I would know more about the goodness and mercy of God; in other words, I would be stronger, but I learned differently as I grew older. It seems the older I get the less I know.

Well, I want to thank you again for your kindness. Please excuse bad writing and mistakes. I am full of mistakes.

From an unworthy brother, if one at all,

W. A. WOMACK.

DODGE CITY, Kansas, July 7, 1940.

DEAR BROTHER DODSON:—I have just finished reading your editorial in the July number of the SIGNS, and would like to state that your experience with the old colored gentleman, and its total surprise to you, parallels nicely many similar experiences that have presented themselves to me, more especially during the last quarter of a century. It may have been because I have been working with larger groups of men, and with several nationalities represented, and although, as the prophet expresses

it, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," it is remarkable at times to hear some of those unclean lips in unguarded moments speak of the wonderful works of God. Not the gods which the fathers served that were on the other side of the flood, nor the gods of the Amorites, in whose land ye dwell, but the God that worketh all things after the counsel of his own will, the God that is superior to Satan, death, hell and the grave, a perfect God. On the other hand, how sickening to hear some great (so called) christians (and church goers) explain in great swelling words the utter impossibility of (his) God to succeed in his plan of salvation without the assistance of man. Much rather I would say, The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him. Jesus also, in speaking of his heavenly mission, says, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I do not go away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."—John xvi, 7, 13. Here is the evidence that his people (the generation of Jesus Christ) shall have that he (Jesus) has died for the remission of their sins, has ascended up on high and is now seated at the right of God to make intercession for them, and, brother Dodson, I would have to hesitate a long time, if ever I should say,

such a message as Jesus mentioned was not revolving in the mind of King Haakon VII. as he delivered the message you so fittingly recall in your letter, for His elect people shall come from every kindred, nation and tongue, both the noble and ignoble, great and small, rich and poor, so none of us ignorant worms of the earth can point out the objects of God's love with certainty here below, but God knoweth them that are his. For them that he did foreknow he did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren; and them he did predestinate he also called, and them he called he also justified, and them he justified he also glorified. So he works in them (the elect) to will, and works with them, that they may not will in vain, and if I believe anything, it is this: God's purpose can never fail.

R. L. DAVIS.

DUQUOIN, ILL., Jan. 30, 1940.

DEAR EDITORS:—I will try to write a few lines to let you know I am still receiving the SIGNS OF THE TIMES, for which I feel very thankful to you, and to those who make it possible, as I am not able to pay for it. It is a great pleasure to have it to read, for I know it sets forth what I believe the Bible and my experience teach me, that is if I believe anything. Most of my time I am doubting if I believe anything, and then things rise up and look so bright that it seems there is no room for doubt. Here in this association we have two able preachers, and have meeting almost

every Sunday at one or the other of the four churches. Words fail me in expressing to you my love and appreciation of your sending the paper to me without pay, but please do not let me be too great a burden to you. I have been reading the SIGNS for more than fifty years. My parents were subscribers as long as they lived, and then I had it changed from their name to mine, never thinking I would get so I could not keep my subscription paid up, and if it is proving too heavy a burden you can drop my name from your list and it will be all right with this poor old sinner, although it would be like one of the family dropping out. I am ashamed of not writing before now. I have moved from where I was when I last wrote you. My present address is 411 Winters Avenue, Duquoin, Illinois.

An unworthy sinner saved by grace,
H. M. BERRY.

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

Mrs. John T. Cockrill, Va., \$1; Mrs. Mae Thomas, Ill., \$24; "A friend," N. Y., \$2; Middletown and Wallkill Church, N. Y., \$50; Mrs. David Farnie, N. Y., \$1; Mrs. Mary H. Davis, Md., \$3; Martha E. Holloway, Md., \$1; Mrs. Julia T. Murphy, Ark., \$1; W. R. Wallis, Miss., \$3.

BOOKS WANTED.

ANY one having a copy of Hassell's Church History who is willing to sell it will please communicate with Mr. John H. Walker, 131 Claremont Avenue, Jersey City, N. J.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1940.

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HEBREWS VI. 19.

“WHICH hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.”

Often when a child of God speaks of his hope, the expression is ridiculed by those who claim to have reached a condition where they know they are going to heaven when they die. The home spoken of by the apostle in the foregoing Scripture has a sure foundation. When we hope for or in anything there is usually some reason for that hope. The Gentiles are spoken of, before being grafted into the gospel, as without hope and without God in the world. God's sovereign rule over them was the

same before the gospel was delivered unto them as afterwards, yet they were shut up until such time that God purposed to manifest unto them his mercy through the gospel. We are commanded to be ready always to give an answer to every man that asketh a reason of the hope that is within us, with meekness and fear. A man dead in trespass, and in sin, in other words, the natural man, who has not been born again, has no reason to hope in God. He may have a hope based upon his works, but this is a dead hope, and shall perish. The hope of a true believer in Christ is a living hope, because it is in the finished work of the crucified, risen and exalted Savior, who is seated on the right hand of the Majesty on high, having accomplished a complete salvation for all the Father had given him. When the eyes of an individual are opened to his true condition, as a totally depraved sinner in the sight of the holy God, the first thing he usually does is to flee to the law for justification. How well we remember our own experience in this. Often we read the Bible in secret, searching for something whereby we might feel at peace with God. We find ourselves cut off, the word of God declaring that if we offend in one point we are guilty of the whole; that cursed is every one that continueth not in all things that are written in the law to do them. The convicted sees nothing wrong with the law, but through the quickening Spirit's work he finds the trouble is with himself. Often it is not only what he does that causes him to call upon God, but

what he is by nature also. He is like a man drowning, or sinking in quicksand, at first he hopes by his own efforts to extricate himself from his condition, as Joseph's brethren no doubt felt that the money they carried to Egypt would purchase all their needs. Salvation is never fully realized, and a sinner enabled to rejoice in Christ, until he has found that God does not need our works, that all the works of the flesh are but filthy rags in his sight. Those who have tasted that God is gracious have been stripped of self and self-dependence, and brought to the place where they know that if their soul is sent to hell, his righteous law approves it well. All these are manifestations of the Spirit's work, yet the tempest-tossed sinner can find no grounds for hope in God's salvation. Rather is he passing Mount Sinai, where all the terrors of the law and the holiness of God are being made known unto him. This is part of the new birth, but not known unto him yet. We feel that many of our readers remember these experiences. As the Israelites passed Mount Sinai before reaching Mount Sion, a place of rest, so must each believer be brought this way. There are usually three steps in the new birth: conviction, conversion and deliverance from the kingdom of darkness into the kingdom of God's dear Son. Here Christ is revealed unto us as our wisdom, righteousness, sanctification and redemption, and through a God-given faith we receive the atonement, and are able by this grace to lay hold upon the hope set before us. Re-

gardless of how this work may have been wrought, when one is given something within to at times lay hold upon the sufferings of Christ and his obedience as his hope of heaven, then he has a living hope, one that has a sure foundation, one that shall weather the storms and safely land him into that land where there shall be no more night. There is nothing surer than this hope. If the hope is in organizations of men, works, formalities, or the arm of flesh in any sense, it shall perish; but they that trust in the Lord shall be as Mount Sion, that shall never be removed. Ships often drop anchor to hold the boat fast. Sometimes the anchor is not strong enough to hold the boat and the anchor is broken. Sometimes that to which the anchor is fastened gives; sometimes the current is so strong that the anchor does not hold. Not so with this hope. It is the anchor of the soul, and entereth into that within the veil. Though often afflicted, persecuted, tempest-tossed and often in despair, they are bound unto that heavenly kingdom by an anchor that shall never fail.

How often we must wait upon the Lord for a renewal of a manifestation of his mercy unto us. At times darkness hides him from us, and we feel he is clean gone forever. So often we cannot call upon him in prayer, even when we are facing trying times, yet when there is a renewal of his loving-kindness manifested to us we learn over and over again that we must wait upon him.

October 22nd we went to Richmond, Virginia, for an operation on our vocal cords, and as we waited in the hospital room to be carried to the operating room we could not call upon the Lord in prayer; could not think upon his name. Suddenly the Lord, we trust, gave us this verse of a hymn,

"When trouble, like a gloomy cloud,
Has gathered thick, and thundered loud,
He near my soul has ever stood,
His lovingkindness, oh how good."

Suddenly the world looked different and a sweet submission, we trust, was given us, and we could be still and know that he is God. That which we lay hold of in these times is the finished work of Christ. Everything he has accomplished he gives unto his people, and they are complete in him. While we live here we shall hope for that we see not. We are saved by hope, and hope that is seen is not hope, for what a man seeth why doth he yet hope for? There is assurance in this hope. It is not a myth, therefore we can sing,

"We travel through a barren land,
With dangers thick on every hand;
But Jesus leads us through the vale;
The christian's hope shall never fail.

Huge sorrows meet us as we go,
And devils aim our overthrow;
But vile infernals can't prevail;
The christian's hope shall never fail.

Sometimes we're tempted to despair,
But Jesus makes us then his care;
Though numerous foes our souls assail,
The christian's hope shall never fail.

We trust upon the sacred word,
The oath and promise of our Lord;
And safely through each tempest sail,
The christian's hope shall never fail."

D. V. S.

PRIMITIVE BAPTIST HOME,
SALISBURY, MARYLAND.

Some time ago a group of nine of the Residents in the Home addressed to me the following joint-letter:

"Dear Elder Dodson:—We, the residents of the Home, wish to express our selves regarding the many comforts it has given to us in the years we have lived here. It is, indeed, a haven of refuge. Its home-like atmosphere, clean, appetizing food, the care we are given each day, and especially in time of sickness; all these we deeply appreciate, and we feel they are rich blessings. In saying these words, we feel that there are many others who could find the same peaceful home for themselves by becoming one of our number."

I am sure it will be a source of great satisfaction to those who have in any way contributed to the welfare of our dear ones in the Home, to realize that their efforts have been as fruitful of success as the foregoing would indicate. If there be others who would like to enter the Home, information can be obtained by writing to Mr. John B. Miller, Secretary of the Board of Trustees, at Newark, Delaware.

The next Annual Donation Day will be Thursday, December 5th, 1940, and those who wish to donate articles of food can send or leave them at the Home, while those desiring to make monetary donations can send same to Mrs. Grace H. Hastings, Treasurer of the Home, at Route 4, Salisbury, Maryland, or to the Home direct. Mrs. Rosalie M. Costello is the Matron of the Home,

and she will be glad to receive any donations on behalf of the Home.

I sincerely hope the brethren and friends will keep this matter in mind, and not forget those who are so appreciative as to write the letter quoted above.

R. LESTER DODSON, President.

CIRCULAR LETTERS.

(Written by Deacon G. C. Spindle.)

The Virginia Corresponding Meeting, in session with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 16th, 17th and 18th, 1940, to the churches composing this Meeting, and to the associations, churches and meetings with whom we correspond, sends greeting in the Lord.

DEAR BRETHREN:—In our attempt to prepare this Circular Letter, we refer to the language of Jesus in Matthew ix. 12: "They that be whole need not a physician, but they that are sick." And in the thirteenth verse, same chapter, "For I am not come to call the righteous, but sinners to repentance." In nature only the sick need a physician; they that are in good health (or whole) do not. When Jesus said he came not to call the righteous, but sinners to repentance, Jesus did not deny that all men are sinners, but that he came to redeem his people from their sins, his people who were chosen in him before the foundation of the world. Those who are sick are sinners convinced that they need a Physician for their sin-sick souls. The ones who are "whole" are

those sinners who have no feeling sense of their need to be healed. This divides all humanity into two classes: (1) sin-sick souls who must be healed of all their infirmities by the Great Physician, the Lord Jesus Christ, because there is none other name given under heaven among men whereby such must be saved; (2) self-righteous souls who depend upon their fancied good works and who are never brought to repentance, have no part in the redemption work of the Lord Jesus and are left to perish in their sins. An ordinary physician administers medicine or treatment to the patient, the patient enduring all the sickness and all the suffering incident thereto. Christ is no ordinary doctor, however, but an infinitely super-human one, who himself feels in his own Person all the sicknesses and sufferings of his people. He comes at an understanding of each individual case of his peoples', not by diagnosing symptoms, but because he himself knoweth their frame and remembereth that they are dust. Indeed, Christ is both the Physician and also himself the Medicine and Treatment. He administers no bitter dose or purging draught to any of his people, but he himself has first undergone the same curative process that his healing might be their healing. We understand this to be in accord with the teaching of the Scriptures. We feel we know something of this truth in our own personal experience, and we have hope that Jesus has been revealed to us as our Savior, that he bore our sins, died for us and rose again for our justification, and is set down at the right hand of God, and

that he ever lives to make intercession for his people.

If it proves to be the Lord's will that we do so, we hope to meet next year with the Frying Pan Church, Fairfax County, Virginia, at the usual time in October. Then, we shall hope to again be favored with the coming among us of your brethren, our kindred in Christ, and of the ministering brethren who come in Christ's name bringing glad tidings from a far country that is an heavenly. We thank you in Christ's name for your coming unto us this year, and we glorify God on your behalf because of his enabling grace manifested from him through you unto us in the preaching of the gospel of Christ, and him crucified. Peace and love and unity seem to have prevailed in this meeting. How good it is when such is our blessed state.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

CORRESPONDING LETTERS.

The Pocatalico Old School, or Primitive Baptist Association, to the several associations and meetings with which we correspond, sendeth greetings.

DEAR SAINTS OF THE LIVING GOD:— Another year has passed by with its many changes, and through the abounding mercy of our God we have been blessed to meet in this another session of our Association in peace and harmony, with love abounding, where, too, through the blessing of God, we have had with us a goodly number of your messengers, and truly they have come

laden with the truths of God. The preaching has been in power and in demonstration of the Spirit. This has been a time of love, a time to long be remembered. We desire a continuation of this correspondence, if it be God's holy will. May the covenant blessings of God be yours for his name's sake. Amen.

J. C. HAMMOND, Moderator,
H. J. BIRD, Clerk.

M E E T I N G S .

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

IN

N E W Y O R K C I T Y

Meetings every Sunday (except fourth Sunday) at 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.

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.

**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.

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.

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

A. S. ROWE, Church Clerk.

Salem 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. Hugnet pastor.

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.

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.

LUJELLA STEVENS, Church Clerk

"FEAST OF FAT THINGS."

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

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