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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

DALLAS, TEXAS.

DEAR BROTHER DODSON:—The inclosed article from brother H. B. Jones, who needs no introduction to the old readers of the SIGNS, as his excellent articles appeared often in the SIGNS until the past ten or fifteen years, has been prepared for the compositor by myself, because brother Jones' nerves have become so unsteady that it is with difficulty that he writes legibly. I feel that his writings are too valuable to deprive the cause and our paper of their wholesome influence. He had in mind the SIGNS when he wrote the inclosed article. It is submitted to your judgment. It passes my inspection without modification. How wholesome it would be if we all could enter actively into the spirit of the judgments and counsels pointed out by him.

J. R. HARDY.

1 CORINTHIANS XIV. 26.

“Let all things be done unto edifying.”

No doubt this command and instruction was given by the apostle Paul to the church, and the various gifts in the church, “which is his [Christ's] body, the fullness of him that filleth all in all,” and was intended to apply as the right and true rule of action for those gifts in the church down to the end of its militant state. Now concerning spiritual gifts, brethren, I would not have you ignorant, says this apostle in 1 Corinthians xii. 1. It seems to be an established fact that everything in “the house of God, which is the church of the living God, the pillar and ground of the truth,” (1 Tim. iii. 15) that is edifying, comforting or instructive to the saints is a spiritual gift; and while it is lawful to covet earnestly the best gifts (1 Cor. xii. 31), yet it is not possible for us to create them or to attain unto them by education, dint of study or by training, else they would be natural and not spiritual gifts. The apostle James tells us, “Every good gift and every

perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

In the twelfth chapter of 1st Corinthians the apostle tells us the source, nature and object of all those spiritual gifts. First, he reminds these Corinthian brethren of what by nature they had been, and from which they by grace had been called away, saying, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Then the apostle proceeds to say to the church: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all." How solemn, how plain and clear the judgment rendered by the inspired apostles, who are the judges in this highest of all courts: seated upon twelve thrones to judge the twelve tribes of Israel by the authority of their divine Head and Law-giver, who called and appointed them to this end. The apostles have rendered their judgment upon the intent and spirit of the teachings of their divine Master, who is the great and only Head of the church, which is his body, the fullness of him who filleth all in all. Hence there is left to the church an inspired and infallible record of the doctrine and order

by which the true church is to be governed down to the end of time. Any departure from this always has and always will bring it trouble. It is highly essential for each member, as well as the whole body, for their peace and comfort, that they ever keep in mind the source of their salvation, and of every gift that is bestowed upon them. To "look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isaiah li. 1. The interest and desire of all possessing these gifts, in their use, should ever be "unto edifying." This done, every gift exercising in its proper place, there could be but little if any cause for confusion.

The church had misused her gifts, or had given place to supposed gifts even while the apostles were still living, as is witnessed by Paul's first letter to the church at Corinth, and the church at Galatia, and others. The church is supposed to be the judge of her gifts, and to understand what is spiritual and what is done unto edifying, and what is not. (See 1 Cor. v. 12; vi. 3.) But the church has not always proved itself infallible in its judgments, for she many times puts gifts in the wrong place, and many times has judged men to possess gifts which proved to have no spiritual gift. And many who had a spiritual gift have used their gifts for contention and strife instead of "unto edifying;" and perhaps this has proved the source of more contention, confusion and division than all things else. Often it seems the church lacks the gift of discernment, or faithfulness to be governed by it, and so recognizes and puts

men in positions as ministers of the gospel who have not the requisite qualifications, but have been prompted by some fleshly aspiration or ambition to seek such a position. And even some who have a spiritual gift unto edification, following a fleshly ambition to be leaders or regulators have left the sphere of usefulness unto edification and wasted their time in fleshly gratification, seeking to obtain or sustain a reputation for ability. The church has often failed to recognize her authority, or at least to exercise it, to call to order her servants who depart from the spirit of scriptural doctrine and order. As a result Babylonish confusion abounds. If the servant of God, or a gift in his house, could always remember the design of his gift, whatever that gift may be, is unto edification, and would always endeavor to use it so, how much better it would be for all concerned. It is true that all truly called and qualified ministers of the gospel are under the solemn charge of Paul to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."—2 Tim. iv. 1, 2. In another place Paul instructs Timothy thus: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. ii. 24, 25.

We have witnessed personal contention between brethren on points of doctrine and order in which very harsh things were said one of another, and sometimes motives questioned, all of which is as contrary to the spirit and the letter of our Savior's and the apostles' teachings as can be. No amount of charges, accusations, browbeating or bulldozing will ever set a wrong thing right. Such a course is not unto edification, but unto confusion. When the children of Judah (the church of God under the legal covenant) had rejected and trampled under foot the laws and statutes that the Lord had given them, until they had become worse than the nations that had been driven out before them, the Lord delivered them into the hands of Nebuchadnezzar king of Babylon, and they were carried away captive unto Assyria for seventy years, as Jeremiah had foretold, and thus was a way provided for the land of Judah to observe her sabbath as the Lord had commanded. All the time of this captivity there was a people ("a remnant according to the election of grace"), as the Lord had before said to the prophet Elijah, who worshiped the Lord according to the laws and statutes he had given them by Moses, as Daniel the prophet, Shadrach, Meshach and Abed-nego and others as Mordecai and Esther. Thus the church was in Babylon and her prophets prophesied there. Jeremiah the prophet, who foretold all this, and also how they should be delivered from their captivity and restored to their own land, announcing the gracious promises of the Lord to them,

saying, "For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear them not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. xxx. 8-11. While these Scriptures applied literally to national Israel, evidently they also shadowed forth prophetically that full and complete redemption of spiritual Israel from under the curse of the law, and the spiritual blessings that should come to them as a result. Also we have in Israel in her national organization under the legal covenant a figure of the church in its visible organization under the new covenant, at least to an extent. Christ was in the church in the wilderness. (Acts vii. 38.) The Lord's dealings with Israel of old were written for "our example," says Paul, who says, "Moreover, brethren, I would not that ye be ignorant, how that all 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; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted."—1 Cor. x. 1-6. The church may lust after many members and the applause of the world, and avoid the plain testimony of the word through fear of offense, and thus lust after evil things; but the end of such a course, if persisted in, is to land in gross disorder; or at least to learn that if they seek to please men they cannot be the servants of Christ. (Gal. i. 10.) As national Israel in its visible organization was very imperfect, and fell far short of living up to the laws and statutes given for its government, so has the visible church as an organization under the new covenant dispensation. He who looks for perfection in man or woman, or any collective organization of them, is doomed to disappointment. It is only in their standing in the Lord Jesus Christ, as he of God is made unto them wisdom and righteousness and sanctification and redemption, that we find perfection. The visible church and the kingdom of God, or heaven, are not the same thing. A man may go in a place as a member in the visible church, but not so with the kingdom of God: he must be born into that, if he enters it at all. Many have

been born into the kingdom who lived and died there who never had a place in the visible church. And, no doubt, many men and women have been members of the visible church who had never entered the kingdom of God, nor had been born again. But it remains true that the "election of grace," the "heirs of promise," must come by faith "unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 22-24.

H. B. JONES.

WINNSBORO, Texas.

[WE are indebted to Elder J. R. Hardy, of Dallas, Texas, for his letter and the part he had in preparing and sending to us for publication in the SIGNS the foregoing excellent article by Elder H. B. Jones, of Winnsboro, Texas. We welcome most heartily, especially from the old and such able contributors to the paper as Elder Jones, articles such as his. What he says is deserving of serious consideration by our readers. We join Elder Hardy in saying of it, "How wholesome it would be if we all could enter actively in the spirit of the judgments and counsels pointed out by him."—R. L. D.]

CAPE CHARLES, Va., Nov. 3, 1936.

DEAR BROTHER DODSON:—This will likely be only an acknowledgment of your very kind and good letter of the 30th, which I found on our return from Baltimore Sunday night, and appreciate, since of course you are, like myself, a busy man much of the time. But when I am able to I like to be busy, if I could only be in the right way all the time.

Yes, I had heard, and of course favorably, of your being at the Association, which I missed, and I am very glad for the sake of the folks that you could be there, and for your own sake, too, since by your letter I understand that you as well as they were all comforted together. Yes, it is truly wonderful when one is enabled to tell what great things the Lord has done for him, and I want you to know that although I do at times get depressed and likely complain too much, yet through all my afflictions I hope I can still think and tell of some of the things the Lord has done for me, and I hope, or try to, that I may be able to better tell of these things, to his praise and to his glory.

Yes, I know much about visiting with sister Fannie Adkins, and how pleasant and good it is to be in her home, having been entertained there many times.

Well, the doctors treated me just two weeks ago with X-rays, and let me leave Sunday morning after my treatment, and we got down to Nassaongo in time to receive a most hearty reception, and although nervous and a bit tired, I was given strength to talk for

nearly an hour from the text, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." The first time to my knowledge I had used that text, and for the time being I think, or hope, my own sufferings were in the background, and I thought of the great suffering on the cross, and think I said that He was the greatest sufferer and greatest lover that ever lived, although I never read of his being sick, or having any physical pain, before the pain on the cross, yet the mental agony approaching it made him cry out, "If it be possible, let this cup pass from me," and it seemed to me that this was, for just a moment, the natural part of him, and then in the same moment it seemed his spiritual nature cried, "Nevertheless, not as I will, but as thou wilt."

It was wonderful to be with the folks again, and then down home, and now getting rested a little. My ear is still sore, but the doctors say they think it is better.

I will be glad to hear from you any time you feel like writing.

Yours with love, I hope, in the Lord,
G. E. COULBOURN.

McDOWELL, Ky., Oct. 9, 1936.

DEAR EDITORS:—The time has come for me to renew my subscription to the SIGNS, so I am sending two dollars for the renewal and two dollars for "the poor of the flock" unable to pay for the paper. I would love to see the little hungry children of God all reading the

SIGNS, as I feel it is a real comfort for us to hear from each other and exchange views on the good word of God. I feel that I have been benefited somewhat by reading the SIGNS. Often some brother or sister will write their views on some particular Scripture upon which my mind is not clear, which, I feel, under God's hand, helps me to understand much better. I am glad that the Old School Baptists still have such a paper among them, despite the tyrannical rulings of men of faith and hope. Yes, I say men of faith and hope, because I am sure I have lived to see the "falling away" from their steadfastness in the faith of many of the Lord's people, predicted to come upon them in these last days. It is sickening to see such a condition among the people of God, but the Scriptures must be fulfilled that thus it must be.

There is a passage of Scripture on my mind which, if I mistake not, I would love to write upon. It is Ephesians i. 4-6: "According as he hath chosen us [the spiritual seed] in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us acceptable in the beloved." Now, if I say anything at all upon this great matter it will be confined chiefly to the first few lines concerning the choice, or choosing, of his people in Christ before the foundation of the world. There are (I am aware,

thoroughly,) two schools of thought along this very profound subject. I will only give mine, as I see it in the Scriptures. This is not for the purpose of starting a controversy, I am sure. I believe the love for eternal spiritual truth actuates me to thus write. I have read the Scriptures much, also much Baptist literature, but always constrained to decide that there was an actual choice and actual gift of his Son made to his people before the foundation of the world. Since, I believe there was an actual spiritual creation, "in the beginning," of the whole race of man that ever appeared on the stage of time, or ever will appear, to choose from. I believe when God said, "Thus the heavens and the earth were finished, and all the host of them," it included the whole race of man in his spiritual existence, or element. Now there was no original difference among them. See Psalms xxxiii. 14, 15: "From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioned their hearts alike; he considereth all their works." "God hath made man upright; but they have sought out many inventions." This cannot be successfully denied by any, as I see it. But the God of all grace and wisdom foresaw their awful fall from their high destiny through the subtlety and success of Satan, and chose a definite number of his fallen creation to show forth his praise here in time, and left the nonelect, or the serpent's seed, figuratively, to suffer the

consequences of the fall. Some good brethren object to an actual choice at this ancient date, saying we were only in his mind and purpose representatively. But if this line of thought be true, we had not an actual "beginning" in any state until we were manifested in these Adamic vessels of mercy. This seems too weak and recent a beginning for me. Some seem to quibble and shuffle when we speak of the existence of a spiritual seed in the spiritual Head, and the offspring, like its progenitor, "is spirit," just as the offspring of the fleshly head, like its progenitor, "is flesh." The two Adams spoken of in Scripture are essentially and radically different; one earthly, the other heavenly; the first natural, the second spiritual; and there is precisely the same difference in their respective offspring, each producing "after his kind," like every other thing, whether in the vegetable or animal creation. I love to think of this chosen seed, or spiritual house, as not natural and having its beginning here in time, but spiritual and before time, "when the morning stars sang together, and all the sons of God shouted for joy."—Job xxxviii. 7. No, this is not claiming eternal spiritual children. Notice I said they were "created" in him. Neither am I claiming that the devil is the real spiritual father of any of the sons of men. By "the seed of the serpent" (Gen. iii. 15) is plainly meant, as shown by other Scriptures (Matt. iii. 7; xiii. 38-42; xxiii. 33; John viii. 44; 1 John iii. 8-

19), those descendants of Adam and Eve, those human beings, who are the servants of the devil, and who are influenced by his spirit, who hate God, his holy law and his people, and who shall finally be overwhelmed with the same everlasting condemnation and curse as the devil. The devil and his seed are nowhere in the Scriptures contrasted with Christ (called the woman's seed) and his people. All human beings are of the same blood. (Acts xvii. 26), and were represented in Adam, and made sinners by his disobedience, just as Christ's are all represented in him, and made righteous by his obedience. (Rom. v. 12-21.) Adam being the head of all the natural seed, and Christ the head of all his spiritual seed.

Now, before this letter gets too long, and, perhaps, tedious, I will try to bring it to a close. If it is worthless, or not expedient to publish, do not hesitate to throw it away. I know this subject is very deep and mysterious, and I have merely hinted at what could be said. I am very sure that I do not wish to start an argument among the Israel of God. If any brother or sister sees wherein I have erred, I would appreciate a private letter asking me any question they may wish light upon. Not that I feel able to unfurl the great mysteries of God, but I shall be glad to tell them what the Scriptures mean to me. I believe it is good for the Lord's people to reason together for good. Prove all things, and hold fast that which is good.

Devoutly yours,

MILFORD HALL.

HOOVER, Oklahoma.

DEAR EDITORS:—This word of God will be found in Psalms cxix. 105: "Thy word is a lamp unto my feet, and a light unto my path." So far as I know, they were rather fixed upon my mind for the first time nearly thirty-six years ago, when I was about forty years of age. While day visions and open eye views go much further with me, yet this occurred unto me in my sleep, and has in some way caused me to keep it pondered in my heart and mind. I did not know how to quote the passage, and did not know it was Scripture until I hunted it out. My dear brother, M. N. Webb, now deceased, was at that time interested in Bible study, and we wrote many letters for an exchange of our thoughts. I thought brother sent a large sheet of paper to me as a letter, with the foregoing passage written across the whole sheet, and also at each principal word there was a picture to represent the word or its meaning. For instance, from "My word" there was a stream of light, as it were, shining across the paper, which followed the path, or road, as was meant by the word "path" in this passage, and in, or near, the center was my own picture, standing near the half-way mark. At my feet, and by the word "lamp," was a lantern lit up and ready, with an extra light then shining around my feet, although it was all in the stream of light cast along the path by "my word." I noticed that the road was not smooth, but that part of it which was yet to be

traveled was perhaps some easier than the part passed over. The light followed the path all the way, yet the end was not plain to my view. When first reading the letter one of the great wonders in my mind was as to how my brother had learned to write in such a strange hand. I knew he had not done so before, and I felt sure in my dream that if this letter and strange use of Scripture meant anything to me it also embraced my brother in the same peculiar blessings, and so I have ever held him in my christian embrace. The harder question still remains: Is that promise really applied to me and my life?

I have told this to a few, and have never entirely thrown it away, have not desired to cast away my confidence in God, and, to my surprise, the hope has been given me at times that this sure promise of David has been literally and spiritually fulfilled in my favor. Also, as I call to mind, my brother was not then a church member, but took up the cross soon after, and was a faithful believer and a strong writer of Baptist creed. Then again, I question if the light and lamp will continue to light my path and guide my feet in the future as in the past. If so, I will still be as a lone pilgrim in that narrow way, and the only way that this poor sinner can ever walk. There was only one path in the picture, and but one in it. The light is what we need in this walk.

Only "a dream."

E. G. WEBB.

LEESBURG, Va., Nov. 16, 1936.

DEAR BRETHREN:—With this note, I send you an article written by sister Helen J. Jones, of Philadelphia, Pa., for publication in the SIGNS, if you see fit to use it. Her letter, telling something of the gracious dealings of the Lord with her, belongs not to me privately, I feel, but to the spiritual family among whom the SIGNS circulates. Being, as it is, a setting forth of vital religion in an experimental manner, it is far too good to keep hidden, and must be shared with all who love our Lord Jesus Christ in sincerity. I have her permission to send it to you for publication.

Faithfully yours,

H. H. LEFFERTS.

PHILADELPHIA, Pa., Nov. 3, 1936.

DEAR ELDER LEFFERTS:—For some time I have been impressed to write to you of my feelings and thoughts, and it is with an inward trembling that I start this letter to you. The spoken and written words coming from my lips and pen regarding the wonderful things of God and his mercies seem to my poor mind so inadequate and fall so far short of expressing my real feelings that they choke me and die away unuttered and unspoken, for the most beautiful words in man's vocabulary fail to even touch the glory of His immensities. When I feel deeply about something I cannot express it, for it becomes too big for me. I am afraid God's people think me cold spiritually. I am afraid I am deceiving the dear saints, and sometimes when I am sitting in meeting

drinking in the glorious gospel (for which God has seen fit to send his Spirit to my soul) a feeling comes over me and I wonder what I, of all people, am doing in the midst of such a heaven-bound band. If they knew me as I know myself—sinful, cold and a vessel of warfare, flesh against the Spirit, and the former the victor the greater part of the time—they could not treat me with such gracious kindness. My only consolation is that I feel I love the people of God, and my constant prayer is that, God willing, I may always be privileged to be with them and that I may always have a spirit of humility in my association with them. I have not a vital experience of grace that some have. Sometimes I fear that I may have imagined what little I have had, and that is when I feel that I am deceiving God's elect. If I have ever had any evidence of my right to an inheritance in that glorious company, it began when I was eleven years of age. I had always gone to the Old Baptist meetings, even before I could remember, for my parents were members and they always took me. I had always believed in God, but never in the saving sense I hope I did when I was eleven. I cannot name any special time when the weight of my sins began to bear down upon me, but I do remember that I cried myself to sleep many nights because of my lost and ruined condition. However, I recall most distinctly one night when I felt as if I could bear no more, that I would surely die if God did not soon have mercy on me. I always slept upstairs by myself, on the

farm, and this night, after much weeping and mourning I arose from my bed and dropped to my knees beside it. I can still remember my feeling of wonderment when I realized I was on my knees. If any poor soul was ever given the spirit of prayer, I had it that night. When I arose from my knees the burden seemed to have disappeared, and oh the blessed peace and joy of that night. The next morning when I awakened I was fearful, and have often been since then, that perhaps I imagined it. Yet, at rare intervals when I have been "high and lifted up" I have felt I would not trade that little bit for all the gold and silver in the world.

I loved to read the experiences in the SIGNS OF THE TIMES of the people who wrote telling of His dealings with them. I did all this reading when my parents were not around. I shall never forget one experience related in the SIGNS, where the narrator told of seeing the head of Christ appearing at the foot of his bed. I prayed many times for such evidence, but my prayers were never answered, because, I know now, God only metes out to us what is good for us to have, and my prayer was selfish. Too, I realize now that no two experiences of grace are ever exactly alike, though the outline is always the same, but the Holy Spirit weaves a different design for each of us.

I went to meeting with my parents whenever they could go. We lived about seventy-five miles from the nearest church, and it was over dirt roads. I enjoyed the meetings, and the preaching was meat and drink to me. I had

a great desire for six long years to unite with the church, but the brighter evidence for which I had prayed was not revealed, and my deep sense of unworthiness did not diminish, but rather increased. One time during that six years we attended an Association held under trees in a grove. Cars had been driven near the congregation so that the people in them might hear. I was in one of the cars, with some young people, and was listening closely as the meeting was almost ready to be dismissed. Suddenly the whole congregation and minister seemed to be covered with the most marvelous light, and their singing sounded to me like heavenly bells. Before the invitation to join the church was given, in some way I was out of the car and almost ran from the meeting. When I came to myself I was trembling as though I had an attack of ague. I must have looked strange, because my cousin asked what was troubling me. If I ever doubt the predestination of God, I recall the incidents leading up to that happy day when the dear members of Sharon Church voted to receive me. I had always built up an idea in my mind that I could never be baptized because I could not go in the water without shoes. The week preceding my uniting with the church my parents had taken me (I was then seventeen years of age) to an Orthopedic hospital in Iowa City, Iowa. We had gotten new shoes and braces for me, and then had gone back half-way across the State to attend this Association. The meeting began on Friday, and every one was much disap-

pointed because only two ministers were able to attend. That meeting was ample proof that his Spirit is all-sufficient. At the close of the afternoon session on Saturday two people came to the church. A night meeting was held, and at its close from various parts of the church-house came six dear souls. That scene, amidst much rejoicing, is forever stamped upon my mind. When we had separated, and had gone to the various places of entertainment, a terrific rain storm, with heavy thunder and sharp lightning, came up. Oh the glory of that night! I had no fear of that storm—God was in it. Even the lightning bolts striking near by and the crashing thunder were a glorious symphony. Praise God. When I went to bed I did not sleep, heavenly choruses were singing, and I rejoiced with them. I seemed to be suspended above my bed, and I sang all night in my heart. It seemed my soul would burst with the beauty of his loving mercy to such a wretch as I. The next morning I had to drive several miles through mud to the church, and God was with us and provided help when the car stalled. Services were held in the morning, and a cousin of mine, a young girl of seventeen, joined at that time. While lunch was being served the mother of this girl asked me why I did not go before the church. I laughed, and said I could never be baptized, because I could not go into the water without shoes. My mother, who had come up to the car, and had heard the last remark, said these words, which I firmly believe were given her to say:

“Why, dear, don’t you remember? your old shoes are in the car.” She said no more. I was completely silenced, but, even so, I was determined in my own mind not to join. When the church convened for the afternoon services I found a seat in the middle of the back row, as far as possible from the front of the church. At the close of the service, when the last hymn was being sung, I only remember taking the first step, and it was the easiest one I have ever taken, because I hope it was God’s time for me to go. I stepped in front of several people and was in the aisle and up to the pulpit before I realized what I was doing. When I arrived there I was surprised to see another young girl there. I told my experience, little as it was, and, to my amazement and joy, I was received. After the services were over the members went to the river for the baptism of nine new members. What a blessed place that river bank is to me, for in that river the burden rolled away. I thought then it had gone forever, but it was only temporary, I found to my sorrow later. One kind of burden was gone, but another had taken its place. The water of the river was cold and very muddy, but after I was buried it seemed warm and my shoulders felt free of their burden. When I walked from the water how dear those saints in the Lord looked to me! I loved them all, and felt I wanted to tell them so. Would that I might have been allowed to keep the spiritual exaltation of that baptismal day, but it could not be. It seems that the older I get the less I know about spiritual

things, that the years are full of dark unprofitableness. Oh that his Holy Spirit might show me things of the Spirit. It seems that instead, I am shut up in a dark cell, and I often doubt if I have ever been touched by a single ray of his love. As the first soft wind of spring breaks up the winter, I pray he may see fit to blow the warm breath of his love again on my poor heart and melt the ice and snow lodged around it. He has led me, protected me and guided me with a loving mercy, of which I am very unworthy. How wonderful are his ways, which man has no right to question. The good old hymn expresses much in the two lines:

“The steps that I tread, and the station I fill,
My Father determined, and wrote in his will.”

God sends afflictions and sorrows for our good and his glory. Has not the Potter the power to do his will with the product of his hands? He designs the vessel he creates and he has the right to reshape it, take off here, and add there, where he feels it is necessary. Rather, it is for me to pray that God may give me strength to bear life’s burdens, and that he may give me grace to say, “Thy will be done.” When the sorrows and cares of life press heavy may he give me the spirit to say, Do with me what you will, Lord, for with your sustaining grace I can bear all things. I cannot even pray for these things unless God gives the spirit of prayer. I pray to God that his Holy Spirit has been the motivating force of this letter, but I am not worthy of his notice, and am afraid this letter has too much of self in it. Please overlook its many faults,

and cast the mantle of charity over them, as well as over the writer, who is the tiniest in the household of faith, if one at all.

My love and best wishes to Mrs. Lefferts and yourself. Mother and Irene also send the same to both of you.

Your unworthy little sister,

HELEN J. JONES.

[WE thank brother Lefferts for sharing the foregoing excellent letter with the readers of the SIGNS. In view of the physical handicap caused by the affliction referred to by our young sister and the fact that she does not hesitate to drive her car from coast to coast, we have felt that she must possess an unconquerable spirit naturally, but when she feels, as she so beautifully expresses herself, that "God sends afflictions and sorrows for our good and his glory," and then desires to be reconciled to his will, it seems to us that few among our acquaintance have been so signally blessed as she. We feel deeply drawn to her in love and fellowship of the Spirit. May God make us thankful for such gifts of grace in our midst.—R. L. D.]

FAYETTE, Alabama.

DEARLY BELOVED BRETHREN:—On Wednesday night, September 16th, Elder T. W. Brock and I started for the South Arkansas Association that was held near Fordyce on Friday, Saturday and third Sunday in September, with Mt. Pisgah Church. This Association was divided a few years ago over conditionalism and limited predestination, and, as usual in divisions, the

numerical strength went to those in error. It looked at the time that they were forsaken, but the God of Israel never slumbers nor sleeps, so from a few they have grown to quite a number of Old Baptists. It was a great pleasure to meet these dear brethren and sisters and hear them talk of the wonders of grace. From this little Association we went on to the South Ouachita Association, held near Delhi, Louisiana, on Friday, Saturday and fourth Sunday in September. Elder V. R. Harris was the esteemed Moderator of the South Arkansas Association until last year, but God saw fit to call him home last February. In his place Elder John R. Everett was elected, and we esteem him highly for the truth's sake. In this Association we met Elders G. R. Hathcock, J. R. Everett, E. R. Lambert and A. D. Wall. We had never met any of them except Elder Hathcock, as he had been at our Association (Hopewell) twice. He has been preaching over fifty years, and is a wonderful gift. In the South Ouachita Association they have three ministers, but Elder Nash is feeble in health and no longer active. Elder E. K. Evers is the Moderator succeeding him, and he is a lovely brother. Elder R. W. Rhodes is an able minister, and has the care of five churches. They, too, have had their trouble with the conditionalists. At this Association we also met Elders R. P. Hendrix and W. J. Singleton, from the Mt. Zion Association, in southern Alabama.

Brethren, let me give you a word of encouragement. Our conditional breth-

ren tell that we are few in numbers and that we are killing our churches with doctrinal preaching. It is true that we are few in numbers, but God will never leave himself without witnesses. In these two associations we found all the able preachers that they need, and, although their churches are small, they are active, and plenty of believers on the outside. In the Hopewell Association we are not fearful of the church dying. If we bring in a large number of people by persuasion we will have trouble, but when they come by the power that added them in the apostles time they are genuine, and will not give the church trouble. Brethren, salvation belongs to the Lord's people, and is bestowed upon them because of the efficacious work of the Lamb, both for time and eternity. So he keeps the church adorned for the Husband.

With much love to the editors, contributors and readers, I ask an interest in your prayers.

Your little brother,

W. D. GRIFFIN.

TRENTON, N. J., Sept. 6, 1936

DEAR ELDER DODSON:—Your good letter of June, 1934, is before me, unanswered all this time. I am ashamed of my neglect, but it seemed to me there was so little I could say that would be of any benefit to you, but now I have just read your editorial in the September SIGNS, and thought it so good that I am prompted to write at last. My own failings almost overwhelm me at times, but I read with much satisfaction

your words about grace, and grace alone, as a "means" of salvation. As you say, nothing whatever on our part can appeal in any way. As Elder Durand said, it is impossible to get sweet apples from a sour apple tree. As I understand, we cannot even lift a finger to gain what grace gives, totally unmerited. Your two words, "grace" and "works," show the difference, as you say, between the belief of the Old School Baptists and *all of the others*. The Old School Baptists are accused of not doing anything; if so, it is because they know they cannot do anything toward getting salvation. At least that is the way it seems to me. Of late I have enjoyed reading some of the hymns. I seem to understand them better than the Bible, but of course I know of some wonderful passages of Scripture—such promises given, if one can only lay hold of them. My life seems so empty and barren, so lacking in anything good or useful, that I feel a bit discouraged. I have kept quite well and active for one of my years (eighty-one), but I live easily.

You must not think I lack in thinking of you, but that does not do you much good unless I write it. Well, you have my best wishes, and I firmly believe that the Lord will support and strengthen you in the time of need.

Very truly,

WILFORD R. LAWSHE.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 1937.

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NEW YEAR'S GREETING.

WE greet our readers at the beginning of this new year with a deep sense of gratitude to God for all the benefits which we have received at his hand. He has been good, immeasurably good, to us all the days of our life, but at no time have we realized more fully his infinite love and sustaining grace than during the past year. Many of our readers will recall the very trying circumstances under which we assumed the responsibilities of editorship one year ago. Our publisher at that time was almost totally incapacitated, and remained so for two or three months. The subscription list had reached about the lowest point in many years, and, besides, there were other reasons

which made the future look anything but bright. We are very glad, indeed, to report at this time, however, that our publisher's condition of health has greatly improved, that our subscription list is now recapturing some of its lost ground and that we have many reasons for feeling confident regarding the future of our family paper. One of the most gratifying events of the year was that Elder David V. Spangler joined our editorial staff.

During the year just passed, we received a great deal of encouragement and assistance from our readers, for which we desire to thank them most sincerely. Undoubtedly, we made some mistakes, for we are still human and liable to err, but charity toward us has been much in evidence. For fear some one may have misunderstood the latter part of our editorial in the September issue, however, we wish to call attention to it here. After stating that we had never felt to raise bars of nonfellowship "against any brother, who is a member in good standing of a sound and orderly Old School Baptist church," because of his views on certain subjects, we continued by saying, "We most certainly would not fix any limitations or bounds upon Bible subjects, nor any restrictions of any kind whatsoever so long as such a brother, (a member in good standing of a sound and orderly Old School Baptist church) manifests the Spirit of Christ." Perhaps we could have made ourself more clear by adding, in effect, *so long as he writes in love on doctrine or experience, which doctrine shall be in accord with that*

professed by his church. What we desired to convey to our readers was that we did not wish to appear in the guise of a dictator, or as a lord over God's heritage, and we wanted our good brethren who are sound in the faith to know that we do not intend to sit as a critical judge over them as long as they adhere to the fundamental principles of "salvation by grace." If a single one of our readers got the impression that we intended, for one moment, to let down the bars and open the columns of the SIGNS OF THE TIMES to conditionalists, progressives, and the like, we want to disabuse their minds in the most emphatic terms of any such thought. We mention it for the purpose of emphasizing that we most certainly do not intend doing any such thing. We fear that the cause of truth in some instances has been injured by those, though sound in the faith, yet indiscrete in their remarks, or by carrying some point of doctrine as a chip on their shoulder, so to speak, and insisting upon every one accepting their version of whatever subject might be under consideration. We have actually known excellent brethren, even those who have been yoked together in the gospel ministry for many years, to come to the parting of the ways because of too much pressure being put upon one or more points of doctrine. In one section of the country, it may be one thing and in another something else, but it is sometimes very far reaching in its effect and greatly disturbs the peace and fellowship of the whole body of brethren. Such things are sad, to

say the least. If we know our own heart, we earnestly desire to labor to the end that Zion may be unified and built up in her most holy faith. Our associate editors will undoubtedly bear witness to the fact that at no time or place have we shown any disposition to even suggest what subjects they shall write about, and we want our good brethren who contribute to our columns to know that so long as they manifest the Spirit of Christ we shall welcome their articles. Right here, we would also like to ask the co-operation of our readers in helping us to keep our paper free from articles written by excluded members, or any who are not sound and orderly Old School Baptists. There are those who will take advantage of us unless we are informed. We cannot possibly be personally familiar with the situation surrounding every one throughout the entire country, but we shall strive most earnestly to give our readers a clean paper and to keep the SIGNS up to its usual standard. Realizing that we have a large circle of readers, we shall endeavor to supply them with a variety of gospel truths, and not publish one line of thought to the exclusion of everything else. Some will like one thing, while others will prefer something else, but our chief aim will be to present the truth in love. The proof of the pudding will be in the eating, and we will have to leave it to the individual to judge for himself the quality of the food which will be placed upon the table of the SIGNS. We have been associated with the editorial staff of the paper for over thirteen years, and the most of our

readers have had ample opportunity to judge us both as to our spirit and soundness of doctrine. During that time our views have been given upon many different subjects, but we are aware that we have not covered all of the items in the original prospectus as outlined by the founder in 1832. We have had in mind of late, the Lord enabling us so to do, taking up the various items of the prospectus, in their respective order, and presenting as best we can our views upon them, in order that our brethren may better determine where we stand upon the fundamental principles which go to make up the very foundation of what we believe, and our reason for believing it. This will require quite a space of time to complete, since there are ten such items, and there will necessarily be other things coming up to require our attention. It is very difficult, as many of our readers well realize, to always express one's self correctly, or so as not to be misunderstood or misconstrued, but we shall do our best and shall ask that our writings be carefully examined and judged according to the Scriptures of eternal truth. Anything that is contrary thereto, regardless of by whom submitted, should promptly be discarded. In no way do we wish to shirk the responsibility which rests upon us as editor, at the same time we earnestly seek the cooperation of our readers in improving in every way possible our family paper. (They can help us greatly by both writing themselves and sending in for publication the good letters which they receive.) We are grateful to our as-

sociate editors for their wonderful assistance, and we face the future with an abiding faith and confidence in God to sustain the SIGNS and supply our needs, whatever they may be.

How often in recent months has the Scripture, "If God be for us, who can be against us?" been brought to our mind. It has proven a veritable prop, indeed. Many has been the time when we stood upon the very brink of despair, bewildered and at our wit's end, and not knowing which way to turn or what to do, with our innermost being verily beseeching the true and living God to undertake for us. Only those who are acquainted with the trials of Job can appreciate what has been the anxiety of our soul, as we have pleaded with God most earnestly, feeling that though he slay us, yet would we trust in him. Again, we felt to join with Job in saying, "He knoweth the way that I take; when he hath tried me I shall come forth as gold." On the other hand, we have been greatly comforted by such Scriptures as (1) "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." (2) "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." What

a refuge and hidingplace the Great Rock in a weary land has been to us! Surely, we had fainted except we had believed to see the hand of the Lord in the land of the living. We cannot adequately express the joy which has come to us, often during the night, through being assured that God was on our side, and that he who spared not his own Son, but delivered him up for us all, would also freely give us all things. The apostle said for our comfort in connection with these things, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." We can but believe that all that has transpired in connection with the SIGNS, however adverse it may have appeared to us, is embraced in the "all things" that shall work together for the good of God's people. We say this, notwithstanding the many strange and mysterious things which have overtaken it. We are not at all disposed to place any limitations upon our God, but rather would we desire to wait upon him, remembering that he is his own interpreter, "And he will make it plain." If we take a look about us to-day, how many hard things to be understood do we see? At least the Spanish nation seems to be bent on exterminating itself from the earth; other kindred nations, geographically speaking, appear to be sitting on a powder keg and almost momentarily waiting their doom, while our own country is passing through a difficult period. Besides all this, there are many more or less minor perils and individual troubles, including those

among the churches of our beloved Zion, but amidst it all, we take courage in the assurance that "the Lord is in his holy temple," and therefore we would say, "Let all the earth keep silence before him." What indescribable comfort there is in trusting in him of whom it was said of old, "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation."—Exodus xv. 10-13. We believe firmly in the final preservation of the saints. Therefore, when life's battles are o'er, and the appointed time for our change has come, we confidently expect to glide safely into our haven of rest, where we shall see him as he is and be satisfied with his likeness. This is our faith and our hope.

R. L. D.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

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

A SPECIAL OFFER.

TEN years ago, I compiled and published a 140 page book entitled PREDESTINATION. It contains some of the ablest articles ever written on this subject. Three English writers—August M. Toplady, Elisha Coles, William Gadsby—and Elders Samuel Trott and Gilbert Beebe are among the outstanding contributors. Between eight and nine hundred of these books have been distributed throughout the country, which indicates their popularity. They sold originally for \$1.00 each. I still have on hand about one hundred copies, and during the months of November, December and January, unless the supply is exhausted in the meantime, as a special inducement to new subscribers, I will send one of these books free to each NEW two dollar cash subscriber to the SIGNS OF THE TIMES, which will cover one year's subscription. Any old subscriber can have a book free by sending the name of a NEW yearly subscriber, with the money, to the publisher, J. E. Beebe & Co., Box 243, Middletown, N. Y. Some of our readers may also wish to remember those less fortunate than themselves at this season of the year by having the SIGNS visit them throughout the year. Every such subscription will be entitled to a book, as long as they last. I would much prefer to present the book as a gift for the purpose of building up the subscription list to the SIGNS than to sell it direct, so please bear this in mind, and order the paper through the publisher, who will in turn notify me, when the book will be sent.

R. LESTER DODSON.

ORDINATIONS.

THE Mizpeh Church of Old School Baptists, at Touchet, Washington, met October 24th, 1936, pursuant to a call made at its regular meeting in September, to consider the ordination of PETER JONES to the full work of the gospel ministry. The Big Spring Church, at Elgin, Oregon, and the Pleasant Grove Church, at Yakima, Washington, had been requested to send their ordained help, to which both responded in the persons of Elder C. W. Bond and Deacon Dennis McCullough, of Big Spring Church, and Elder A. D. Hughet, of Pleasant Grove Church.

The Presbytery organized by choosing Elder J. T. Barnes, Mizpeh Church, Moderator, and Elder C. W. Bond Clerk.

After the regular preaching services of the church, conducted by Elder A. D. Hughet, the church went into conference to consider the business matters before it. The minutes of the previous meeting showed that the church had voted unanimously for the ordination of brother Jones, and, by motion and second, this question was submitted to the Presbytery for its judgment. After testimony given by brother Jones, and his answers to questions of the Presbytery, it was agreed to proceed with the ordination.

Elder A. D. Hughet made the ordination prayer, with the laying on of hands by the Presbytery, composed (in addition to the Elders and Deacons named) of Deacons Marion Colwell and Charles Showalter, of the Mypeh Church. The charge was delivered by Elder C. W. Bond. The candidate was delivered back to the church and the right hand of fellowship given him. The church then called him as assistant pastor, because of the feeble health of Elder Barnes.

J. T. BARNES, Moderator.

C. W. BOND, Clerk.

OBITUARY NOTICES.

MRS. A. D. BOURLAND, widow of Elder A. D. Bourland, was born in Fannin County, Texas, December 27th, 1848, where she spent her girlhood. Her maiden name was White. She was married to Elder A. D. Bourland in 1872. They moved to Tarrant County and located near Keller, where she made her home for sixty-five years. Her husband, who was a gifted minister of the Primitive or Old School Baptist Church, preceded her in death thirty-two years. She gently fell asleep in Jesus November 7th, 1936, at the home of her son, John A. Bourland, in Ft. Worth, Texas. While she never united with the organic church, she gave abundant evidence of one who had been drawn by the cords of love to the Master, and taught deeply in her experience in the school of grace. The lessons she learned reflected the fruits of the Spirit in a beautiful and useful life, which was adorned with a firm belief and trust in God, love for the church, kindness, hospitality, patience and an unselfish service to the hundreds who were entertained in her home. All of this was done cheerfully. Her home continued to be a place of welcome for the Baptists long after her husband died. She fed the hungry, gave drink to the thirsty, lent a helping hand to the poor and needy and ministered to the sick. Surely the welcome words of Jesus, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," belong to her. She was a true and faithful companion to her husband while he lived, and proved that she loved the cause he so faithfully served, after he laid his armor down. None makes more sacrifices for the cause of Christ than does the faithful wife of a faithful minister of the gospel. I fear they are appreciated too little, or at least the ap-

preciation of their unselfish sacrifices is too little manifested by the churches. This ought not to be.

She is survived by five sons: A. M., Elijah and Green Bourland, of Vernon, Texas, Edd and John H. Bourland, of Ft. Worth, Texas, twelve grandchildren and twelve great-grandchildren, also two sisters: Mrs. Lou Brigance and Miss Mary White, of Commerce, Texas, and one brother, C. M. White, of Keller, Texas.

Funeral services were conducted by the writer in the Missionary Baptist meetinghouse, in Keller, Texas, in the presence of the family and a large concourse of relatives and friends, after which her body was laid to rest in the family cemetery near the home where she had lived for sixty-five years, there to await the promised coming of the Lord to raise and change it from mortal to immortal, from corruptible to incorruptible and from natural to spiritual. She will be greatly missed, but had lived a long and useful life and was ready for the Master's call. May the God in whom she trusted give comfort and divine guidance to those who mourn.

J. R. HARDY.

GEORGE GRIGG passed away at his late home, in Caradoc, Ontario, May 31st, 1936, in his sixty-sixth year. He had been in failing health for some time, and death came as the result of a stroke. He leaves to mourn their loss, his wife, three brothers, William Grigg, of Mt. Bridges, Ontario, Dr. Arthur Grigg, of Saginaw, Michigan, and James Grigg, of London, Ontario; also two sisters, Miss Ellen Grigg, who made her home with him, and Mrs. Thomas Mellow, of Bath, Ontario. The funeral service was held at his late home on Tuesday, June 2nd, where a very large company of friends and relatives met to show their high esteem of the departed. He was

well known and highly respected as a man of sterling qualities. In belief he was an Old School Baptist, and loved to meet with them whenever possible, although he was not a member, expressing himself as unworthy of such a fellowship. He was well grounded in the doctrine. He had marked 2 Timothy i. 9, in his Bible, and his dear wife asked the writer to speak from that verse at his funeral: "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." We know that this was what the departed believed, and our hope is that he is resting in the Lord. May God reconcile his wife and sister with whom he had lived so long, and the rest of his family, to their loss, believing that their loss is his eternal gain.

ALSO,

PETER ALLISON departed this life November 1st, 1936, at his home, near Muirkirk, Ontario, aged seventy-six years. His father was Walter Allison and his mother Catherine McDonald. He was married March 25th, 1891, to Mary McKenzie, with whom he lived very happily for nearly eighteen years. To his great sorrow, she died February 15th, 1909, leaving him with four children to mourn his loss. Brother Peter, to the day of his death, treasured the precious memory of his dear wife, who had been a very worthy member of The Covenanted Baptist Church, and we believe she had been not only a natural comfort, but a spiritual comfort to him also, so that since her death he was of a sorrowful spirit. The Lord blessed him to raise his family and to live an honorable life, so that he was highly esteemed by all who knew him. He united with the church over two years ago, and was a worthy and consistent member.

He leaves to mourn their loss, three daughters, a son and several grandchildren. Interment was in the Duart cemetery, the writer speaking at the meetinghouse from Psalms cxxvi. 6. May God reconcile the bereaved family.

G. R.

MRS. MARY (WITTE) ABBOTT died at her home, in Elgin, Oregon, October 28th, 1936, aged 83 years and 28 days. She was born September 30th, 1853, near New Concord, Kentucky. She came to the Grande Ronde valley of Oregon in 1892. August 26th, 1900, she was married to William Abbott, who died December 18th, 1911. She professed faith in Christ at the age of fifteen years, and joined the United Baptist Church, at Blood River, Kentucky. In later years she united with the Big Spring Church of Old School Baptists, at Elgin, Oregon, where she remained a faithful member until her death. She leaves of her kindred here one sister, Mrs. Quintella Morris, of Imbler, Ore., and two brothers, Joshua Witte, of King Hill, Idaho, and Quintur Witte, of Elgin, Oregon. Also thirty-two nieces and nephews, besides a host of friends, to whom she was familiarly known by the name of "Aunt Peggy." She was raised in the old school of home industry, where many of the luxuries of life were made by hand. She took great pride in showing the younger generation many relic products of her youthful days, both of needlework and of the loom. Some had been produced entirely by herself and family, from the growing of the natural to the finished product, and of a display of skill equal to the factory work of to-day. Many of the homes of her neighbors and friends are adorned with carpets, rugs or pillows she made, continuing her weaving of such things up to two years ago, when her strength began to fail. Her zeal in

industry did not exceed her zeal for her church and the faith she loved so well. She never missed a meeting of her church unless she was sick, and often when we did not think she should risk going to the church, because of her weakness or bad weather, the church services would be held in her home. She would often say, I know that I am the meanest person living, and if I am saved it must be by grace. She had been a constant reader of the SIGNS OF THE TIMES for a long time, and often said that it furnished her more comfort than anything else.

I, as her pastor, was called to officiate at her funeral, and took as a subject, "The widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them."—Acts ix. 39. Interment was made in the Elgin Cemetery by the side of her husband, both to await the call of their Master in the resurrection, in the hope of which both had lived and finished their days on earth. She left us a worthy example of industry and faith.

C. W. BOND.

PAUL LEFFERTS ROUNDS, my nephew, son of sister Naomi L. Rounds, of Salisbury, Maryland, came to his death in a mine accident in Honduras, Central America, where he was employed as a Mining Engineer by a New York firm operating silver mines there. He died November 11th, 1936, and was buried November 12th, at San Juan. He was married May 19th, 1933, to Miss Lela Ford, of Missouri, who survives him, and who was in Honduras at the time of his death, expecting to soon return to the States. He is further survived by one brother, E. Stuart Rounds, of Pittsburgh, Pa., and by his mother. His father, who died September 12th, 1907, was our brother Edward F. Rounds. Paul was born in Philadelphia,

Pa., November 26th, 1903. Both the father and the son passed away at about the same age, that of thirty-three years. The dreadful news came as a great shock to us all, but we know there are no accidents with God; what may seem accidental from the human side is but the fulfillment of the divine will. Psalms one hundred and three, verses thirteen and fourteen, and the nineteenth verse of the second chapter of second Timothy have applied with comfort to the hearts of the bereaved ones. In it all, consolation and strength have been administered by the Holy Spirit so that no one has felt to question the wisdom and justice of the Lord, for his mercy endures forever. Brethren, may you feel to pray for the dear mother and wife and brother so suddenly and sadly bereaved; and may they be blest with resignation and reconciliation such as only true faith in God can give.

H. H. LEFFERTS.

MAY SHOCKLEY MORRIS, wife of John W. Morris, of Salisbury, Maryland, passed from this earthly life September 20th, 1936, a few months after her fiftieth birthday. Sister Morris was born in Wicomico County, Maryland, May 14th, 1886, and was the daughter of John H. and Elizabeth Shockley. She was married to John W. Morris in the year 1910, to which union were born three daughters, as follows: Mrs. Lawrence Holloway, Fruitland, Md., Mrs. John Elliott and Miss Edna Morris, of Salisbury, Md. Sister Morris was baptized on the second Sunday of June, 1918, by the late Elder A. B. Francis, under which she was admitted to membership in the Forest Grove Church, where she remained a faithful member until her death. She was clerk of this church some years before and at the time of her departure. The writer knew "Sister May" (as she was so well

known by this name) for the last eleven years of her life, and was her pastor most of that time, and it seemed at times most wonderful to be in her presence, as she was so much exercised in heart and mind in spiritual things, and did so love to talk on these things, and things pertaining to the church, which she loved dearly and served faithfully. Her church and pastor miss her, and will continue to miss her. Her husband and three daughters, who loved her so much, have our sympathy in their great loss, which we share, and bear with them as best we can. It seemed in her last illness she knew she could not get well from the first of the attack, and so told the writer, and not only did she seem reconciled, but anxious to be free from the body of pain, in which she suffered much, and to be with her Savior, and, like David of old, felt that when she should awake in His likeness she would be satisfied. Is not this enough? I read the twenty-third Psalm at her funeral.

Her pastor,

G. E. COULBOURN.

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

Sarah I. Rittenhouse, N. J., \$3; Mrs. Mary J. Ege, N. J., \$3; Mrs. Brittie Caudle, Okla., \$1; Mrs. Dosia Deal, Mo., \$1; Mrs. T. L. Carey, Ontario, \$1; Mrs. Mary Duffus, B. C., \$3; Woburn Church, Mass., \$10; Mrs. R. B. Shortridge, Ill., \$3; Dr. Thomas McColl, Ont., \$3; J. N. Wageonheizer, N. Y., \$1; "A friend," Del., \$1; Huldah J. Leonard, N. Y., \$1; S. W. Shipway, N. Y., \$1; "A friend," Va., \$1; Mrs. Emma Ball, Va., \$1; Mrs. J. A. MacTaggart, Ont., \$2; Anson Quint, Maine, \$3; William D. Chapman, N. Y., \$10.

MEETINGS.

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

IN

N E W Y O R K C I T Y

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

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

Cedar Creek Church meets every fourth Sunday at the home of Dr. Stanley, 7029 Knight Street, S. E., Portland, Oregon. Take Mt. Scott car, get off at Tremont Station, go one block west. Meeting commences at 10:30 a. m. Lunch at noon. All are invited. On account of sickness we make this change from our old meeting-place.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

S. B. MOFFITT, Pastor.

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

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

E. B. AULT, Church Clerk.

**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.

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

Cane Run Old School Baptist Church meets on the third Sunday, at 10:30 a. m. George R. Turner, Clerk, George Barnett, Assistant Clerk, Turner's Station, Ky.

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

J. R. HARDY.

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

D. L. TOPPING, 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 at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

A. S. ROWE, Church Clerk.

"FEAST OF FAT THINGS."

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

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SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 105. MIDDLETOWN, N. Y., FEBRUARY, 1937. NO. 2.

CORRESPONDENCE.

FAITH.

THE true nature of the faith of a christian, according to the inspired word, consists in this: that it is an emotional receiving, in unwavering assent, unto the credibility of the word being the testimony of God, by the Holy Spirit, delivered unto us in the writings of the apostles and prophets, meeting the inspiration in the bonds thus given to us; whereby we assent to the whole and every part of the word, as to a certain and infallible truth revealed by God to us, and therefore of itself invisible; a spiritual act, imminent and internal. Christ is its author, through the revelation of the Spirit made known to the recipient that Jesus Christ is the Son of God, for “with the heart man believeth unto righteousness.” The belief of the heart is thus formed by the internal WITNESS coming into the soul, and the act of faith proceeding from it, but terminating in the same. Thus the Lord teaches all his children, makes

them acquainted with their fallen state, and sensible of their guilt and of their misery. He brings them to a right knowledge of the corruption of every faculty of the soul and body, which, in an unregenerate state, are always inclined to evil, and incapable of doing anything truly good as acceptable to the holy God. The judgment is enlightened to see this, and conscience is awakened to feel this, and thereby the convinced sinner is made willing to be taught the way of salvation, and the Holy Spirit fills His office by teaching him the knowledge of God his Savior. The christian’s course is directed by believing and not by seeing. “We walk,” says Paul, “by faith, and not by sight.” Faith is to us the evidence of things not seen. The glory that awaits us is yet to be revealed. “It doth not yet appear what we shall be,” but faith lays hold of this glory and enables the believer to greatly rejoice in it. “We see our triumph from afar with faith’s exalted eye.” But our rejoicing is one of the fruits of faith, and not faith

itself. Every promise given us in the word, faith depends upon the arm (power) of God to make it good, and does not stagger at any seeming difficulties that might appear to the natural mind as impossibilities, but rests fully persuaded that what God hath promised he is also able to perform, for, says faith, He speaks, and it is done; commands, and it stands secure. In the heart faith is thus seated, but with the tongue confession is made. The great promises of the gospel are made upon faith, and glorious things are spoken of it, even an understanding belief in the creation of all things; that is, "the faith which is by Him." By the power of it the dead were raised to life, the sick were healed, deaf ears were unstopped, the lame were made to walk, the blind to see, and the whole work of salvation from first to last is ascribed to it as operating through grace: "For by grace are ye saved through *faith*; and that not of yourselves; it is the gift of God." The Holy Spirit purifying the heart by faith, sanctifying by faith (Acts xxvi. 18), justified by faith (Gal. ii. 16). The believer's walk heavenward in the commands of the blessed Master is wholly a walk of faith, until in heaven he shall have reached the "end of faith" and live and walk by sense. All purity of doctrine, holiness of life, the infinitely glorious majesty of God, the transcendently gracious love manifested in the gift of his Son is all of faith, and for all of which faith is ever giving to God that glory which is due unto him who is the author of it. It is seated upon the foundation upon which the church is builded: i. e., the revelation of Jesus Christ as was spoken to Peter upon his confession, I believe (in faith) that thou art the Christ, the Son of God. And the answer was, Flesh and blood hath not revealed this unto thee, but my Father which is in heaven. Upon this rock I will build my church. What rock? The rock of the revelation of Jesus Christ. This has been the ground of faith in all ages, and will continue to be until time shall be no more. Moses was a propounder of it, and gave glory to God as the Revealer, and taught the same to the Israelites, so that the faith of both Moses and the Israelites was grounded upon the same testimony, or revelation of God, and differed only in the strength of its application. The Spirit of the Lord spake by me, saith David, and his word was in my tongue. And this is sweetly agreeable to the words of Paul in Romans x. 8, where he calls it "the word of faith, which we preach." And in Philippians i. 27, it is called "the faith of the gospel." Thus "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," and by so speaking hath enlarged the object of faith to us by him, by which means it comes to be the *faith of Jesus*, and to whom it ever looks and receives as the only begotten Son, who was in the bosom of the Father, the express image of his person, and in whom it pleased the Father dwelleth ALL fullness of the Godhead bodily. No man shall ever set out in the "narrow way that leads to

life" until he has been made acquainted with the knowledge of these truths. The judgment must be enlightened with the knowledge of them ere he can change his course heavenward; and when this is brought home to his conscience he finds he hath nothing in himself left to trust in, but that his salvation is all of grace through faith from first to last, and every self-righteous principle in which he formally trusted has been laid low in the dust, and faith accepts for its crown the righteousness of the Lord Jesus that he may have all the glory. In this new sight and sense he searches the word and finds the credibility of all which he has learned to believe in faith is founded upon the testimony of God revealed in his word; and we can never be sufficiently instructed, or enter into the full enjoyment of the Father's love, through faith in the finished salvation of the Son, until we are enabled thus to understand how this testimony is given to those truths we now believe by way of revelation, by which we can accept them, not as the testimony of man, although given to us by men, but received in and as the testimony of God. If we receive the witness of man, the witness of God is greater. "Let God be true," the witness or ground of divine faith, "and every man a liar," the witness or ground of human faith. Human faith is called in the Scriptures a "dead faith," because it is not a fruit of the Holy Spirit, a gift bestowed by his operation, continued by his power and enriched and increased by his blessing, but is the opposite, a fancy of the natu-

ral mind, formed in the head, guided by a darkened heart, and without warrant from God. There is no divine life in it, and no loving effects of the grace of God as revealed in the gospel from it. Such have a "form of godliness, but deny the power thereof," because they have no vital union with him in his covenant mercies, and therefore cannot have any soul-comforting communion with Christ in his finished salvation. The natural man, let him be ever so wise, knoweth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. The ground of human faith is an assent unto anything credible merely upon the testimony of man; and upon this kind of faith the free will of man is ever prone to build a temple of salvation. Things in the natural realm, and society in general, are regulated in the ordinary affairs of life according to man's ability to so regulate and govern in business, social and political relations. Thus all secular affairs are transacted, achievements attempted, human hopes, desires and inclinations, are preserved by this human faith, grounded upon the testimony of man. Our blessed Savior declares, No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. This he does by the Holy Spirit of Wisdom and Revelation, who is thereby given to the children of God, and by faith dwells in them, that they may know him as their reconciled Father in Jesus. This no man can acquire by human knowledge.

It is said to be hid from the wise and prudent and revealed unto babes, those whom the Holy Ghost makes teachable to receive Christ as the object of God's infinite grace as their Surety for atonement and justification unto eternal life. Jesus the Mediator is the way to the Father, the consecrated and the only way, for there is no other name given whereby we must be saved, everything needed for a holy walk being provided in him. All who are alive to God live by the faith of the Son of God, and are reconciled by having the "heart sprinkled from an evil conscience," maintain peace with God through the continual application of the blood of Jesus, thus cleansed from the guilt of and filth of sin by "the washing of regeneration and renewing of the Holy Ghost." Hear Paul in Romans v. 1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This peace, saith Paul, is not brought about by any worthiness or works of our own, but by the imparting of faith in the finished work of Jesus, through the unspeakable riches of God's grace; for by Jesus we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God, the same glory with which our blessed Immanuel is crowned. In further confirmation of which Paul testifies again, I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that being justified by faith I have peace with and free access to a reconciled Father, and now I desire to walk with him; and for him I have suffered the loss of all

things (all earthly pleasures and comforts, such as the world can give), and I count them but dross that I might be found walking in sweet union with him. He further testifies, that a deep sense of God's love has been shed abroad in his heart by the Holy Spirit, who, he says, has made him of one mind, of one heart and of one way with himself. Together with all his redeemed, I can see that he hath chosen me in him before the foundation of the world, that he in time would make me holy and without blame before him in love, having predestinated me to the adoption of his children by Jesus Christ unto himself according to the good pleasure of his will. I seem to hear the voice of every consecrated believer in Christ exclaiming, Oh what exceeding riches of love is this! When I would declare and speak of it I can but exclaim, Oh the depth of covenant love, abounding grace; God manifest in the flesh, partaking of our human nature that we might thereby be made partakers of his nature. By faith I see all the blessings of salvation for time and eternity to be mine, freely given as the fruits of the Father's covenant grace and everlasting love. Thy Father, O blessed Jesus, art also mine. He sees me, loves me and blesses me in thee. My title is clear to all spiritual blessings, because God, being my God in Jesus, all things are mine. He will make them all work together for my good; for he who spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things. It is entirely through the grace of the eternal Spirit that I have

been enabled to believe in the finished work of Jesus, and to experience the Father's eternal love for me by the sacrifice of his Son, and through faith in him I have peace of conscience, and by the assurance of his word I am satisfied of the love of the ever-blessed Trinity to my soul. I find that Father, Son and Spirit have covenanted to make me an heir of God and a joint-heir with Christ, which by faith I am assured of my eternal salvation in him, and now I desire to so walk with him as to maintain in my conscience the sweet peace of God in my heart, and to love him supremely. Thou, O Father, art the God of my peace, my Father in Jesus, and hast brought me into a sweet relationship with thee in the dearest and most indissoluble bonds of thy covenant love. Keep a believing sense of this eternal tie always fresh upon my mind, and order my steps aright. Father, thou hast promised to so lead thy believing children, and to never leave nor forsake thine own, and what thou hast promised thou art able to perform. I am not worthy of the least of thy mercies, but in humbleness of heart I give glory to thee for thine unspeakable blessings, for thou hast given me faith in the atonement of Jesus, by whom I have peace with thee. I never could have loved thee if thou hadst not first loved me, and by the grace of the Holy Spirit revealed thy love for me in Jesus, thereby giving me a sweet foretaste of the crowning grace of thine unspeakable glory. Thou hast brought pardon to me through the blood shedding of thy Son, and I ascribe it all to thy sov-

ereign grace that I have been enabled to look upon thee as reconciled to me in his righteousness, and a sweet experience of it by and through the power of the Holy Spirit. Raise and exalt my affections, and let the sanctifying power of thy wonderful love increase mine to thee. I never can compute the value of thy love; on earth it surpasseth knowledge, in heaven it surpasseth all returns of praise. O, thou eternal Spirit, help me to so walk with my loving Father that I may maintain peace with him in my conscience and a growing love to him in my heart, until thou bring me to the enjoyment of eternal peace and love in glory. Amen.

JOHN GIBSON.

HAVRE, Montana.

NEWARK, New Jersey.

DEAR ELDER DODSON:—The thought entered my mind this morning that our good Lord has blessed us with very many privileges, both natural and spiritual, and one of which is not the least to me is that I am privileged to write to you. It would be hard for the natural mind to estimate between the great and small privileges. Of course anything the natural mind would deem great the spiritual mind would cast aside, and would say that one's greatest privilege would be to stand still and know that "I am God." And if your mind and mine are in unison this glorious morning we would say those words are of a surety the truth, for one cannot know of God except by the grace of God, given only to the few, and if we can say from the bottom of our hearts that that is a truth, then we can be numbered

among the few, than which a greater privilege no man hath, or can have. A transcending privilege is to know God, to love thy neighbor as thyself, and to walk humbly with thy God. The motive of all is love. Love is an attribute of God, given only to a few to be exercised thereby. To even exercise love is a gift, and should be exercised very carefully, so that it may be distinguished from mere fancy. Natural man fancies many things, and mistakes that fancy for love. Natural man is not capable of love, but is capable of fancy, and a very deep fancy, as it were, so much so that it oftentimes leads him into a great wilderness of various kinds. Love is of God, therefore pure love is not known by the natural man, for a natural man knows not the things of God. That statement to the unknown would start a controversial argument, but it would not change the fundamental truth. You hear one say, Why, your Elders are natural men and they preach of God. There it is again. To the unknown it is true, but to the known we say, Yes, if he preaches he is a natural man, but if he talks of God it is the Spirit of God speaking through him. He must speak the words our God puts in his mouth, to the edification of the saints of God. And he asks, Who are the saints of God? and the known ones will reply, Those who are of God, and those who are taught of God. And that still remains a mystery to the unknown, for the unknown is the natural man. These are some of the numerous privileges given unto us in this world, and I think it is a fitting

climax for me to say it surely is a merry Christmas for us. I do not know that it is so, but I have been told that, chronologically speaking, we in these modern times celebrate the wrong date for our merry Christmas, but I do know that to us sin-ridden sinners every day is a merry Christmas day for us when we are privileged to feel, see and know the many and numerous blessings our Lord bestows upon us daily. We need no especial date to be merry when we are given such realizations, and all by that love God bestows upon us. To-day in this apparently strife-torn world we realize as never before our utter dependence upon that God's love for our safety, redemption and salvation, so dearly bought for us by Jesus. There was a purpose in Jesus' death, and there is also a purpose in the strife going on in this world to-day. We few peculiar people do not question the what nor the why of it, but the great modernistics of this day in yesterday's pulpits in many sections of this country outdid themselves in trying to tell our Lord just how this world should be run. It is all on a par with some of the public press that seems to stoop to the gutter for ammunition to feed its readers upon. It is not all the works of natural man, as we few peculiar people see it, and also for a purpose, for our God has promised to confound the wise of this world, lest they hear his voice and become converted. That statement seems to me to say that our God has an especial few and is very jealous of them lest they become contaminated with the world, and if that is not some-

thing we poor sinners can be merry over, then I, for one, do not know what we need to make us merry. As I sit here from day to day I sometimes do wonder what I have to be thankful for, being so sore in the flesh that I am hardly able to move at times, but I can sincerely thank God that I am not left long in that state of mind. From every corner thoughts of blessings seem to flow in upon me and I am made to sing, "Praise God, from whom all blessings flow," and am made merry. To the world it seems appropriate that some day be set aside for seasonable merriment, but to me every day is a day of rejoicing and merriment when our God endows me with a vision of his many blessings upon me. If I know this sinned heart of mine correctly, then I want to rejoice every day, in unison with the brethren, that our God furnished us a Savior in the person of his Son Jesus Christ, for as natural men we cannot save ourselves, nor partake of the love and truth. Such wonderful blessings to be privileged to partake of! Another great privilege I have had bestowed upon me, is to be able to converse with my relatives and some of the brethren by letter. It seems to me more than a compensation for my inability to be able to get out to meetings. I miss all their hearty handshakes and smiling faces, but am with them in heart and spirit. That leaves no cause for complaint on my part, but a cause for rejoicing and merriment, and I feel it to be a very great gift to be able to enter into that spirit of joy and merriment, for without it a heart is barren of

love and fellowship. Our hearts were barren of that joy and merriment once, and what did we have then but trouble? and now we mourn over that barrenness. But was it not purposeful? Do we not now know just how sweet, sweet is, and just how pure purity is, and just what a joyful sound the truth holds for us? Truth is not commonplace, it is exceptionable. We are the exceptionable, peculiar few who know the joyful sound of truth, because we have been taught of God. Oh what boundless blessings for merriment! I just cannot confine my merriment for a set day, and in that belief I think I am in unison with the brethren. I am sure I am in unity with you, dear Elder, when I say I believe all of this to be predestinated for the good of them that have been taught of God and love God.

Your unworthy brother in hope,
IRA T. DOLSON.

CAMPBELLTON, Texas, Oct. 31, 1936.

DEAR BRETHREN:—To-night, as usual, finds me very low and sad, so decided, if the Lord wills, to write a few lines to the readers of the SIGNS. My health is too poor to stay in the Rio Grande valley, as it does not agree with me there. I wish to get able to build me a house on wheels (house trailer) and do as my doctor says is best for me. I would like to have one built on the running gear of my old car, and go among my brethren. It would not cost very much to build it, but it all depends upon the Lord. In him is all my trust. I wish to state that in reading the Scripture recorded in the thirty-sev-

enth Psalm I have been made to realize the truth of this quotation: "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off."—Psalms xxxvii. 28. My greatest anxiety is, Am I a poor worm of the dust, a saint? Dark and thorny is the desert that I am so much of my time traveling through, yet when I look back and view my past life I can see a great many places where the Lord's hand has been great. He has several times put it into some of the dear saints' hearts to see my need and caused them to look after me, a poor needy creature. In looking over the above quotation I behold many deep thoughts, and I feel that often most of the subject matter is wrongly interpreted, or misapplied. The world is full of judgment among men, and mostly vile and sinful, but the judgment mentioned here is the fruit of justice and mercy, for it is said, Judgment and mercy is the habitation of his throne. Hence, he in line with his foreknowledge and eternal purpose loved judgment, as the rule of his sanctuary. The election of all his saints to everlasting glory from the ancients of eternity was by and through his own judgment, mercy and love, for it is said, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. And Paul said, as touching election, They (the saints) are beloved for the Father's sake. Thus the Lord said, I have loved thee with an everlasting love, and for this reason have I

drawn thee. Not by the hair of the head (as we are often accused), but by the reign of divine grace, love and mercy. Hence, in all the trials and troubles of this life (which is but a shadow) our God has said, I will never leave thee nor forsake thee, and asked this question, Can a woman forsake her suckling child, the son of her womb? Yea, she might forget, yet I will not forsake thee nor forget thee. (Isaiah xlix. 15.) In the next verse he says, "Behold, I have graven thee upon the palms of my hands: thy walls are continually before me." In the second clause of Psalms xxxvii. 28, we find more evidence of the final gathering into the seats around the throne in the presence of the Lamb, that inasmuch as his judgment, inclosed with mercy, these words are comforting, "And forsaketh not his saints." And tells why: "*They are preserved for ever.*" Sometimes we hear the housewife say, My preserves are soured, or spoiled. Not so, for were they preserved they could not spoil. I feel to reverence the word "preserved," for when the Lord God in his rich blessings and divine mercy has graven them upon the palms of his hands, and their walls are continually before him as a reminder of his choice of election, and placed their names in the Lamb's book of life before the foundation of the world, and gave them to his Son in the everlasting covenant of redemption which was entered into between the Father and Son and Holy Ghost, there to be forever in peace in the triumphant reign of all the redeemed hosts through Jesus the heir of

the covenant, they are preserved forever. Preserved in the precious blood of Jesus where the wicked shall never triumph over them, yet in this world the wicked are ever ready to assail and vilify and falsely accuse them until the day when they shall be cut off. O, dear ones, it makes no difference how much the wicked may scoff and make light of the little ones who have been led in the path of righteousness by that unerring Spirit, that hand wherein the names of the redeemed are written will stand throughout all time and eternity, preserved unto everlasting peace and happiness, beyond the onslaught of all the wicked of the earth, because of the grand and noble purpose of God, who works all things after the counsel of his will. Though the wicked may roar, the billows of their wicked designs shall never cause one of the redeemed to be left out of the glorious reign of eternal bliss, and in their travels here in time his protection is meted out to their enjoyment while here, and as one of old said, "My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel [the church on earth] shall neither slumber nor sleep." Therefore "the Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."—Psalms cxxi. 2-4, 7, 8. Then again more evidence is recorded as to the perfect keeping of his children while here: He will keep the feet of his saints, and

the wicked shall be silent in darkness (of soul); for by strength shall no man prevail. No wonder David said, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." In this we find no ground to establish any conditions in order to obtain a blessing, for it is plainly established here that it is the Lord that makes us to lie down in green pastures of his redeeming love, and he leadeth us beside the still waters of love and sweet fellowship, and causeth us to rejoice in his abounding love as we are brought to his table, there to eat the crumbs which fall from the Master's table all the days of our earthly existence. Yes, they are few in number, as regards the multitudes of the earth. Our dear Lord said, "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14. It does seem strange that well developed natural minds would teach the doctrine that is so prevalent in the world, that God is trying to get men to be saved, and putting forth so much time and other means to drive the whole world into the church and be saved, when it is so plainly stated that the broad way and wide gate leadeth to destruction, and many there be that go in thereat, because narrow is the way, and strait is the gate, that leadeth unto life, and *few there be that find it*, and say hurtful things about the little few who put

all their trust in the doctrine of election of grace, through the mercy of the Lord, from all eternity, embracing the few who have been born again and made manifest heirs of the kingdom, whose names were written in the Lamb's book of life from before the foundation of the world. But, says Jesus, no man can come unto the Father but by me, and I will raise him up at the last day, and shall lose nothing.

Well, I have scattered over quite some territory, and if the editors think it worthy of publication in the dear old SIGNS, all right. If any of the household of faith feel to write me a few lines I surely would appreciate it, for I am lonely, as I am far from any of the churches of the old faith and order. I am staying here with a daughter until I can find a place to live, away from the Rio Grande valley, for it is so low in altitude I cannot stay there, which makes it very lonely for me, for I am away from my dear wife, and the churches, too. At present I am located at Campbellton, Texas. I will insert a notice in the SIGNS when we get more permanently located.

As ever, your brother in bonds,

J. B. BOWDEN.

SALISBURY, Md., Jan. 17, 1937.

DEAR BROTHER DODSON:—YOUR good letter of sympathy, as well as the Christmas message, have gone too long unanswered, but I have no excuse to offer, only not having the mind to write as I would like. All of us certainly did appreciate your remembering us at the

holiday season, and I am sure you will be glad to know the family seems to look forward to hearing from you, especially at that time.

Yes, indeed there is much to be thankful for in my great sorrow, and I hope it has been given me to feel so. At first I could hardly grasp the thought that my boy Paul had been taken from us, but as the days go by it comes to me more forcibly, and I wonder if I am as reconciled as I at first thought. My thoughts seem to be so mixed at times, and the future seems so dark. I still have Stuart, his wife and Lela, but not one of them can take the place of the one that has gone on to that heavenly place all of us are hoping to enter when our time here on earth is ended. I can look back the past few months and see the hand of the Lord in so much. I hope I am truly thankful for the many expressions of love and sympathy from the brethren and friends. I find all I can do is to keep praying for strength and courage to go on and on. Sometimes I wonder if my grief is not more for the cutting off of such a young and promising life and the grief of the young wife. She surely is a very brave and cheerful girl, but she feels as though her happiness is over.

I hope your rest during the holidays did help some, even though it was not a long one. Of course you all spent a lovely Christmas together. Lela and I were very glad to be able to go to Stuart and family at that time. O, brother Dodson, I do try to remember that there are many, many other mothers who have been called upon to give

up their dear children, but no one can quite realize what it really means until it comes right home. We are told that our sufferings cannot be compared with Christ's, and I dare not ask the reason why this sorrow has come to us.

Elder Coulbourn was able to come and preach for us to-day, and it does seem as though he grows stronger and stronger in the faith. The family here are getting quite themselves again, after a series of colds. There were eight of us able to go down to meeting this morning. We quite enjoy having sister Drake with us, and I hope to be able to say the same of Miss Wathington after she gets here and gets settled.

I was very sorry to hear of you losing a niece. I certainly can sympathize with the mother.

May this new year be kind to you and yours and give a good measure of peace and happiness. My very best wishes to Mrs. Dodson.

Sincerely,

NAOMI L. ROUNDS.

[THE obituary of sister Rounds' son, Paul, written by Elder H. H. Lefferts, his uncle, appeared in the January number of our paper.—R. L. D.]

CLARKSVILLE, Tenn., Jan. 12, 1937.

DEAR EDITORS:—My subscription expires January 15th, 1937, and on renewing I want to express my appreciation for the many, many good letters and editorials, most especially through the year 1936. I am sure it has been through great difficulties that the paper has been gotten out. I feel we all as readers should express our appreciation

to our dear Elders. To our dear publisher, in his great affliction we would extend our sympathy and appreciation. The Lord in his wisdom has seen fit to send sore afflictions, and I am sure great suffering, but through it all each number has come laden with good sound reading. If one so unworthy, so wretched, so ignorant as the writer feels to be, may in my weakness be permitted to judge, God has been merciful to us all, even though it has been a year full of trouble to many of us. But sometimes we get comfort from the Scripture, Whom he loveth he chasteneth, etc. Also from David's writings in Psalms cxxxix., "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me," etc.

I have just read the New Year's Greeting, by Elder R. Lester Dodson, and I heartily indorse the same. Many of the readers of the SIGNS I have had the sweet privilege of meeting and of mingling our voices together in praise to our great and heavenly Father. Many are strangers to me in the flesh, but may I hope their God is my God? In my unworthiness and loneliness, I beg an interest in the prayers of any who feel to remember such a sinner as I feel to be.

I will close by trying to ask God to extend his mercy to the dear editors and

publisher of the SIGNS, and to all the household of faith, according to his will.

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

(MRS.) B. H. SHEARON.

[WE truly appreciate the kind words of the writer in the foregoing letter and sincerely thank her for them. Through all our sorrow and affliction we feel that God has been good to us, and from our heart we feel to say, Thy will, not mine, be done.—PUBLISHER.]

SULPHUR, Kentucky.

DEAR EDITORS:—If it is the will of the Lord, I would like to write you. One reason is, to send three dollars to pay for the SIGNS, which is long overdue; and another reason is, I want to thank you for sending me the paper so long without any pay. I feel I should have had it stopped, but I did not like to give it up, as it is very dear to me, and I can say I am truly thankful I am able to pay for it now. By the time this money runs out, if I am still here, I hope the Lord will provide the way, as he has in the past, for me to pay on time.

I have been sick since last January with heart trouble, and it was thought I could not live, but for some cause the Lord has kept me here until this day. (Thy will, O God, be done.)

I have just read the last SIGNS, and found much comfort all through its pages. The poetry was good. Then one tells of his mind being on the church of God. What a blessing for the one so led. How good it is for us to

be led to think of the church, and to feel the Lord alone is leading us. May he lead and keep us all in the strait and narrow way that leads to the way everlasting. The next one tells of his wonderful experience. I enjoyed reading that. Sister Joie E. Woods Peters can write such good letters. They give evidence of her being led by the Lord. Reading the letter written by Elder Arnold H. Bellows was like listening to a good sermon. I almost envy these good writers, but have not time nor space to mention every one. I hope I love them all for the truth's sake. I was very sorry that Elder Lefferts left the SIGNS, for I much loved to read his writings. It just seemed to leave an ache in my heart. May the Lord bless and prosper the SIGNS as long as there is a needs be for it. May he lead and guide his people everywhere in the years to come. An interest in your prayers I crave.

Very unworthily,

(MRS.) ADDIE CHANDLER.

MCDOWELL, Ky., Jan. 7, 1937.

DEAR EDITORS:—Here is a little correction in my article in the January issue. On page 8, beginning in the middle of line 8, first column, it should read. The devil and his seed are nowhere in the Scriptures contrasted with Adam and his seed, but are always contrasted with Christ (called the woman's seed in Genesis iii. 15) and his people.

Devotedly,

MILFORD HALL, SR.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1937.

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"THE prisoner of the Lord."

The above Scripture seems to be on our mind at this time and we would, the Lord enabling us, try and consider it in its relation to the judgments and purpose of God, which are unsearchable and his ways past finding out. He had seen fit for Paul to come to Ephesus when as yet there was no church. A few were there who had been baptized to John's baptism, but had not as much as heard of the Holy Ghost. These Paul took and baptized them in the name of the Lord Jesus. Here he met much opposition and persecution, particularly from the Jews and those Gentiles who were worshipers of Diana of the Ephesians. He re-

mained here for over two years, and many were added to the church, and on his departure from them he warned them of the grievous wolves that would enter in among them, not sparing the flock. He had withheld nothing from them, and declared that he had not shunned to declare unto them all the counsel of God. His address to the elders of the church at Ephesus is found in Acts xx. 17-38. After his departure recorded there, we find Paul set in his intention to go to Jerusalem, even though all indications were that he would be persecuted by the Jews, and soon after his arrival he was seen with an Ephesian, by name Trophimus, and immediately Paul was taken and put in chains. He told the Ephesian, in Acts xx., that the Holy Ghost witnesseth in every city, "saying, that bonds and afflictions abide me." In Acts xix. it is recorded that Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I *must also see Rome.*" He was soon to go to Rome by God's way. God, who has declared that the wickedness of men shall praise him. The Lord Jesus had ascended upon high, and led captivity captive, and God had said, "Sit on my right hand, until I make thine enemies thy footstool." This was the doctrine that Paul preached, and the doctrine is proved in his life. Such was the tumult of the people, crying, Away with him, that the chief captain thought that he had a terrible criminal on his hands, but when Paul told him that he was a Jew

of Tarsus, the captain allowed him to address the people, in which address he told his experience and what had occurred since his return to Jerusalem, how he had seen Jesus in a trance telling him to get quickly out of Jerusalem, "for they will not receive thy testimony." When Paul told them that the Lord had said, "Depart, for I will send thee far hence, unto the Gentiles," they cried, "Away with such a fellow from the earth: for it is not fit that he should live." Paul is again taken into custody, and on the morrow had to face his accusers, who were of the chief priests and council, and while his testimony was received by some who were Pharisees, yet there was such dissension among them, that the captain ordered the soldiers to take Paul from among them by force and bring him to the castle. On the following night the Lord stood by him, and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Immediately on the morrow more than forty Jews conspired to take his life, swearing that they would neither eat nor drink until they had slain Paul. The chief captain, hearing of this, arranged to send him away. Thus began a journey in which troops and ships were used by men who unconsciously were fulfilling the purpose of God. We find soldiers doing their duty at the command of their captain, and Paul's sister's son, fearing for Paul's life, revealing the conspiracy of the Jews to the captain, all unconsciously doing the will of the God of heaven. Our mind

goes back to the Old Testament to another Saul, whose father was named Kish. "And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses." They went from place to place, but found them not. Saul, discouraged, was for returning home, but the servant said, "Behold now, there is in this city a man of God, and he is an honorable man, all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go." Israel had cried out for a king, Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. Now while Saul and his servant were searching for the asses, God has already told Samuel in his ear a day before Saul came, saying, "To-morrow, about this time, I will send thee a man out of the land of Benjamin: and thou shalt anoint him to be captain over my people Israel." Thus as the young man came to Samuel, the Lord said to him, "Behold the man whom I spake to thee of! this same shall reign over my people." God had timed their wanderings after the asses, letting them wander, even though the objects of their search were found and safe. When Saul would return home, he had him to do as the servant suggested and go to the prophet. In the apostle's case, we find that the Lord had said he should witness at Rome, and to accomplish this God does not need missionary societies, nor the plans or schemes of men. He has his own plan, ordered in all things

and sure. The powers of the Roman empire are subject to him, and it is God's purpose that Paul should go to Rome in stages. First, the captain, fearing trouble, orders four hundred and seventy soldiers to accompany him to Caesarea. Here he was to stay a prisoner for over two years, yet witnessing to the truth before princes, so that it is recorded that as he reasoned of righteousness, temperance and judgment to come, Felix (the governor) trembled, and answered, "Go thy way for this time; when I have a convenient season, I will call for thee." Again, he was to appear before Festus (who had replaced Felix in Caesarea) and Agrippa, to witness to the truth, and such was his testimony and defense of himself that Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed unto Caesar." This reminds one of Pilate, who said of Jesus, "I find no fault in this man," yet Pilate, like these men of a later date, could do nothing except it be given him from above. Paul is then turned over to a centurion named Julius, and they took ship, sailing to Sidon. Here Julius courteously entertained Paul, and gave him liberty to go unto his friends to refresh himself. Surely the Lord showed that He had the hearts of all men in his hands. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." Again it is declared, "He suffered no man to do them wrong; yea, he reproveth kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm."

Coming to Myra, they were transferred to a ship that was going to Italy. After many days of sailing against contrary winds, Paul admonished them that the voyage would be with hurt and much damage to the ship, but his words were not believed, for the ship had to be wrecked. After many days, when neither sun nor stars appeared, they lost all hope of being saved. Paul stood forth in the midst of them and told them that they should have hearkened unto him, and not have loosed from Crete and to have this harm and loss. Again, he testifies of the angel of God standing by him that night, "whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." Captive as he was, his testimony remained true when all in the ship escaped safe to land. The land was the island of Melita, there Paul must preach the truth and heal the sick that were there, and though a captive in chains, be honored with many honors. After staying there three months, they sailed in another ship, and besides landing at Syracuse, they stopped at Puteoli, where they found brethren and were desired to tarry with them seven days, and so they went towards Rome. As they were nearing Rome, the brethren came to meet them, and when Paul saw them, he thanked God and took courage. Here the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to dwell

by himself with a soldier that kept him. For two years he dwelt in his own hired house, and received all that came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. The apostle could therefore look above and beyond the power of Nero and feel that the Lord Jesus, who had ascended on high and led captivity captive, was holding him and that he was in truth a prisoner of Jesus Christ for the Gentiles. He was there to preach and to teach and to write his epistles, for at least six were written from Rome. Cast as a sheep among wolves, yet having brethren even in Cæsar's household. He had been persecuted for the Gentiles' sake, yet blessed, and kept, from his keepers, by Him that keepeth Israel. Surely such truth magnifies our God and his Christ, and while we have written much of the narrative in this article, we have had a purpose in it. Many, like the writer, can look back to days when they had plans for their future, a career perhaps, yet in some way, God's way, they are preachers of Jesus Christ, or members of his church and people. They look back and know they are not fit for the kingdom. Why do not they go back? Why not give up? Because they are held there. As Paul was held in Rome for Christ's sake, and the sake of his brethren, so we are held where we are, and such knowledge humbles us and puts Jesus on the throne. How good it is to see Jesus above men, devils and sin. Surely it is heavenly and divine when we can sing,

"And he shall reign till all his enemies are made his footstool." Let such truth reconcile us unto our God.

In quoting our text we will close this article. "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

G. R.

CIRCULAR LETTERS.

(Written by brother G. F. Adkins.)

The Salisbury Primitive Baptist Association, in session with the Forest Grove Church, Wicomico County, Maryland, October 21st and 22nd, 1936, to the several associations with which we correspond, sendeth greeting.

DEAR BRETHREN:—According to custom for the last several years, a Circular Letter should be written. From the name Circular Letter we would suppose that it is for the purpose of circulating among the brethren a message, telling of our general condition, beliefs, and so on.

While we are few in number, we feel that we have been blessed, in that the Lord has been merciful to us. He has sent his messengers of love to us, declaring the gospel as the power of God unto salvation; Jesus Christ, and him crucified, as our Redeemer. That Jesus Christ did come into the world, born of a woman, under the law, for the very

purpose of redeeming his people from under the law. That he paid the price by the shedding of his own blood, thereby freeing his people from all debt. Having finished the work the Father sent him to do, he returned to the Father, and is now sitting at the right hand of the Father making intercession for his people.

We are glad to be able to report that the churches of this Association are in accord and harmony, in fellowship. Peace reigns in our midst.

H. C. Ker, Moderator.

JOHN H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

CORRESPONDING LETTERS.

The Lexington-Roxbury Old School Baptist Association, now in session with the Olive and Hurley Old School Baptist Church, at Shokan, New York, September 16th and 17th, 1936, sendeth greeting.

DEAR BRETHREN IN THE LORD:—Through the will and pleasure of the covenant-keeping God we have been privileged to meet together as an association and to hear and feed upon the precious food dealt out to the sheep through the undershepherds called and qualified to stand upon the walls of Zion to proclaim the riches of the grace of God. We can say that to our understanding, we have heard wonderfully set forth the truth as it is in Jesus Christ, abasing man and giving all the glory to God for salvation by grace, and grace alone. We certainly feel to praise his holy name for his goodness to the children of men. We desire a con-

tinuance of your correspondence in the future as in the past.

Our next session, the Lord willing, will be held with the First and Second Churches of Roxbury, at the Yellow Meetinghouse, below Roxbury village, in the town of Roxbury, New York, on the Wednesday and Thursday between the second and third Sundays of September, 1937.

ARNOLD H. BELLOWS, Mod.

ORVILLE WINCHELL, Clerk.

The Salisbury Old School Baptist Association, in session with the Forest Grove Church, Wicomico County, Maryland, to the several associations and churches with which we correspond, sends greeting.

DEAR BRETHREN IN CHRIST:—It is a blessed privilege to address you as brethren in the Lord. The apostle said we know that we have passed from death unto life because we love the brethren. We are made to rejoice because of having your messengers with us at this meeting. We are walking in fellowship, all believing in the doctrine of salvation. Your ministers came to us laden with the rich things of the kingdom.

Our next session will be held with the Nassaongo Church, Wicomico County, Maryland, beginning on Wednesday after the third Sunday of October, 1937, at which time and place we hope to meet your messengers and receive your correspondence.

H. C. Ker, Moderator.

JOHN H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

MARRIAGES.

By Elder H. C. Ker, at his residence, in Delmar, Maryland, June 18th, 1936, Granville W. Baker and Miss Margaret F. Hitchens, both of Laurel, Delaware.

By the same, at his residence, July 3rd, 1936, Henry L. Carter and Miss Rema F. Foskey, both of Salisbury, Md.

By the same, at his residence, July 7th, 1936, Paul L. Layfield, of Salisbury, Md., and Miss Viola N. Austin, of Pittsville, Md.

By the same, at his residence, August 2nd, 1936, Edmund B. Humphreys and Miss Dorothy E. Dryden, both of Salisbury, Md.

By the same, at his residence, September 5th, 1936, William T. Morris, of Delmar, Md., and Miss Lois M. Sullivan, of Philadelphia, Pa.

By the same, at his residence, September 29th, 1936, Ray S. Parks, of Accomac, Va., and Miss Myra Janes, of Delmar, Del.

By the same, at his residence, October 3rd, 1936, Earl Alexander and Mrs. Radie Campbell, both of Salisbury, Md.

By the same, at his residence, October 4th, 1936, Levin M. White, of Georgetown, Del., and Miss Doris B. Warrington, of Herbeson, Del.

By the same, at his residence, December 3rd, 1936, Frank P. Pecht, of Vienna, Md., and Miss Ruth L. Furbush, of Mardela, Md.

By the same, at his residence, December 10th, 1936, Elihu T. Carey and Mrs. Eva J. Carey, both of Salisbury, Md.

By the same, at his residence, December 23rd, 1936, William S. Adkins, of Pittsville, Md., and Miss Mildred E. Morris, of Parsonsburg, Md.

By the same, at his residence, January 2nd, 1937, James R. Adkins, of Salisbury, Md., and Miss Esther M. Willey, of Eden, Md.

OBITUARY NOTICES.

ELDER J. C. CHESTER, son of William A. and Martha Jones Chester, was born February 24th, 1870, and died October 29th, 1936, aged 66 years, 8 months and 5 days. He was married to Ophée H. Thomas, daughter of S. D. and S. F. Thomas, January 18th, 1894, and to this union were born three children: Lulu, Guy and Mamie. He leaves five grandchildren: Estelle, Martha Brooks and Marilyn, children of Guy and Pauline Chester, and Mary Katherine and Elmo, children of Loyd and Mamie Lawrence, all of Brewers, Ky. He was one of twelve children. Seven brothers and sisters survive him. He was a dutiful child, often going to stay with and care for his grandmother and aunt, who lived near his father's home. It was one evening while on this errand that the Lord spake peace to his soul. He often spoke of this, and said he was just a mere boy of about eleven years of age. He joined the Primitive Baptist Church at Soldier Creek on the second Saturday in August, 1893, and was baptized the day following by Elder J. P. Jenkins. Several years later he said that he felt that the Lord said there was something for him to do. He was ordained to the work of the ministry Saturday before the second Sunday in August, 1918, just twenty-five years from the day he united with the church. He was assistant Moderator of his home church for seventeen or eighteen years. Serving as Moderator of Shiloh and Providence churches, in Calloway County, and Pilgrim's Rest, in Graves County, filled his entire time. He seldom missed an appointment, always going when health and weather

would permit. He was a good counselor, as was evidenced by many brethren who came to him for advice, which he gave willingly, ever referring to the Book of books, and advising accordingly. He was an unwavering lover of the doctrine he believed the Holy Scriptures taught. He served as Clerk of Soldier Creek Church for some time, and for several years was Clerk of the Soldier Creek Association. For two years prior to his illness he attended every one of his union meetings and associations, also many meetings of the corresponding associations. He was a loving husband and father, a friend to every one with whom he came in contact, and was admired by all who knew him for his honesty and uprightness, held in esteem, love and fellowship by the Baptists generally who knew him. He will be much missed, not only in the home and community, but by his many brethren, who cherish his memory and his associations with them. There is a vacant place in the hearts of the family that can never be filled, only to be comforted by the Lord, for the Lord giveth, and the Lord taketh away. My dear husband was afflicted for six years. He underwent an operation, from which he never recovered. Many of his friends, especially the Baptist brethren and sisters, visited him during his illness, and his greatest delight was to talk about godliness during their stay. His going was the first of his immediate family.

Funeral services were conducted by Elders N. A. Rogers, T. J. Prince and J. N. Darnall, at Soldier Creek, Friday afternoon, October 30th, who spoke words of comfort to the bereaved. A large gathering of brethren, sisters and friends were present to pay their last respect to one they loved. All that was mortal was laid to rest in the cemetery near by. We weep not as those who have

no hope, for we believe he is at rest forever. Sleep on, dear one.

His lonely companion,

OPHEE CHESTER.

ELDER SAMUEL MARSHALL DICKENS was born February 20th, 1857, and died December 13th, 1936, aged 79 years, 9 months and 23 days. He was united in marriage to Miss Virginia Wilcox February 3rd, 1881, and to this union were born five children, two of whom died in infancy. Surviving members of his family are his wife and three sons: A. A. Dickens, of Waurika, Okla., Dr. W. M. Dickens, of Greenville, Texas, and Dr. Homer Dickens, of Dewitt, Ark., six grandchildren and three great-grandchildren. Elder Dickens was baptized into the fellowship of the Primitive Baptist Church about fifty years ago, and had been a faithful servant in the cause of his Master ever since. The church, soon after he united with it, thought they saw a public gift in him and called upon him to exercise it, which call he had been responding to for about forty-five years. Brother Dickens not only bore testimony to the principles of truth which his faith embraced by his words, but his walk was a living testimony to the sacredness in which he held his high calling. He was devoted to the cause of Christ, and faithful to every trust confided to him by the church. He was blessed temporarily in his early life and his home was always open to his brethren and sisters, where he and his hospitable wife entertained many of them. His sons were with him in his last sickness of nearly two weeks, during which time his sufferings were great; but he had every care and attention that could be administered to make him as comfortable as was possible. He died as he had lived, in the triumph of a living faith.

Funeral services were conducted by the writer, at a funeral home in Greenville, where he had made his home for a number of years. He will be greatly missed by the churches; but most of all do we sympathize with his companion, and pray the Lord will be her comfort and strength in her sore trial, and in her weakened physical condition; that she may be led to lean upon him and find indeed that he is a present help in time of trouble. May the Lord comfort all who mourn.

J. R. HARDY.

THE subject of this notice our very dear friend, MARGARET BARTON JENKINS DAY, passed from all earthly strife January 7th, 1936, at the age of 72 years and 11 months. She was the daughter of the late George and Susan Jenkins. Mrs. Day grew to womanhood in the vicinity of Rock Springs township, Lancaster County, Pennsylvania. She was a graduate of Millersville Normal School, and taught in Lancaster County for several years. August 28th, 1884, she was married to Hugh T. Day, of Delta, Pa., to whom she was happily married, but the blessings that attend the joys of wedlock were of short duration, for Mr. Day was taken by the dark monster death on May 8th, 1905, leaving his dearly beloved and devoted wife with six children, the oldest of whom was Paul, aged nineteen years, who at the time was working in New York City. The youngest being Ruth, aged one year. Thus began the struggle to overcome the many obstacles which always obstruct the pathway of the widowed mother. One of the chief aims in Mrs. Day's life was to educate her children in order to prepare them for life's vicissitudes. In a most remarkable way she was enabled to accomplish her desired end in this respect. I

am sure later in life she must have felt well repaid for the hours of ceaseless labor she endured in order to make them independent. It truly could be said of her children that they were raised up to be a blessing to her around the hearthstone. In the year 1907 Mrs. Day moved from York, Pa., to Philadelphia. She lived there nearly thirty years, and passed away in that city. Mrs. Day retired from active business several years ago, and lived happily with her daughter Rachel until the end came. Rachel has not only lost a loving mother, but a dear companion and a real chum. It was their custom to share in the joys and sorrows of life as much as possible for mother and daughter to do. For the last few years, during the summer months it was their custom to tour the different States in the Union. Though her health had broken many years ago, she derived much pleasure from these trips with her devoted daughter. Mrs. Day was not a member of any church, but was deeply interested in the Rock Springs Church, and loved the doctrine she heard preached there. She was especially interested in preserving the old landmarks connected with the Rock Springs Church and things akin to it. The church has lost one of her dearest friends in the passing away of Mrs. Day, but we are thankful for the blessed evidence that the Lord enabled her to leave with us, that our loss is her eternal gain. Many have been the pleasant hours I have spent in the company of Mrs. Day in the home of our dear sister in Christ, Lillie M. Jenkins, together with our sister Sue R. Dance, and others whose companionship I have felt unworthy to share in. Surviving Mrs. Day are her children, Paul, William and Ralph, all of New Jersey, and their wives and children, Hugh, of Farrantsville, Pa., and Mrs. Rachel Day Jenkins,

of Philadelphia, Pa. A daughter, Annie, died when quite young. Margaret, a very attractive daughter, died at the age of fourteen years. Mrs. Day is also survived by the two remaining children of the family of thirteen: our dear sisters in Christ, Mrs. Susan R. Dance, of Towson, Md., and Miss Lillie M. Jenkins, of Rock Springs, Pa.

The funeral services were conducted by the writer from the Rock Springs meetinghouse, where her sorrowing children, sisters and many friends gathered to pay their last tribute of respect to one they much loved and esteemed because of her many outstanding qualities. Her remains were laid to rest in the Rock Springs Cemetery adjoining the meetinghouse, there to await the summons from on high, when death shall have lost its sting and the grave its victory.

Written by request.

D. L. TOPPING.

WITH unfeigned sorrow we are called upon to note the passing from time to eternity of another dear one among the saints of God in the death of sister EUNICE A. STILLWELL, who died at her home, in Oneonta, N. Y., December 1st, 1936, after a prolonged illness of a cancerous nature, which confined her at times to her home. The funeral services were held at her late home December 4th. The interment was in the Plains Cemetery, in Oneonta. The writer conducted the funeral services, using for a text the thirteenth verse of the fourteenth chapter of Revelation, which had been previously selected by the deceased, and which had come to her mind with much comfort during her illness.

Sister Stillwell bore the maiden name of Eunice A. Morse, and was born at Hubbell Hill, near Halcottville, N. Y., July 16th, 1855. She was therefore past

eighty-one years of age at the time of her death. She spent her early life near the place of her birth, then moved to Conesville, N. Y., where she resided at the time of her marriage to Edgar Stillwell, in 1875. Much of their married life was spent in Conesville and in Roxbury, N. Y. In 1903 sister Stillwell and husband moved to Oneonta, N. Y., where he died the following year. After her husband's death she made her home most of the time with her daughter, Mrs. Alba P. Redmond, who tenderly cared for her during her illness and saw that she lacked for nothing that material means could provide. Sister Stillwell saw many sorrows, but never complained because of her lot. The death of her only son, Joseph, in 1926, was a severe blow to her. She is survived by three daughters, Mrs. Alba P. Redmond and Mrs. Rosina Lewis, of Oneonta, N. Y., and Mrs. Cora Fowler, of Johnson City, N. Y. Early in life, at the tender age of fourteen years, sister Stillwell united with the Old School Baptist Church, and for sixty-seven years was a faithful and devoted member, and for many years she served as clerk of the Clovesville Old School Baptist Church, of which she was a member at the time of her death. She was baptized into the fellowship of the Gilboa Old School Baptist Church. She was faithful to attend the meetings of the church, delighted in giving her substance to support the financial needs of it, and her hospitality was one of her traits of character that appealed to all. She was blameless in her walk and was highly esteemed by all, and has a deep and abiding place in the hearts of the brethren. She was the last survivor of a large family of children. The large and many floral tributes at her funeral services evidenced the esteem in which she was held. She will be greatly missed;

not only among her church friends, but by the community at large. As mother, wife, friend and citizen she possessed those virtues that cannot fail to leave an impression for good upon any community.

ARNOLD H. BELLOWS.

MRS. MOLLIE CHESTER, second daughter of Thomas and Jane Patten, was born August 2nd, 1864. She became the bride of O. M. Chester December 11th, 1879. At the age of sixteen years she united with the Old School Primitive Baptists, at Soldier Creek Church, Marshall County, Kentucky, and was baptized by Elder J. M. Perkins, in April, 1880. She loved the church, and her home was wide open to the brethren and sisters. She enjoyed having the ministers in her home, and felt to do more for them than her physical strength would permit. Both she and her husband were members of the church, and seldom missed a meeting if able to attend. To their union God gave five children. Fleda, aged three years, and Mrs. Maggie (Chester) Riley, aged thirty-three years, preceded mother in death. Those who remain are, their eldest son, William T. Chester, of Murray, Ky., H. Coy Chester, of Brewers, Ky., and Mrs. Lola Smith, of Paducah, Ky. She also leaves nine grandchildren, five great-grandchildren, two sisters, Mrs. Nan Hausen and Mrs. Dolie Jones, of Kirksey, Ky., and a number of nieces and nephews. But the sad and pitiful one is the sad dear old feeble husband, with no companion to cheer him on. The past few months mother's health had failed considerably, but death was not expected until a few moments before the end came on December 23rd, 1936. Her age was 72 years, 5 months and 21 days. Funeral services were conducted on Christmas eve by

Elder J. T. Henson, at Soldier Creek meetinghouse. Interment was in the church cemetery with a large gathering of sorrowing relatives and friends present. She will be greatly missed, but the old home will be the chief sorrowing place. They had resided in the same old home since their marriage, which was fifty-seven years. Dear father, it will not be long until you, too, will be going, then you will be laid by her side to await the resurrection morning. To the three children who loved mother, Your hearts are sad and lonely, but if you are of the number who were chosen by the heavenly Father you surely will meet her again. We two daughters-in-law loved mother Chester, too.

Written by a daughter-in-law,

(MRS.) WILLIAM T. CHESTER.

WINFIELD SCOTT AYDELOTT was born near Newton, Iowa, January 24th, 1850, and departed this life December 9th, 1936. He was married to Isabelle Jane Foster July 2nd, 1872, and to this union were born eleven children, only five of whom survive him. His wife died April 29th, 1887, leaving him to be both father and mother to the five remaining small children. October 17th, 1897, he was married to Sarah M. Shradler, who passed to the Great Beyond in 1905. He leaves to mourn his departure his five children: Mrs. S. H. Odle, of Moreland, Kans., Mrs. Amanda Bradley, of Yuma, Colo., Mrs. Elmer Hommon, of Smith Center, Kans., Wm. B. Aydelott, of Stratton, Colo., Andrew J. Aydelott, of Yuma, Colo., also one half-sister, May Aydelott, of Newton, Iowa, many grandchildren, several great-grandchildren and a host of friends. Brother Aydelott received a precious hope in Christ many years ago and united with the Primitive Baptist Church at an early age. He loved to

attend his church meetings and associations, but of late years was so far removed that he could not often be present. He acted in the capacity of church clerk for many years. He was an exceptionally good singer, and dearly loved to sing the songs of Zion. We believe our loss is his eternal gain, and that he has gone to join that innumerable throng to sing the glad new song of redeeming grace forever.

Services were held in the Methodist meetinghouse, in Smith Center, Kansas, after which the body was taken to Gaylord, Kansas, and laid to rest by the side of his first wife, to await the resurrection morn, when he shall awake in the likeness of the dear Redeemer whom he loved. May the God of love comfort his relatives and many friends with the comfort which he alone can give.

A brother in hope,

U. S. LOYD.

MILTON L. SMITH passed away at his home, in Newcastle, Oklahoma, December 9th, 1936, in his eighty-second year. He was born in Alabama, and went to Tennessee at the age of fourteen years, and at the age of twenty-two years he went to Arkansas. August 1st, 1878, he was united in marriage to Mary Crow, and to their union were born seven children: Rhoda Bean, of Newcastle, Okla., C. T. Smith, of Wolf, Okla., J. H. Smith, of Newcastle, Okla., Nancy Miller, of Newcastle Okla., M. M. Smith, of Newcastle, Okla., Brittie Caudle, of Orlando, Okla., and Grace Thomas, who preceded him in death, March 10th, 1933.

The funeral services were held on Thursday, December 10th, 1936, conducted by W. P. Snyder, of Okemah, Okla., and Elder Green, of Altus, Okla. A very large company of relatives and friends met to show their high esteem

of the departed. He was a member of the Primitive Baptist Church for fifty-three years, and loved to meet with them whenever possible. He was a kind husband and a loving father. May God reconcile his wife and children with the thought that their loss is his eternal gain. Our hope is that he is resting in the Lord.

His bereaved companion,

MARY SMITH.

MRS. R. T. WILLIAMS, aged seventy years, died at the Walker County Hospital, Jasper, Alabama, December 8th, 1936. She leaves to mourn their loss, her husband, R. T. Williams, Nauvoo, Ala., five daughters and two sons: Mrs. S. A. Allen and Mrs. W. K. McDowell, Russellville, Ala., Mrs. S. M. Chafin and Mrs. Ed. Crockett, Sheffield, Ala., Mrs. J. E. Kimbrough, Huntsville, Ala., Claud and Carrol Williams, of Nauvoo, Ala. She was a devoted wife and mother, a true mother in Israel, a member of Flatwoods Church, in the Lost Creek Association.

Elder A. T. Randolph and the writer tried to speak words of comfort to the bereaved ones. Elder Randolph offered prayer, and the writer used as a text, the language of David, Psalms lxvi. 16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." May the Lord of all grace keep and comfort the bereaved ones in their great sorrow.

LYTLE BURNS.

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

Mrs. Ardah McCallum, Ontario, \$1; Mrs. Georgia Carruthers, Va., \$3; Hannah E. Danks, Cal., \$1; Mrs. G. M. Beebe, N. Y., \$5; Miss Jessie Murray,

Ontario, \$2; "A friend," Detroit, Mich., \$3; Hubbell Brothers, N. Y., \$8; Mrs. J. D. Shafer, N. Y., \$1; Mrs. H. A. Strube, Texas, \$2; Duncan R. Black, Canada \$1; Mrs. Kate Lunsford, Ky., \$1; Miss Sara Leedom, Pa., \$2.

M E E T I N G S .

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

I N

N E W Y O R K C I T Y

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

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

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

A L L W E L C O M E

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

S. B. MOFFITT, Pastor.

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

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

E. B. AULT, Church Clerk.

**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.

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

J. R. HARDY.

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

D. L. TOPPING, 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 at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

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

G. O. WALKER, Pastor,

T. D. WALKER, Supply and Clerk.

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

GRACE.

THE MEANS AND PLAN BY WHICH
MAN IS SAVED.

Grace is that free and eternal love and favor of God, which is the spring and source of all the benefits we receive from him. “And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”—Rom. xi. 6. “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. This free and unmerited love of God is the original mover in our salvation, and hath no cause above it to excite or draw it forth, but merely arises from his own will. It was this mercy or love of God that found out redemption for mankind. (John iii. 16.) “I am the way, and the truth, and the life: no man cometh unto the Father, but by me.”—John xiv. 6.

“No man can come to me, except the Father which hath sent me draw him.”—John vi. 44. “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”—John vi. 37. Jesus Christ here tells us in plain words that salvation is by grace, and grace alone, and to be saved is to be admitted into the true church. He does not say that he is a plan by which men may, if they choose, come to the true church. All through Scripture we read about this, or a particular people, about a special people. Sometimes they are called “a seed,” at other times “a garden,” at other times “a treasure,” and sometimes “a flock.” The common name in the New Testament for them is “the church,” the church of God, which he hath purchased with his own blood. “Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.” He not only says that he is the way, but asserts that no man can come to him except the Father who sent him draw

him. He also states that all the Father gave him *shall* come to him. Which in itself should obliterate any and all other precepts or conceptions that an intelligent and intrusive mind might be guilty of having been influenced to conjure into a pseudo-reality. There may also be a tendency for some impetuous, irascible thinker to place faith, repentance, belief and remission of sins in that place which may seem fit and proper to him, so as to be advantageous to him in saying that for man to be saved he need only to do those things, as above named. There was a covenant entered into by God the Father, God the Son and God the Holy Ghost before the dust of the hills was laid, but "they" claim it was only a plan or scheme of redemption, which is entirely left to the freedom of the will of the people to choose and accept and thereby become members of his church, and in such capacity, if they hold out faithful, they will be saved; that it depends upon their own power, or human will, to hear, believe and accept. But we, the church of Jesus Christ, do not only believe that such a covenant was held, but it was a covenant of grace whereby the Triune God elected, chose, ordained, set apart and called out of the great mass of men a people dear to God's heart, whom he gave to his beloved Son. In God's election he did not choose any of the elect because he foresaw any good or merit in them, but it was for Christ's sake, and that alone. God foresaw that all mankind would fall short of his righteousness; that all alike would be sinners, and for his name's sake he chose and purposed in his own mind the salvation of a people who shall, after the fall, come to his beloved Son, because he gave them to his Son by being born again. This coming to Christ, as has been stated above, was divinely fixed before the world was spoken into existence. "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. There are those who might say, Is there not something on our part which we can do to bring about salvation? The answer to this is, Absolutely nothing. They say, We can believe if we choose to do so, and Christ says we, in that case, shall be saved. They ask, Did not Paul command the jailer to believe, and assured him if he would do this thing he would be saved? Still the answer is, Absolutely nothing done on our part. How could we, who are dead, believe anything? How could one believe on one whom he had not heard nor seen? I could not believe that which had not been revealed to me in some way. So comes the conclusion to this query: That belief is not a means of salvation, but it is a result of salvation. Therefore, we believe because we are saved. Belief is the evidence of salvation, and never a means. When it pleases the God of heaven to reveal his Son to one of his elect, it is then the individual believes, and not before. Salvation is of the Lord, and he does not ask us to take any part whatever in the matter. Salvation comes by a new

birth. We did not take any part in our natural birth, did we? Then, it is only logical, as well as sensible, that we are just as helpless in the second birth, which is brought about by the will of the Father through the Spirit. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John iii. 8. Christ uses a birth as a parable to show our inability to save ourselves by means of our own device. A child must be naturally born into this world before it can believe, see or know anything about its parents or kin, so one must be born of the Spirit before we can believe, see, hear or know anything of Christ or the kingdom. How is this new birth brought about? The office work of the Holy Spirit is to quicken the dead sinner and lead him to see the need of redemption; to bring him to the blood of sprinkling; give him faith; give him every grace; cause him to listen to God's word, in which he sees His holiness and his own sin; ["Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)"—Eph. ii. 5] and the saved one is caused to see the suitability of the gospel to his case, and then he is made to see Jesus Christ as set forth in the gospel; then the soul believes in Jesus as the Son of God, at which time he is

born of the Spirit. Eventually the prime question which is of major interest: Who has everlasting life? "He that believeth on the Son hath everlasting life."—John iii. 36. Or maybe back to John iii. 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Consequently, a possibility of leading one to inquire, Who is he that is not condemned, and who is he that is condemned? Which Christ answers in John iii. 18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." So we see that belief is an evidence of salvation, and not a means. Which completely disrupts the idea that some people hold: that we in some way hold the key in our own hands, which they claim is the matter of belief; that it is imperative on our part to believe. Should that be the case, salvation would cease to be a grace; it would be a reward of merit. Yes, we must believe; but what causes us to believe? Is it not because we have come to know something to believe, and that is a true knowledge of Jesus as the Son of God, and that it is revealed to us by the Father? We have no way to know but by him.

I will close by saying that it is not anything that we do on our part that causes us to be saved, we obtain salvation through grace, and through grace from above, which comes simultane-

ously with it the regeneration, or new birth, and from them we believe, repent, are baptized, and do a host of new things, for now are we living a new life.

A. ROSS.

PARSONS, Kansas.

DEAR EDITORS:—The foregoing article was written by a young man who belongs to the same church that I do, and he reads the SIGNS OF THE TIMES. In other wodd, he has been reading MY SIGNS. There is no Old School Baptist Church in or near our city, so we attend New School Baptist meetings, and they are very new, indeed, too much so for me. If this article is consistent with the doctrine taught by the SIGNS and the Bible please publish it, or as much thereof as does conform to its doctrine, or discard the whole of it if it is too far from the line of truth. I have his permission to publish it.

Thanking you in advance for this expected favor, I am, yours in pursuit of the truth,

A. E. CLARK.

ATLANTA, Georgia.

DEAR BROTHER RUSTON:—Feeling to comply with your request that I write on the subject, "Ye are the salt of the earth," I shall use as a foundation the thirteenth verse of the fifth chapter of the gospel according to Matthew, which reads, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? for it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

This chapter starts out by saying

Jesus, seeing the multitudes, went up into a mountain, and there he taught his apostles, and it is necessary to-day for his ministers, if they are to have any seasoning or savory effect on the church, that they be taught and instructed in the doctrine which is not received of the wisdom of the world, but of him who of God is made unto us wisdom, righteousness, sanctification and redemption. When Jesus ascended on high he gave gifts unto men. The purpose of these gifts is to keep and to preserve the militant body from being carried about with every wind of doctrine, by the sleight of men. Paul said, Be ye followers of me, even also as I am of Christ. That is as far as we should follow men.

The salt mentioned in the text represents the seasoning, or influence, of the gifts. Salt may be mixed with so much foreign matter that it would fail to accomplish that for which it is intended. Paul said to Timothy, Speak thou the things that become sound doctrine. That which has no cracks nor defects in it; that which brethren know something about and can understand. Occasionally we hear men preach and when they are finished everything is so cloudy that we almost failed to understand just what they were trying to convey. The subject must have been somewhat cloudy for themselves. It certainly had no enlightenment or savory effect. We all like oratory and nice language when seasoned with the Spirit, but preaching without the Spirit is nothing more than a sounding brass and a tinkling cymbal. I like to see that the man

preaching feels what he says. I like to see his mind being led into the rich and fertile fields of the gospel. When this is true, you will see the brethren eating and digesting the food; when this is true, it will not be just an outward sound, but an inmost feeling, because it penetrates the heart and soul, and strengthens the weak hands and confirms the feeble knees. Like salt, it goes in as well as covers the outside, but the whole lump must be preserved. When Ezekiel was carried in the Spirit of the Lord and set down in the valley which was full of bones, the Lord said unto him, Son of man, can these bones live? Ezekiel said, O Lord God, thou knowest. I have heard it said that these bones in the valley represented our bodies, and their rising and coming together represented the resurrection of our bodies, but, of course, that is not true. Their rising does represent a resurrection, but not that of our bodies at the last day, as some say. The Jewish church will be resurrected from the dead and lifeless state, in which they are at present. The Jews have not the doctrine of the Son of God preached to them now, but the time will come when the doctrine of Christ will be preached and will be believed by the Jews, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people from the dead state which they are now in. The Lord said to Ezekiel, Prophecy upon these bones, and say unto them, O ye dry bones,

hear the word of the Lord. So when he commands his ministers to preach the doctrine of the Son of God to the Jews it will penetrate and have a savory effect. When this is done we will realize more fully the language of the Savior to the apostles, "Ye are the salt of the earth." Both Jew and Gentile. As it regards the Gentile church, these gifts are salt in preserving the doctrine of Christ and the ordinances of the church; not making hobbies and riding them, but declaring the whole counsel of God. Hobbies usually lead to the death of both the hobby and the rider. The preaching of the apostles on the day of Pentecost went in and many were pricked in the heart. They that were pricked continued steadfastly in the apostles' doctrine and fellowship, but notice they continued first in the doctrine. We cannot continue in the fellowship of the brethren after we have departed from the doctrine.

How necessary it is for the ministers to regard the admonition of Paul to Timothy, when he said, Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to these that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee. How good it is then for those of us who carry the name of preacher that we take heed unto ourselves and to all the flock over which the Holy Ghost hath made us overseers, to feed the church of God,

which he hath purchased with his own blood. These gifts which God has given to the church have indeed their attendant perils, for we find the apostles warning them against being puffed up thereby, and assuring them that they might speak with the tongues of men and angels, and have the gift of prophecy, and understanding all mysteries and all knowledge, and yet be nothing. That is no good to the church, for when a man begins to think he is something, he is beginning to lose his saltiness, or influence in the church. Oh that the Lord would raise up men after his own heart upon whom some measure of the Spirit, that we see in Paul, might rest; men blessed with his simplicity and godly sincerity, favored with his singleness of eye to the glory of God and the exaltation of the Lord Jesus, and whose speech and preaching, like his, might be not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. When ministers, like Paul, are determined not to know anything among the people save Jesus Christ and him crucified, their words may not be with excellency of speech, but they will find a lodging-place in the hearts of God's people. These gifts are savory when they are earnestly contending and setting forth the doctrine; they are savory when they separate the law from the gospel; they are savory when they divide the letter from the Spirit; they are savory when they instruct those who oppose themselves. For many of the children of God fail to understand their own experiences. When these present, and every-day ex-

periences of the children of God are taken up and interpreted for them, then many of the things they thought to be bitter have been made sweet by a better understanding of them.

I firmly believe that the hands of the pastor should be freed, so that he may visit among his people, and, as the Lord may enable him, comfort and instruct them in their homes. In this way many are saved from false ideas, for often a private conversation is more effective than a public discourse. Phillip was commanded by the angel to go toward the south unto the way that goeth down from Jerusalem, and he arose and went, and there came along a man in his chariot who had been up to Jerusalem for to worship. Philip ran to him, and heard him read. Philip said, Understandest thou what thou readest? And the eunuch said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The eunuch felt his inability to understand who the prophet had reference to, and said, I pray thee, of whom speaketh the prophet this? of himself, or some other man? I am satisfied that this conversation resulted in great good to the eunuch, for Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. There must have been some salt in his preaching, for the eunuch said to Philip, See, here is water, what doth hinder me to be baptized? Philip said, If thou believest with all thine heart thou mayest. The eunuch did not say that he believed with all his heart, but

said, I believe that Jesus Christ is the Son of God. The world may say to us, Why have preaching if you cannot save any one? Preaching does save, but it saves from the false notions of the religion of the world.

You may ask how the salt can lose its saltiness and be fit for nothing but to be cast out and trodden under foot of men. This part of the subject I may try to deal with in the near future. May God enable each of us to speak the things that make for peace in the happy little family, and keep us from false ideas and from striving about words of profit, and may we earnestly contend for the faith that was once delivered unto the saints.

H. O. NASH.

DUTTON, Ontario, Nov. 30, 1936.

DEAR BROTHER DODSON:—I truly appreciated your remembrance of me in penning me a few lines. Wish you had written on and on, as I well know you could unfold more of the deep, sweet mysteries of godliness, which by understanding of such reveals to us the bitter (will I say?) mystery of iniquity, which by nature ever lurks in the corruptible heart of man, bringing us low in the dust of humiliation as we truly witness the majestic greatness and mercy of the just and holy God, who is of purer eyes than to behold iniquity, but through his eternal Son has blotted out the sins of all his chosen—chosen of God and afflicted. His word says he has chosen the poor of this world, rich in faith, to be heirs of the kingdom. Dear brother, how we often fret and

repine at our lot, and, as you said, need to be told often, "Thy God reigneth," and when comes the softening light of the dew of heaven into our poor despondent souls how we feel lifted above earth and all earthly environments; they fade as the leaves in autumn; they shall mount up with wings; they shall run and not be weary. Yes, we have to come to the place where, as you quoted, I had fainted unless I had believed to see the hand of the Lord in the land of the living. I love the words which have often been my strength: "Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. xvi. 3. We, dear brother, as David, know full well, by happy experience, that safety is of the Lord. He is our refuge and strength. So I found him, and so of him I have been lifted above my despondency and made to abide in safety, and with David I could say, Our soul is escaped as a bird out of the snare of the fowler. The snare is broken and we are escaped. Our help is in the name of the Lord, who made heaven and earth. The dear Savior said when crying out under the load of our sins, My God, my God, why hast thou forsaken me? when men gave him a sponge dipped in vinegar. How great the light! How awful the suffering! And to think my sins helped add to the suffering truly melts down this proud heart of mine, and daily do I have to cry for strength and light. I know, to my sorrow, my sins procure this darkness, and we do well to remember and to beg for grace to bear this indignation of the Lord until he pleads our cause at God's right hand, omnipo-

tent to save. Oh may we be brought into a deeper acquaintance with these blessed truths, and live upon them as the only ground of our salvation. What a mercy that the Lord knows all our sorrows, temptations and trials, and all our vileness and unfaithfulness to him, and to him only can we go for protection and comfort in an evil hour. I love the words,

"Sweet in the confidence of faith,
To trust his firm decrees;
Sweet to lie passive in his hands
And know no will but his."

Dear brother, I know by the grace of God I am what I am. I trust I have had glimpses of his blessed love and mercy extended to me, a very mysterious one, a wonder unto many, a mystery unto myself. An aching void abides with me that this world cannot fill. I continually wonder if this unrest is the bearing about in my body the dying of the Lord Jesus. I hang on the sweet, inspiring hope felt within, that I shall be satisfied when I awake with his likeness, see him as he is, and be like him.

I appreciate your fellowship, brother Dodson, and hope this imperfect letter may bring an answer some time. I do love to get letters from the Lord's poor and afflicted people, rich in faith.

Yes, dear brother, I do feel his supporting hand guiding me as I sojourn along alone in my dwelling; yet not alone, for sometimes his presence fills my room.

Your ministry in Canada filled many hearts with comfort, and we hope the Lord may direct your steps among us again. I hope, if I am well and it is the

will of the Lord, I may go down next summer and attend some of the associations.

My son's family are all well. They bought a lot with a small house on it, and as he can he is adding rooms to it, and hopes in a year to have a comfortable home. He is on my mind, with a degree of assurance that he may be brought to a knowledge of the truth, although there are no outward signs, other than a good, honorable living boy, and that means a great satisfaction to his family and to me, yet is no assurance of saving grace by all our good works. We have good meetings. Elder Ruston is faithful in upholding the cause of which we feel the Lord has made him overseer. May he be given strength and wisdom to labor in his vineyard. I hope your little gathering and yourself are blessed with the outpouring of the Spirit, which was manifest when I was favored to be a witness of and heard a sweet message from your lips. Extend my love to them.

Pardon all amiss.

Your sister in bonds of fellowship,
(MRS.) JOHN McPHAIL.

DANVILLE, Va., Sept. 17, 1936.

ELDER R. LESTER DODSON—BELOVED SON:—We have your card dated the 13th, stating you are homeward bound and are tired. When I think of the life you are now living, that you have to make long trips and speak often, I sometimes fear your health may fail, knowing while you are trying to serve your Lord and Master you are trying also to work with your hands,

that you be no burden to any one. But, my son, when I take the view that you are a servant of the most high God, the One who made all things and doth rule and control all things, and does his will in the army of heaven and among the inhabitants of the earth and none can stay his hand, and I believe he has both called and qualified you to go and preach the gospel to the dear children of God, oh how could I want it different? So may I say, God's will be done. I feel I know something of the needs of God's humble poor, and I know he is able to uphold and sustain you. So I bid you Godspeed, and hope he will go with you, and I believe he will. Samson could not of his own strength have done the great things he did, neither could David have conquered the lion and the bear except by the power of our God. So, my son, if God has called and sent you to feed and comfort the scattered saints he will make you able to do his will. Oh what a blessing from heaven the gospel ministers are, and to think that God has blessed you to be in line with such dear ones as Elder Silas H. Durand, and many others who did and still are preaching the wonderful things of Jesus. Oh, I just feel to say as did old Jacob when he knew that Joseph was still alive: It is enough, and I will go and see him before I die. It is enough, and sometimes my cup is made to run over when I can see what good things our heavenly Father has in store for us. My son, I often wish I could join in the praise of God with you, and at times I can see no reason

for a hope that I am a child of God, but I hope I love these things. Amen.

Your father,

R. L. DODSON.

BENTLEY, ILL., Nov. 10, 1936.

DEAR BROTHERS EDITORS:—Inclosed please find subscription payment for our good paper for one more year. I hope all who are in arrears may by some means be enabled to pay up, as I feel there is much need for the good of our people that a paper like the SIGNS OF THE TIMES and other staunch Baptist papers be supported by good letters and able editorials, and an especial effort on the part of every reader to be careful to keep paid up. I know these are perilously hard times for almost all the Baptist family, but have we considered our publisher, who has year after year carried some subscribers who by a little more careful spending could help very materially in lightening the very heavy load he is uncomplainingly carrying? Could we but see ourselves as others see us. Let us all read Proverbs xiv. 10, and think, and see if it does not come to us more clearly how our publisher may feel. This Scripture reads, "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." How staggering is the weight we sometimes carry, wondering if we will be enabled to complete the duty we feel is ours, when in some mysterious way the hand of Providence has intervened, the dark clouds are pushed back, the seeming impossibilities are somehow removed and we are again given a gladness of heart and feel

we are helped to resume our journey, and gladly we go another mile on our way.

I had thought when I began only to send in my renewal price for the SIGNS, but I really do not feel like just reading the good articles it contains, and feasting on them, but would gladly write if I could really feel that what I would write would warrant taking up space in a worthwhile way. It does not seem there are as many experiences published in any of our Baptists papers as there were when I first began reading the SIGNS, forty-three years ago. I enjoy reading the experiences of brethren and sisters. The editorials and letters are indeed food to our souls. When we hear the word proclaimed from the pulpit in its purity how it does our souls good and we are made to sit together in heavenly places in Christ Jesus, our cups are made to run over, and we are made to say together, It is good to be here. We no more say, Let us go up to the house of the Lord, but, Come, let us go up into the house of the Lord together.

I wish I could tell my good people many of the good likenesses I have heard of our Old Baptist people. An old brother failed to attend church services until a brother went to his house. There was a glowing fire of burning red coals, and these brethren visited on for a time, and finally the visiting brother took the tongs and pulled out a red hot coal and put it by itself on the hearth, and they sat there silently watching it grow dark. The old brother said, I will be there in time

for meeting. "They spake often one to another." Elder George Murry, a venerable old warrior of the cross, now gone to his reward, used to liken our people to olive trees, saying, Olive will bear fruit when in a cluster, or planted together, but plant one out among other trees and it will not bear fruit. We are told to forsake not the assembling of ourselves together, as the manner of some is. Elder Spence, from Virginia, said we were like doves, for if any other than the parent bird made a noise, or shook the limb, the little doves dropped their heads, but when the parent birds made a noise or shook the limb it was in a way that the little doves understood, their heads were up, their mouths open eager to receive the proper thing from the proper source. So with our Baptist people, they know when the limb (the Bible) is shaken right, or there is the right sound, their heads are up and they, too, eagerly devour what is fed to them. Hence this Scripture, When we hear the tinkling of bells and smell the smell of the pomegranate we know that our great High Priest has entered into the holy of holies once for us.

I must bring this to a close, and will, by adding that any sound Primitive Baptist preachers, who are in order and at peace at home, and come with no hobbies to ride, are invited to stop off here with us, should they be going this way, but disturbers of Zion we are better off without. Our dearly loved pastor, Elder Claude E. Webb, still comes to us laden with much rich food from the Master's table. He has just

come from a few appointments, filled in and around Kansas City, where he, as is usual, was well received. His only theme is to preach Christ, and him crucified. Also our much loved assistant pastor, Elder Augden Symmonds, comes to us laden with the good things of the kingdom, preaching the unsearchable riches of Christ. Elder Webb has three churches here, and his fourth and fifth Sundays are taken up in building up the waste places in Zion wherever time permits him to go. Brother Symmonds organized a church in Rock Island, of which he is pastor. He also has the care of two other churches.

Dear editors, you may use any of this letter in the SIGNS as you see fit, but do not crowd out better matter by doing so. It may be that some time I can write a little to comfort. I would like to, but can I ever do it?

A poor faltering sinner, but your brother in Christ, I hope,

LEONARD H. HOPKINS.

INDEPENDENCE, Mo., Nov. 28, 1936.

ELDER R. LESTER DODSON—DEAR BROTHER:—I have had it in mind to write you ever since I heard you were over in Virginia at the Pig River Association for I feel as though you met with a people prepared and ready to accept the truth as it is taught in the Bible, and has been set forth in the SIGNS OF THE TIMES ever since it was established by Elder Gilbert Beebe, and I want you to know that I have been almost a constant reader of it for nearly forty years, and have been led,

I hope, by the Holy Spirit to embrace, believe and rejoice in the doctrine that magnifies the name of the sovereign God. Also, I thought that you might have met some of my kinspeople: Mrs. J. W. Jamison, Miss Luey Hall, my sisters, and Elder J. E. Burgess, who married my niece. I also want to let you know how I appreciated the republishing of the article written by my father, Elder J. C. Hall, which was written many years ago. My heart goes out to Elder B. V. Jessee and all who hold his memory so sacred. Several here after reading the article came to me and told me how they enjoyed it, and one deacon said it was the best article he had ever read on the subject of the purpose of God in all things. My very soul yearns for these precious truths that are my hope of immortality after I shall have passed into the reality of the joys that await the redeemed of the Lord. I rejoice to reflect on the days of my childhood and early life, when I could go with my father to his meetings and associations, where he and other able ministers proclaimed the Way of life, and yet how blind I was to spiritual things, not knowing that I was born in sin, and under condemnation of a broken law. But the time came when I was made to see I was a sinner, and without Christ, a stranger from the covenants of promise, having no hope, and without God in the world. Now, if not deceived, I take great hope that I have been awakened to some of the glorious things taught by the apostle Paul to the Ephesian brethren, for says the apostle, "But God, who is rich

in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." It is here that heavenly blessings flow out to them that have been enabled to put their trust in him. Blessed is the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. These blessings are not for or because of any good that is in ourselves, or that we have done, but 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. Then the apostle goes on to explain the predestinated purpose and will of God in choosing his people, and making known to them the mystery of his will, according to his good pleasure which he hath purposed in himself. Wonderful mystery! that the eyes of God's people have been enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe according to his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in heavenly places. Thus we see that God has set Christ Jesus in heavenly places, he hath raised us up together and made us sit together in heavenly places with him, and he hath blessed us with all spiritual blessings in heavenly places. Then we find that

Jesus is the fullness of him that filleth all and in all. Then what a glorious hope and consolation, that we, the people of God, are in Christ Jesus, and our fullness is in him. Then blessed are they who are in Christ Jesus, for against such there is no more condemnation. No man, no power; no, not even things present, or things to come, or even death, shall be able to separate us from the love of God that is in Christ Jesus our Lord.

Brother Dodson, I have written more than I thought of writing, but my mind kept running on, and all I can do is to ask your pardon if I have wearied you. Dispose of this as pleases you, and may the God of power be with you and sustain you in keeping the SIGNS in harmony with the truth, and may he be with you in your ministerial labors.

In hope of eternal life,

W. L. HALL.

BALTIMORE, Md., Jan. 12, 1937.

MY DEAR LESTER:—I have just finished reading the SIGNS, and to me this January number is unusually interesting. Your editorial, New Year's Greeting, is rich. I read it twice. No, my dear brother in the Lord, God will never leave nor forsake you, though at times he places you as he did Moses, in the cleft of the rock, and puts his hand over you. Then you cannot see, for to you all is darkness, but how safe you are. The storms beat against the rock, but even the sea billows and the wind obey his voice when he speaks. Peace, be still. And have you not sometimes

realized you comfort more saints when you are not comforted yourself?

I also greatly enjoyed sister Helen Jones' most excellent letter; also some others. It is true, as David says, It is good to be afflicted. Before I was afflicted I went astray. Most of last year I was so busy I could not read my good paper and the Scriptures as I wanted to. I did go to meeting three Sundays each month, but I felt that I must do all I possibly could, until a week before Christmas, when I had to give up and stay in bed, then I began to read and write. I am much better now, but have to go very slowly. God has been very good to me all of my days, and I am so unprofitable, so unworthy. Sometimes I feel too embarrassed to try to approach the throne of grace, even at my creature distance. Oh my leanness! But there is nowhere else to go, and no people but the Lord's people can understand our language. After all our sighs and cries, moans and groans, we break forth as one of old, and say, Happy art thou, O Israel. Who is like unto thee? O people saved by the Lord. God bless you and all the household of faith.

A sister, I hope, and cousin,
MAMIE W. ROWE.

MILLY, Ala., Jan. 5, 1937.

DEAR EDITORS:—I am writing to renew my subscription to the SIGNS, so please find money order inclosed. I would gladly send in some new subscribers, but I live far from any church, and there are not any people living near me who believe in the doctrine the

SIGNS advocates. So much of my time I feel to be alone, in a spiritual way, and, like many others, the SIGNS is a great comfort to me. It is about all the preaching I have. If I could write like some I would tell the brethren and sisters how much I enjoy reading after their pens; also the dear editors. The writers can tell my mind better than I can, so please write on as the Lord provides you with spiritual food to feed his lambs. Many are the hours, if not deceived, that I enjoy this spiritual food.

In hope,

L. E. ROGERS.

HOUSTON, Texas.

DEAR BROTHERS:—I am inclosing a postal money order in the amount of two dollars to pay my subscription from last May. I thank you for sending the dear old SIGNS on to me, as it is all the preaching I get. I thoroughly indorse what it advocates and enjoy all the letters the dear brethren and sisters write. Please remember me as a sister weak in the faith, but in bonds, I hope.

With love to all,
(MRS.) IRENE WISENBAKER.

BREWERS, Ky., Feb. 8, 1937.

DEAR EDITORS:—Here is a little correction in the obituary of Elder J. C. Chester in the February issue. Beginning in the last of the eleventh line, first column, page 43, it should read, For twenty-one years prior to his illness he attended every one of his union meetings and associations; also many meetings of the corresponding associations.

Yours truly,

OPHEE CHESTER.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1937.

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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.***ACTS XVII. 23.**

“As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.”

Paul expressed these words to the men of Athens as he stood in Mars' Hill, and pointed out to them the blindness of their understanding: “I perceive that in all things ye are too superstitious,” which testifies to us that they were trying to circumscribe the flesh and make the man perfect by acts of the creature, yet at the same time they manifested to Paul a sincerity, by which Paul said, “Ye do ignorantly worship.” We feel that we can see in the various creeds, or forms of worship, that they have a certain sincerity, which

is of the carnal mind, and they verily believe they are worshipping God, but we feel, as Paul declared, “God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.” This includes the entire sermon Paul delivered to those men of Athens, from the twenty-third to the thirty-second verse of this chapter. Dear brethren, and all the faithful in Christ Jesus, do

we in reality feel the truth of Paul's declaration as we have recorded, and do we not feel to turn our eyes on the thoughts and intents of our own hearts, and find we are wanting in the sincerity of the worship of God? We see so much of our desires are to be honored by men, and have their applause and esteem, instead of knowing nothing among men but Jesus Christ and him crucified. This formality worship is the worship of the god of the dead, and not of the living. "This One whom Paul declared unto the men of Athens is the God of the living, and not the god of the dead, though he is God over all. Men proclaim that we are creatures of God, and have within us a spark of grace, which we can kindle to a great flame of righteousness if we will do certain acts that can be enacted by men. As we have the two standing before us we see a vast difference between them, one is looking to a god that cannot save unless we accept his conditions, and the other to a God who has all power in heaven and earth, and hath determined the times before appointed, and the bounds of the habitation of men, and he upholdeth all things by the word of his power, and underneath is his everlasting arm, and he weighed the mountains in scales, and the hills in a balance. (Isaiah xl. 12.) The One who can speak and it is done, and none can hinder him. He is our God, the true and living God; the One who appointed salvation for poor sinners, and at his appointed time sent his only begotten Son to make sure, and save them with an everlasting salvation. At that time he

sent his angel to testify to those he had chosen, by which his Son should enter into the world, and assure them of his work, and the power of the Most High, and his servants are made to wait patiently for the Lord, for they are taught by his almighty power that without him they can do nothing, and he sendeth them out without money or script for their journey, but he goeth before them and prepareth the way, and provideth for all their wants. His ways are not our ways, but he leadeth us in paths of righteousness for his own name's sake. When we are led in paths of righteousness for his own name's sake, we cannot discern at the time that the Lord is leading us, and perhaps we feel rebellious, and would turn out from the way we are in if we could, but we are kept by his power and directed on our way. We do feel that every one of his humble poor is made to feel that his is an outside case, but when he comes in contact with another one, they both testify of the same way, and each one is directed to his Father's house. There they find refuge, and are made to feel they have a safe resting-place, and as they look back over the way by which they have been brought, and the perils, and the afflictions they have suffered, they seem to be but light compared with the joys revealed to them. And the way being consecrated to them, they call it the good old way, and it is set forth very beautifully by the poet Kent. (Hymn 357, Beebe's collection.)

"The good old way that leads to God,
Which saints in every age have trod,
Was Christ alone, they saw his day,
And him pursued, the good old way.

When Adam sunk his unborn race
In ruin, guilt, and deep disgrace,
The promise, with celestial ray,
To Jesus points, the good old way.

The apostles all proclaimed him thus,
Jesus the Lord, or God with us,
Who did by death our ransom pay,
The truth, the life, the good old way."

These words are very strengthening to those who feel poor and unworthy of the blessings of God, and with every blessing they receive they magnify his hand that has rested with them, and say of a truth, Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

We have pointed out to you as best we can at this time the exercise of those who worship God in Spirit and have no confidence in the flesh. They feel the love Jesus had for them, that constrained him to come into the world to suffer, bleed and die for them, and in that reality they can sing,

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the raging billows roll,
While the tempest still is nigh,
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh receive my soul at last."

As we pass from 1936 to 1937 we hear the proclamations of those who worship the God that is unknown to men who are carnally-minded, but known by those to whom the Son hath revealed him, which is proven by the many good letters and the excellent editorial in the February SIGNS OF THE TIMES. We cannot express our gratitude for such comfort given by the revelation of God to poor sinners, and we see an inscription written in their hearts that expresses the law of the Spirit of

life which is in Christ Jesus, and the covenant of God, that is ordered in all things and sure; sure unto all the subjects who are born of that incorruptible seed, by the word of God, which liveth and abideth forever. These prove that the God of Abraham, Isaac and Jacob is their God, and he is not the God of the dead, but of the living. (Matt. xxii. 32.) They are not seeking to pervert various words and phrases to carry certain ideas, but are reconciled to God's purposes, and wait the times before appointed, and do not ask, Why dost thou? If we be the servants of God, are we going about among the brethren trying to teach our brother and manifesting a superior ability in the gospel? We would answer, No; but we are going among the brethren without money or script, and having one coat. If we have money in our minds as the purpose of our going forth, or script to give us standing among the people of God, we are not trusting him who sent us out to preach the gospel, and when we wear two coats we try to serve both God and mammon, and all such are serving the god of the dead, and not the true and living God.

Dear readers, we do feel our insufficiency for these things, but we trust that God has given us a heart of sincerity, and reverence for his works among the sons of men, and we do love to see those professing to be followers of the Lord Jesus Christ, striving to keep the unity of the Spirit in the bonds of peace and laboring for those things that make for peace; not that we think men can keep the peace of God in the church,

but the manifestation of such a spirit is evidence of their sonship, and they speak with the tongue of the learned.

C. W. V.

A WORD OF THANKS.

We know our readers will be pleased to learn that we have received a most gratifying number of new subscriptions during the past few months. Now that our brethren and friends have discovered how to get new subscribers, we hope they will keep the good work up throughout the year. Just think what it would mean if every one of our old subscribers would get only one NEW one during the entire year. One good brother from Virginia sent us a money order for six dollars for a full year's subscription for three Elders. If your pastor or minister is not reading the SIGNS, please see that he does. In this connection, if there is any one who requested a copy of our book on Predestination, in accordance with our special offer during November, December and January, and has not received it, please write us direct and we will see that it is sent promptly.

We would also ask that our subscribers who are not receiving their paper promptly at their correct address, kindly notify the publisher, giving both the old and the new address. Many addresses are incorrect, and the post office department should not be called upon to look up our subscribers and forward their papers

One more thing: Frequently it happens that when a subscriber dies the publisher is not notified to stop sending

the paper, and as a consequence he continues to send it, sometimes for several years, before he knows it is not desired. In such cases, where there is no member of the family who desires to continue taking the paper, if some one would be good enough to notify the publisher, same will be much appreciated.

We feel our readers, on the whole, are our best friends, and we bespeak their continued kind co-operation and enthusiastic support of our family paper.

R. L. D.

CIRCULAR LETTERS.

(Written by sister Attie A. Curtis.)

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 11th, 12th and 13th, 1936, sends greetings to the churches and associations with which she corresponds.

DEAR BRETHREN:—Another year has passed and we have been gathered together to hear the gospel, which is the power of God unto salvation to every one that believeth. Jesus is precious to those who believe, and we desire to exalt that name above every name that is named. It pleased the Father that all fullness should dwell in Jesus. It is the work of God that we believe on Jesus. It is the Lord who has said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." It

is wonderful how each one is led about and instructed in being brought from nature's darkness into his marvelous light. Not one can tell how they were led day by day; it is a little here and a little there, and words fail to express it clearly. When Jesus is revealed to us as the Savior of sinners we are made to rejoice and are glad; One mighty to save has appeared, and how precious he is. "Whom to know is life eternal." The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. I give unto them eternal life, and they shall never perish. Salvation by grace is our theme, and the new song is put in our mouth, "Even praise unto our God." No boasting of our works can be found. It is good to be led to the assemblies of the children of God, their hearts full of love for the people, and they long to be one with them, but feel their unworthiness, and say they are less than the least, if one at all. What a sweet fellowship is felt for them, and they know this fellowship is with the Father and with his Son Jesus Christ. Then we come into the joy of these words: Unto you therefore which believe, he is precious. Old things have passed away, and all is new. Paul says, This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Here is the fountain that was opened for sin and uncleanness in the house of David. No man can say that Jesus is the Lord but by the Holy Ghost. We find the thief on the cross saying, Lord, remember me when thou comest into thy kingdom.

We know our own experience, when we cried, God, be merciful to me, a sinner. Lord, save or I perish.

It seems fitting in these days of confusion, and so much pleasure in the world, that this Letter should speak plainly that the Maine Old School Baptist Association remains firmly established in the truth and in the wonderful works of the Lord, who made all things for his own pleasure. 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. Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Oh the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. All the glory must be given him, and we walk by faith, not by sight. We are kept by the power of God, and are made to know his will is done in heaven and in earth, and he gives us our daily bread and delivers us from evil, and his is the kingdom, and the power, and the glory for ever and ever. Amen.

R. LESTER DODSON, Mod.
SANFORD S. BARTLETT, Clerk.

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

"A friend," Ontario, \$1; E. G. Webb, Okla., \$3; J. J. Okes, Va., \$1; H. M. Bowden, Mo., \$1; Mrs. A. T. Jones, Mich., \$2; Florence L. Disharoon, Pa., \$1; E. H. Winchell, Mich., \$1; Mrs. J. H. Hasbrouck, N. Y., \$1.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 11th, 12th and 13th, 1936, to her sister associations with which she corresponds, sends greetings.

DEAR BRETHREN:—We feel that we have been greatly blessed with the privilege of meeting again at Whitefield in an association, receiving your messengers and correspondence, bringing gladness to our hearts and renewed strength to our faith. We are a small Association, but God in his loving-kindness sent us a minister filled with that heavenly manna, to a state of overflowing. As he proclaimed the gospel's joyful tidings with Jesus as our salvation we were fed and comforted. A token of God's care for us, and worthy of mention at this time, is the generosity of Mrs. Annie Potter, a daughter of the now deceased brother and sister Cunningham, of Whitefield, who very kindly opened her house to us and entertained the entire Association. Here the mornings before services and the evenings after were much enjoyed as social meetings. Here hymns were sung, and God's love and kindness to poor sinners was the subject of conversation. The members of the Maine Association are united by strong ties of christian love and fellowship, each esteeming others better than themselves. We pray that whatever the future may hold for us, we may have faith to realize that the eternal God is our refuge and underneath are the everlasting arms.

The Lord willing, the next session of our Association will be held with the Bowdoinham Church, at Bowdoinham, Maine, the Friday, Saturday and Sunday before the second Monday in September, 1937.

R. LESTER DODSON, Mod.
SANFORD S. BARTLETT, Clerk.

The Pocatolico Old School or Primitive Baptist Association, to the several associations and meetings with which we correspond, sendeth greeting.

DEAR SAINTS IN THE LIVING GOD:—Another year, with all of its joys and sorrows, has rolled around. The past year has held for us many sorrows, yet we feel in our hearts to say that our God is gracious. Through the love and mercy of our covenant-keeping God we have been once more blessed to meet in an association, and to greet your messengers as they come to us laden with the good things of the kingdom, having their feet shod with the preparation of the gospel of peace. We desire that your correspondence be continued, if it be the will of our God. Farewell.

J. C. HAMMOND, Moderator.
H. J. BIRD, 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.

MARION FLORENCE FERGUSON, better known to her family and close friends as Dolly, departed this earthly life at the home of her parents, Mr. and Mrs. W. L. Ferguson, near Danville, Virginia, January 8th, 1937. Having been born July 29th, 1918, she was not quite eighteen and one-half years of age. She was the youngest of three daughters, and besides her two older sisters Louise and Lois, she is survived by three older brothers, Leonard, Hughes and Herman, and three younger brothers, Billy, Edwin and Ryland. None but the hearts of bereaved parents can taste the bitterness of that sorrow which is occasioned by the loss of their dear children, but we hope our dear sister Laila, who is not only our only sister in the flesh, but thankful to say is one with us in church fellowship, will with her husband, find a calm, a sure retreat beneath the mercy-seat of our God, and that he will grant strength and grace sufficient for the needs of all of her immediate family, relatives and friends. We do not feel that we can improve upon what her mother has written concerning her, which we quote herewith: "We feel Dolly budded on earth and hope she will bloom in heaven; that is my most comforting and consoling thought. A few nights after her death, I went to bed heart-broken and just could not go to sleep. Something seemed to say to me, and his angels are watching over her. Immediately I could see the cemetery, and her grave seemed to be right by me; a great light shone over and around her grave. We miss her much; she was so young, but was in bad health for about eighteen months. She bore her sufferings with great patience; was a great sufferer at times, and when not suffering would lie in bed and sing. The balance of the family would say, How can

she sing in her condition? She had a very serious operation, hoping it would cure her, but the doctors found her case hopeless from the first. But I could not give her up; just kept hoping she would be enabled to live. She was the most anxious to get well of any one I ever saw; was so outdone because the doctors did not help her. After going to bed her last time, on December 15th, she was so pitiful, begging, Mamma, can't you do something for me? I want so much to get well. She fully realized her condition, and was very weak, gasping for breath. It was so hard to see her young life slowly ebbing away, and nothing we could do but try to make her comfortable; it was heart-rending. I could not help feeling she was paying the debt we will all have to pay sooner or later. The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord. We had her taken to hospitals many times, but brought her back, and she never complained, but when the hearse took her remains to the cemetery it just seemed unbearable, for I knew it would be the last time she would ever leave home. Funeral services were conducted at home by Elder J. E. Herndon. It was all that I could ask. He spoke very sweetly and comfortingly to us. She was a beautiful corpse. She grew up as a normal healthy child, well grown and well developed body. She had cancer of the spine, which affected her whole system. Darling Dolly, we miss you, but our loss is your eternal gain. Your place is vacant, your voice is still, but you are not forgotten, and your troubles are over. You are in heaven, where I hope we will all meet some day. God reconcile us to his will, watch over your grave, as well as over us. (Signed) Your Loving Mother."

We have sometimes felt that God's ways, which are often mysterious and

difficult of understanding, are for the purpose of softening our hard hearts, to the end that we should fear and reverence his holy name.

R. L. D.

CHARLES M. WHITE, born in Fanin County, Texas, seventy-eight years ago, died at his home, near Keller, Texas, of heart trouble, January 7th, 1937. He was stricken only a few hours before his death, up to which time he apparently enjoyed his usual health and composure. His suffering was severe, but brief. He mentioned frequently to his children, after his wife's death August 9th, 1936, and that of his oldest sister, Mrs. A. D. Bourland, November 7th, 1936, how sweet it would be if the Lord would call him home. He seemed to be ready and only waiting the time appointed of the Lord to arrive. Mr. White was not a member of the church, but had been settled in his belief of the doctrine of the Old School Baptists for many years; loved their company and to attend their meetings. Many times the writer has seen the tears of joy and praise course down his cheeks and his countenance beam with happiness when listening to the preaching of the gospel of grace and its sufficiency for poor sinners. The Lord blessed him with a good hope, and with many likeable qualities; prospered him financially and made him a useful man in his community. He is survived by three sons, John T. White, former county school superintendent, and Clarence, both of Ft. Worth, and Dawson, of Mosheim; three daughters, Mrs. Barney Johnson and Mrs. Clint Blevins, of Ft. Worth, and Mrs. H. A. Blevins, of Chillicothe; two sisters, Miss Mary White and Mrs. Lucinda Brigrance, of Commerce, Texas; five nephews, John H. Bourland, county tax collector, and J. E. Bourland, of Ft. Worth, A. M., Elijah and G. C. Bourland, of

Vernon, Texas; seven grandchildren and one great-grandchild. An intellectual and highly refined contribution to their respective communities. His children were very kind to their father, and saw to it that he had a convenient way to get to his meetings. In fact, a number of them seemed to enjoy the services as much as he.

The writer was called to conduct services at the funeral, which was done at the Missionary Baptist meetinghouse in Keller in the presence of the family and a goodly number of friends, who gathered under very unfavorable weather conditions. This being the third funeral we had conducted at this place of members of the immediate family within four months: his wife, his sister and himself. The family feel deeply their loss, but are being sustained by the Lord to meet it bravely. Interment was in the Bourland family cemetery, a beautiful location near the Bourland home, a short distance out from Keller. May it please the Lord to give comfort to the bereaved and lead them to trust in the God of their father and mother.

Written by request.

J. R. HARDY.

MRS. ELIZA ANN TRIMBLE (nee Eliza Ann Jeffries), my mother, passed away January 15th, 1937, in Kansas City, Missouri. She was a reader of the SIGNS OF THE TIMES, and in her lifetime she requested that a notice of her death be sent you for publication, with a brief statement of her life. She was born July 23rd, 1841, in Warrenton, Virginia, and came west with her parents when a small child. They located in Clay County, Missouri, where she grew to womanhood. In her twenty-third year she united with the Primitive Baptist Church, and was baptized by Elder Joseph Warder, pastor of the Mt. Zion Church. October 14th, 1868, she was

united in marriage to Robert P. Trimble, of Jackson County, Missouri. Of this union four children were born, two sons and two daughters, all living. Mr. Trimble died February 9th, 1917, in his seventy-seventh year. Since that time Mrs. Trimble made her home with her children.

CHARLES O. TRIMBLE.

THERE was sorrow in many homes when the news of the death of sister JESSIE EDWARDS, at the Kingston City Hospital, at Kingston, N. Y., February 2nd, 1937, reached the communities where she was known. She had been ill less than a week of pneumonia, and all that medical skill could provide had been done for her relief. The funeral services were held the following Thursday at Carr's funeral home, in Kingston, the writer conducting the services. The interment was in Wiltwyck Cemetery, in Kingston. The deceased was past seventy-seven years of age at the time of her death.

Sister Jessie Edwards bore the maiden name of Bowman, and was born November 25th, 1859, and lived many years in Kingston or nearby towns. She was twice married. Her first husband being William DeGraff, to whom she was united in marriage in 1880. Of this union two sons were born, who survive: Harold and Arthur, of Bristol, Conn. After several years of widowhood, she married Dr. Charles Edwards, in 1933, who died in 1935. In 1933 sister Edwards was baptized into the fellowship of the Olive and Hurley Old School Baptist Church, and was one of its most faithful and devout members. She loved to meet with the brethren and was ever ready to witness to the cause of Christ. She was generous in her material support of the financial needs of the church of her membership, and by her walk in life evidenced the reality of the hope

that sustained her as an anchor of the soul. Her blameless life, her lovable ways, her genial disposition, the noble qualities of mother, wife and friend that were hers, and the uplifting influence of her life have left their impress on all who knew her. In recent years she lived at Kingston, having formerly lived for some years at Bristol, Conn. She will be much missed. One sister, Mrs. Mary E. Keogan, survives.

ARNOLD H. BELLOWS.

DEACON ISAAC W. COX was born July 15th, 1871, and died February 21st, 1936. He was married to Miss Siddie Hicks August 9th, 1896, and to this union were born six children, the oldest dying in infancy. He leaves his wife and five children: Mrs. Clark Haskins, of Detroit, Mich., Mrs. Clarence Scott, of Paris, Tenn., Lawrence and Clarence Cox, of Detroit, Mich., and Keith Lee Cox, of Cottage Grove, Tenn. Brother Cox became a member of the Primitive Baptist Church about twenty-five years ago. As Deacon he performed his duties in a quiet and God-fearing manner, and was strong in the faith that salvation is by grace in time and eternity, and that all things work together for good to them that love the Lord. Brother Cox was a quiet man, and was highly respected in his community, being a good neighbor and an honest man.

The funeral was held in the Walnut Fork Primitive Baptist meetinghouse and was largely attended, which was a witness to his fine qualities as a man and a follower of the meek and lowly Jesus. His wife is also a member at Walnut Fork. The church has lost a good member, but our loss is his gain. The writer conducted the funeral services and tried to comfort those who mourn by preaching Christ and him crucified.

R. L. BIGGS.

MRS. HARRIETT E. AYDELOTT, whose maiden name was Harriett Emily Finkforek, was born in Sack County, Ohio, October 7th, 1848, and died January 31st, 1937. She was married to Jesse Paramore Aydelott November 7th, 1863, in Mahaska County, Iowa, and to this union eleven children were born, three sons and two daughters preceding her in death. The surviving children are Mrs. Jemima Beaman, Mrs. Clara Reeves and John C. Aydelott, of Forest Grove, George B. Aydelott, of Garibaldi, Charles S. Aydelott, of Eugene, and Mrs. Permelia M. Moore, of Nampa, Idaho. She and her husband moved from Mahaska County, Iowa, to Jasper County, and lived there a number of years. In 1876 they moved to Kansas by way of covered wagon, and remained there until 1904, when they came to Oregon, settling on a farm near Forest Grove. Later in 1907 they moved to the farm where she lived until her death. In 1913 they celebrated their fiftieth wedding anniversary. All of their children and their families were with them, except one daughter, Rosa Morris, of Benge, Wash. Her husband was taken from her on February 3rd, 1916, lacking just three days of being twenty-one years before her death. Since that time she lived with her son John. She united with the Primitive Baptist Church in early life, and continued in that faith. She was taken with influenza, which was the cause of her death. Everything was done for her that could be done, but her Savior had called and human hands were helpless. She leaves, besides her six children, many grandchildren and great-grandchildren, who dearly loved her. Her useful and kind life will always be remembered by all her loved ones.

J. N. BERRY,

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 168 East 70th Street, Manhattan. Near Lexington Avenue.

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

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

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

J. R. HARDY.

The Shiloh Old School Baptist Church of Washington, D. C., holds her meetings on the third Sunday in each month, in Pithian Temple, 1012 Ninth St. N. W., at 3 p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
D. L. TOPPING, 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 at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

S. B. MOFFITT, Pastor.

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

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

E. B. AULT, Church Clerk.

"FEAST OF FAT THINGS."

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

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

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HYMN BOOKS.

(BEEBE'S COLLECTION.)

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

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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. 105. MIDDLETOWN, N. Y., APRIL, 1937. NO. 4.

CORRESPONDENCE.

EXPERIENCE.

“I was a stricken deer that left the herd
Long since. With many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There I was found by One who had himself
Been hurt by archers. In his side he bore
And in his hands and feet the cruel scars,
With gentle force soliciting the darts,
He drew them forth, and healed, and bade me live.
Since then, with few associates, in remote
And silent woods I wander, far from those
My former partners of the peopled scene;
With few associates and not wishing more.”

Cowper, “The Task,” Book III.

How blessedly is the story told of the work of the Spirit; of the favored sinner's experience who is called by grace; of the comforting revelation of salvation and the heavenly effects and fruits felt and brought forth in God's elect who know the grace of God in truth. (Col. i. 6.)

“I was a stricken deer that left the herd long since.” “Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.”—Psalms xlv. 5. When God sendeth forth his arrows he does not draw “a

bow at a venture.”—2 Chron. xviii. 33. Such a thought has no place in the doctrine of God our Savior, but has its place in the “another gospel which is not another,” (Gal. i. 6, 7.) proclaimed by men who know not the truth as it is in our precious Savior, the Lord Jesus Christ.

“But thus the eternal counsel ran,
Almighty grace, arrest that man;
I felt the arrows of distress,
And found I had no hiding place.”

When the set time is come that it pleaseth God, not to propose, but call by grace, Jehovah the Spirit sendeth forth his arrows like lightning. (Zech. ix. 14.) Not an arrow misseth its mark, for the Almighty is the archer. (Job vi. 4.) No armor that the sinner has arrayed himself in is of any avail. No matter how much he may have hardened himself in sin and have flattered himself he was proof against the lightnings of the thunder of God in the law, (Exod. xix. 16.) “Thine arrows are sharp in the heart.” “They were pricked in their heart.”—Acts.

"Deep are the wounds thine arrows give,
They pierce the hardest heart;
Thy smiles of grace the slain revive,
And joy succeeds the smart."

Who was more sinful, more hardened than I? With the herd I ran in pursuit of fleshly lusts, fulfilling the desires of the flesh and of the mind, a child of wrath even as others. But the Holy Ghost sent forth an arrow that hit me, even me, the chief of sinners. Oh what amazing grace! What divine love and tender mercy was this the proof of! Was the whole herd of mankind shot at? Was it a random shot that by chance struck me, and brought me down? Oh no! The work of the Lord is perfect. I was the one aimed at, and with no uncertainty does the Lord send forth the arrows from the quiver.

"I was a stricken deer." As I review all the dealings of the Lord of Hosts with my soul how sovereign are all his acts of grace, how distinguishing his love and mercy to such a vile sinner like me. Oh that I could love and praise the precious and glorious name of God, my Redeemer, for his marvelous lovingkindness to my soul. The Lord wounded me. His sovereign grace singled me out, and I truly found his "arrows sharp in my heart," and I felt in my soul, Oh what a sinner I am. A rebel, an enemy of God, a hell-deserving wretch, God is against me. "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me."—Job vi. 4. As Job thus expresses himself, thus I found it. That Scripture, "Boast not thyself of to-morrow; for thou knowest

not what a day may bring forth," Prov. xxvii. 1, dashed me to the earth. My contemplated life in the pleasures of sin was blighted. My sins so many and so great as sharp arrows of the law wounded me; I was stricken through and through by my sins. The law of God I found to be unto death. It was the ministration of condemnation and death to me, a vile transgressor. (2 Cor. iii. 7-9.) My sin taking occasion by the commandment deceived me, and by it slew me. (Rom. vii. 11.) Sin revived and I died; the commandment which was ordained unto life I found to be unto death. "I was a stricken deer." Stricken by the Lord. I felt I must perish, for the arrows of eternal justice pierced me and the poison thereof drank up my spirit. They were indeed deadly arrows. Jehovah's holy and just condemnation convicted my soul of guilt. His terrors made me sore afraid. Yes, I feared there was no escape for such a sinner. I said in my soul, Hell, the damnation of hell, is surely my destination and justly my portion. Oh what pain and grief possessed my soul. I remember one day, when in the midst of my distress, I sat in anguish of soul pondering over my awful condition, oh so vile and abominable did I feel I was, such a mass of sin, I was well-nigh plunged into utter despair, and I felt there could be no mercy for such a vile transgressor. On every hand I could see that which brought my sins to view and the law that I had transgressed poured forth its curses on my sinful head. What was I to do to assuage my wounded heart? Filled with anguish

because of my sin my soul fainted within me, realizing by the wonderful teaching of the Holy Spirit my lost and undone condition. While in this state, little did I know the mercy, the rich mercy, in store for my soul. The wounds which God's truth made in my heart I could not heal, and I thought they were forerunners of my eternal destruction, and now the Lord was about to destroy me utterly. "I was a stricken deer that left the herd long since." Yes, some sixty-five years now past the Lord separated me from the herd. The work of Jehovah the Holy Ghost in my soul was such that I could not run to the same excess of riot with my companions in sin. The time past of my life sufficed me. (1 Peter iv. 3.) I now loathed the paths of sin, and sought to find the way of holiness. Before I was a stricken deer I could run as eagerly as any of the herd in transgressions, in vile practices and filthy conversation. In all ungodliness I reveled and banqueted, taking my fill of sin. But when Jehovah's arrow wounded me "I was a stricken deer." My heart was faint, the pleasures in the pursuit of sin languished and died. I had no heart to keep up with the herd. God's voice in the law gave me (so I felt) my death wound, and his gracious and divine work in my soul had implanted and begotten hatred of evil, and hungerings and thirstings after righteousness. (Matt. v. 6; Prov. viii. 13.) I "turned from transgression."—Isaiah lxix. 20. I wanted the companionship of the herd no longer. God's arrows within me distressed me

and drank up my spirit. (Job vi. 4.) My sinful and perishing condition occupied all my thought, cut me off from the pursuit of the pleasures of sin. Others might run after vain and vile delights, but as for me "I was a stricken deer." Jehovah's arrow had arrested me; forbade my continuance with the herd in their vile and wicked ways. I left the herd long since; yes, I shunned my former associates, their very presence and sinful conversation aggravated my painful wounds. As I evaded them and secluded myself some of them sought me, and inquired what was the matter with me, was I sick? What made me so sad looking and lonely? After persistent inquiries I told them what was the matter with me, and how I could not any longer run with them in sin. At this they laughed and jeered, and I became the laughing stock and the butt of many of their sinful jokes. But "with many an arrow deep infix'd my panting side was charged." They were no skin deep wounds God's arrows made in me, but "deep infix'd" his arrows were lodged by his almighty power and love, and thus I entered into the experience of one who cried out, "Thine arrows stick fast in me, and thy hand presseth me sore."—Psalms xxxviii. 2. No creature power can extract the arrows of the Almighty. It is the Lord who saith, "I wound, and I heal."—Deut. xxxii. 29; Job v. 18. His own gracious hand removes the arrows and binds up the wounds. Truly thou art glorious and wonderful in thy works, O Lord. How surprisingly gracious, teeming with

lovingkindness and infinite tender mercy have all thy dealings been with a poor sinner like me. Oh that I could love thee and praise thy glorious matchless name. "With many an arrow deep infix'd my panting side was charged." All my attempts to draw forth these arrows lacerated my soul the more. God's barbed arrows pierced my heart, not one of which could I remove. Each day fresh arrows from Jehovah's bow were "deep infix'd" in me, and oh what pangs and sorrows my soul underwent. I mourned and wept in solitude, distressed by my hateful, cruel sins, harassed by the devil, and the curses and arrows of the law drank up my spirit. "I was a stricken deer that left the herd long since, with many an arrow deep infix'd my panting side was charged," and in the depths of my troubled soul my agonized soul for mercy cried unto the Lord. Yet did I fear and feel myself too vile for God's mercy to reach me. "I withdrew to seek a tranquil death in distant shades." The stricken deer, with its life blood ebbing away, faint and exhausted, retires to die. "I was a stricken deer" in whom God's arrows were "deep infix'd." The sorrows of death encompassed me and the pains of hell gat hold of me, I found trouble and sorrow. "Ready to perish," was I to die in my sins. (Deut. xxvi. 5; Isaiah xxvii. 13.) None but those who have been stricken by the arrows of the Lord know what are the sorrows of this death. Sin is the poison of the Almighty's arrow in the law. Sin drank up my spirit. (Job vi. 4.) Sin is the sting of death. (1 Cor. xv. 46.)

And when the Holy Ghost convinced my soul of sin by the arrows of the law I felt there was no hope for me, I was ready to die. How could I survive the sting of death? What could save me from my sin? Sin taking occasion by the commandment deceived me, and by it slew me. (Rom. vii. 11.) Thus I was taught and thus prepared to know and confess to the praise of the Lord of hosts that "salvation is of the Lord."—Jonah ii. 9. "There I was found by One who had himself been hurt by the archers." It was the Lord who found me. As it is written, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. xxxii. 9, 10. Oh can I ever forget, ever unmindful be, of the wondrous acts of tender mercy to my soul? Oh what proofs of thy eternal love hast thou revealed to my soul's everlasting consolation. It passeth knowledge, passeth all telling, that dear love of thine, O my God. A poor, vile, sinful worm am I, and yet thou lovest me, and hast redeemed me from all my sins, from all my woes. Thou hast put gladness in my heart, and in the earnest of thy Spirit in my heart I rejoice in hope of the glory of God, that I, a poor vile transgressor, with all the elect and blood-bought flock, shall be glorified together with thy dear Son, our Jesus, Emmanuel.

"Immortal honors be unto thy glorious name,
I would thy praises evermore proclaim,
My soul all grace and power ascribe to thee,
For thou, O Lord, hast saved a wretch like me."

When in a solitary way (Psalms cvii. 4), sick and wounded and ready to die, "There I was found by One who had himself been hurt by the archers." Jesus sought me and found me. He is the great Shepherd of the sheep (Luke xv. 4-6; Ezek. xxxiv.) Well do I remember the time when in my soul's distress I first saw Jesus with an eye of faith. When he was thus revealed to my soul I saw he "had himself been hurt by the archers." Never shall I forget the sight that the Holy Ghost gave to me, a poor, wounded, sin-stricken, ready to perish sinner, of Christ crucified. I beheld him the antitypical Joseph. "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—Gen. xlix. 23, 24. In grateful remembrance I now remember that night when "I was found by One who had himself been hurt by the archers." For some time before this I had gone sighing in the anguish of my soul because of the arrows of the Almighty within me. At first I thought it was useless to cry for mercy, for I felt I was altogether too vile a transgressor; that there could be no hope for a wretch like me. The terrors of Jehovah's justice made me afraid, and I could see nothing before me but to perish in my sins, but at length the Holy Spirit spoke these words in my heart, "God is love." A little hope sprang up in my distressed heart, and in bitter anguish over my sins I cried, God, be merciful to me, a

sinner. It was the dear Lord who taught me thus to pray, and thus I became one of those whom he calls "My suppliants." (Zeph. iii. 10.) Years have passed since first I cried unto the Lord in my distress, and to this day I am often found a suppliant at the feet of the Lord. Oh what marvelous grace to me is shown! Yes, by the loving-kindness of the Lord I can sing, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."—Psalms cxvi. 1, 2. When first my soul was exercised to cry to God for mercy I felt indeed my need, but I did not know, I did not see how mercy could reach me. How could the holy and just God pardon my sins? But when Jesus found me oh what a revelation of mercy and salvation I beheld in him. There in my grief and wounds, a stricken deer with many arrows deep infixed, I was found by One who had himself been hurt by the archers. It was nighttime, in the darkness of the night, in my bedroom, imploring the Lord to have mercy upon my soul and to pardon all my sins, that Jesus the dear Saviour was discovered to me. There was presented to my mind a vision of Christ crucified. Not with my natural eyes. There was nothing before my mortal sight in the midnight darkness in my bedroom. I saw Jesus, the dear Redeemer, on the cross, and while thus I gazed upon him a voice in my soul said, Salvation is in my dear Son. Then for the first time it was revealed to my soul Jehovah's way of salvation.

As one perishing my heart went forth in cries and sighs and bitter weeping unto Jesus to save me. I saw indeed that he was the "One who had himself been hurt by the archers. In his side he bore, and in his hands and feet the cruel scars." Never shall I forget the sight that the Holy Spirit gave me of the crucifixion of the Son of God. Oh how hideous and hateful did sin appear, that Christ should so suffer. He was made sin for us who knew no sin, that we might be made the righteousness of God in him. For some time on bended knee that night, with cries importunate I besought the Almighty to show me mercy, and all the while I saw the dear Savior extended on the cross in agony and blood. "In his side he bore, and in his hands and feet the cruel scars." Yes, Emmanuel, our Lord Jesus Christ was the One hurt by the archers. (Gen. xliii. 23, 24.) To save his people from their sins he came into the world. He, being in the form of God, thought it not robbery to be equal with God, but he took upon himself the form of a servant. He came to do the will of the Father. He was made flesh, and made sin, and made a curse for the sins of his people, his elect, his bride. He bore our sins in his own body on the tree. Yes, when the "due time" was come. (Rom. v. 6.) He was smitten by the arrow of the Almighty. He was smitten of God and afflicted. For the transgression of my people was he stricken. (Isaiah liii. 8.) Oh what a sacred, awful sight, to view Christ crucified while the Holy Ghost opens up to the soul the unfathomable depths of

Jehovah's justice and grace declared in the atonement made by the sacrifice and precious blood of Christ, the dear Lamb of God. While thus at the feet of the crucified One, longing for some word, some glance to heal my painful wounds and save me from my sin and misery, I thought the dear Redeemer looked down upon me from the cross with such compassion and tender love in his countenance that it seemed to my soul that "he with gentle force was soliciting the darts" that lacerated my soul. I felt to cast my all on him, to repose my soul alone in his sufferings and blood to save me from my perishing condition, to heal all my wounds. And this he did, for at length he looked with surpassing love upon me. He smiled upon me, and said in my heart, I suffered for thee, I did this for thee. The arrows that stuck fast in me, his own hand, his salvation, "drew them forth, and healed, and bade me live." Oh what mercy to a vile sinner like me! What comfort and rejoicing filled my heart! My wounds were healed, my pain and anguish were gone. I believed in him by the mighty power of God, believed he had suffered and died and was crucified for me, and had purged away my sins in his precious blood. The remainder of that (to me) memorable night I spent in sacred, joyful meditation upon the wonders of mercy, love and grace revealed to me, a poor sinner. My ransomed, healed soul was filled with love and adoration, and I walked up and down that dark room in joyful praises. A brother of mine, who had been sleeping in the next room, cried

out, I wish you would hold your tongue and let me go to sleep. I did not wish to hinder him getting his sleep, so I tried to be quiet, but my heart was rejoicing in God's salvation.

"Since then, with few associates, in remote
And silent woods I wander, far from those
My former partners of the peopled scene;
With few associates, and not wishing more."

Jehovah's discriminating grace so wrought in my heart that I could no more associate "with my former partners of the peopled scene." Poor sinners saved by grace are those whom I now love to meet, and in sweet fellowship hold sweet converse upon the matchless, glorious and gracious works of the Lord our God in the salvation of sinners. Those who, like myself, can say, "I was a stricken deer," Who have known the wounds that God inflicts (Jer. xxx. 14-17; Hosea vi. 1), and who by the power and grace of Jehovah can say, With his stripes we are healed. (Isaiah liii. 5.) Such associates as these I crave. These in the gospel of Christ are my bosom companions. (Psalms cxix. 63.) So precious is their companionship that I feel I owe a debt of gratitude to the blessed Jehovah Father, Son and Holy Ghost, that he has cast my lot where I am favored with a few such companions, some of the blood-bought flock of Emmanuel. It is written that Lot was vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. (2 Peter ii. 7, 8.) So in some measure it is with all of "the taught of the Lord." The child of

God soon learns that he is a pilgrim and a stranger in the world, and he need not marvel if the world hate him. But with those of like precious faith (2 Peter i. 1) they desire to walk and sojourn while in this present evil world

"Midst scenes of confusion and creature complaints,

How sweet to my soul is communion with saints,
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home."

Your brother and companion in the gospel of Christ,

FREDERICK W. KEENE.

RALEIGH, North Carolina.

"BRETHREN, FAREWELL."

(2 CORINTHIANS xii. 2.)

WHENEVER we use such words in addressing our friends and brethren in the Spirit they should mean that we desire their welfare. That we wish them good things in this world and in the world to come. To fare well, in a spiritual sense, is to have all the blessings given us in Christ before the world was. To have all things work together for good to those we so address, and Paul is here addressing the church at Corinth, and all the saints in Achaia, and to be sure that he is speaking all spiritual good unto them we read in the last of his letter, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Any one, great or small, who may now, or ever, have these blessings from the Lord Jesus Christ, and God, and the Holy Ghost, do, and surely will, fare well in this world, and in eternal glory. Even if we do feel unworthy to claim such favors for ourselves, if we say,

“Brethren, farewell,” we have declared kinship and fellowship unto all saints, and have spoken these blessings upon our heads, also their sorrows and tribulations, and while feeling so base and sinful, with all our natural corruption, and our spiritual weakness and emptiness, we still desire above every earthly joy, to be reckoned as one of “little faith.” Surely those feeling to have much faith could have no patience with me, but would well be able to go on without me. We do not always know when we fare well, or when we fare ill. A very sore trial in body or mind may be meant for our good. We may only see the dark side for a time, but if we pass through the storm and look up at the bow in the cloud we remember the promise of God, that he will be with us even unto the end of the world. And if we fare well all things are ours in heaven and in earth, and God will not withhold any good thing from them that walk uprightly. All who walk in Christ Jesus will walk as he walked, in his righteousness. And only as we are saved and helped by the grace of God in Christ can we do anything good in his sight. God gives grace and faith to sinners to be tried and tested with temptations, sorrows and tribulations, that we will enter the kingdom. When we go with a high head and above other men we are entering into the earthly kingdom. We may be at ease in Zion, but we are not at rest in Christ. We may be on the mountain top, but not hid in the cleft of the rock, as sheltered from the face and judgment of God. We may be walking upon the waves,

but we do not see ourselves helplessly sinking, and crying to Jesus to save or we perish. There are no words more complete and fitting at times when parting, or at a distance from the saints, if we can properly speak them, than, “Brethren, farewell.” The apostle spoke them by inspiration. The end of these words, the end of their meaning, will not be seen until all the saints are saved in glory and have received the fullness of their salvation in Christ. Here in the flesh I cannot do or say anything as I should, for sin is mixed with all I do. Still, at times, when absent from the saints, and no way of meeting with them, it would be a great blessing to be able spiritually to say to them, Fare well. Christ always has the welfare of his people at heart and mind, and if we wish ill to them we wish no good to ourselves, so far as we are of the little flock. We will find the better part at Jesus’ feet, and that is the place to fare well. After forty years of effort in trying to learn the road of Zion’s wayfarers, and traveling thousands of miles to meet with them, and spending hundreds of dollars to aid the cause, I cannot claim one cent or one day’s work in my favor. Boasting is all excluded. There is one thought that gives real pleasure: There are no regrets for time and money spent, and God loves a cheerful giver. This may be only a servant and not a son. The servant abideth not ever, but the Son abideth ever. The servant may help naturally, but the Son lives because the Father lives. Nevertheless, at the end of the race, when I need not run or serve longer,

may it be given me to more freely say,
"Brethren, farewell."

An unprofitable servant,

E. G. WEBB.

HOOKER, Oklahoma.

TIPTONVILLE, Tenn., Oct. 15, 1936.

DEAR EDITORS:—I will again try to write a few lines of thanks to you and all concerned in sending the good old SIGNS OF THE TIMES to "the poor of the flock." I humbly hope I am one of the flock indeed. I am unworthy of your kindness, but I am very thankful our dear Lord promised to be merciful to our unrighteousness. If he were not, I would be ruined. I cannot live as I desire to. I desire to live soberly and righteously in this present world, but I come so far short of it that it grieves me very much, but as I read I find where Paul was troubled over his weakness. The will to do was present with him, but how to perform that which was good he found not. People who know not the trials of our lives think the Old Baptists run to Paul's writings for a coat to hide under and rest easy there, but little do they know in what way we go there. When we cannot see or feel the loving hand of our Savior protecting and teaching us all seems dark and lonely, and even becomes so severe we wonder if we are deceived and there is nothing in what we have enjoyed before. Could we have seasons of rejoicing in the hope of salvation if we did not love the Lord? Surely not.

I seldom get to the meetings of the church and mingle with those I love, and hear the unsearchable riches of God preached. It was nearly six years this

fall since I had been to one of our meetings, when I was permitted to meet with them at Boaz Chapel, near Fulton, Kentucky, then again two weeks later at Concord Church. I am so glad our God has promised to never leave nor forsake us. I feel to be very weak and little, and almost starved, and wonder if I ever had an ear to hear and a heart to understand. But I do believe it pleased the dear Lord to open my understanding and let me hear and understand his word one more time. Dear Elders T. J. Prince, O. W. Perkins a brother Lowens and brother Milton Bean all preached Jesus the way, the truth and the life, and my poor old heart was again filled with that love that comes from God and flows from breast to breast in the hearts of his children. I felt to say, I know my Redeemer liveth. It was food to my soul, and I am still feasting upon the crumbs gathered here and there, and bless his holy name, from whom all blessings flow. We may have many hard things to bear here, but his grace is sufficient for us in the day of trial, and our suffering here, be it ever so great, is not to be compared with the glory that awaits us if we are one for whom Christ died.

We were sorry to learn brother J. C. Chester was in such poor health. I have heard of his failing health all along and I would love to write him if God would guide my pen. I heard him preach in my early days of understanding (if I truly understand) and I would love to see him and sister Chester once more. [Since this letter was

written Elder J. C. Chester has been called to his eternal reward. His obituary was published in the February, 1937, issue of the SIGNS.—ED.]

Pray for me and mine when it goes well with you, for I need the prayers of those I love. Oh that God would be pleased to give us a mind and heart to pray, give us a heart to read and understand his written word, a heart to sing praises to his name, give us faith to trust in him and fear no evil.

My husband, Luther Campbell, and his father, G. M. Campbell, join me in love and thanks to you all.

Yours in hope of eternal life,

CARRIE CAMPBELL.

ST. ALBANS, W. Va., Nov. 16, 1936.

DEAR BRETHREN:—I am sending herewith the names of two new subscribers, as you will note on the inclosed subscription blank. I hope Elder Dodson still has on hand some of his books on Predestination, that he may send them each a copy. Ever since I can remember, the dear old SIGNS OF THE TIMES has been coming to our home, bearing glad tidings to the poor, hungry, thirsty souls. My father, Deacon C. M. Bird, was a long time subscriber to your paper. He began taking it in the lifetime of Elder Gilbert Beebe, and since father's death, in July, 1913, my mother, Sarah A. Bird, continued the subscription, and during all those years practically every issue of the SIGNS has been filed away and preserved by my parents for reference, and to reread as their minds might have been led. In July of this year my aged

and precious mother was called by her gracious Master in death, and was sweetly given of him who was her strength to pause, as it were, on the very threshold of death to praise his blessed and holy name for his goodness and mercy. Now that both of my beloved earthly parents are gone and I am left a poor heart-broken orphan in the world, to mourn and suffer on while I remain in this sin-cursed world, with only my sacred memories of them, I feel that I wish to continue the subscription to the SIGNS, so long as the good Lord is pleased to prosper my way and bless me with the price of the paper. I hope to be able to send the names of some more new subscribers soon.

May the good Lord spare and bless both publishers and editors to long continue the SIGNS in defence of gospel truth, so long as it be the good pleasure of his will.

Yours in bonds,

H. J. BIRD.

DEAR READERS:—We read of books, magazines, pamphlets, etc., being dedicated to certain people. In like manner, if such it may be, may this writing be dedicated to the cause of our God and to his people. May it be to those who praise his precious name wholeheartedly because he has indited this praise in their hearts. They are the only ones who can honor him in truth. Their way has been set in him and he is guiding their footsteps. Their way is not through the miry clay, for their feet have been placed upon a rock, and this

rock is Jesus Christ, their Savior. No more shall they wander from place to place, knowing not wherein lies their strength. There are many who have cried, Lord, Lord, who have never known him. The Scriptures tell us that not every one who cries, Lord, Lord, shall enter the kingdom of heaven. They are a chosen nation, a royal priesthood. They are precious in his sight, and he is to them. We read in Job xli. 33, "Upon earth there is not his like." There may be some among us who claim to live above sin, but if we hear the teachings of our God we know this to be false. There is none equal with or to our God. He that sayeth he liveth and sinneth not is a liar and the truth is not in him. Our God is a complete Sovereign, and there is none like him. O Lord, our Lord, how excellent is thy name in all the earth! How glorious are thy works with the children of men! Thy name shall be called Chief Counselor and Prince of Peace. He is not beholden unto man for anything, nor does he have to wait upon him. All of our power is invested in him to do as he will. We are poor worms of the dust, on the one hand, and on the other, his redeemed people are the richest people upon the earth.

I have used the pronoun "we," but I question if I am right. I hope I love these truths above everything on this earth. They are my meat and my drink when I am blessed to realize and enjoy them. Yet there are times when they are foreign to me. I cannot grasp one ray of light. I hope I have been made to feel my insufficiency in these

things, yet I hope they are mine to claim because he made it so. Without him I can do nothing, but of him I can do all things whatsoever he commands me.

May those who read this remember me when it goes well with them. I have written this for relief of mind.

A sister, I hope,

MARY H. STRATTON.

ANABEL, Mo., Jan. 13, 1937.

DEAR EDITORS:—I am sending my subscription to the SIGNS for another year. I wanted much to get a new subscriber in order to get the book on Predestination, but I have been unable to do so, and have not the money to send the SIGNS to some one who cannot take it, but would be glad if I could. I do not feel that I can do without the paper, for I enjoy the articles of all the writers. Sister Helen Jones' experience was especially good. I have met her. I think we should write and tell our experience, for it is said, "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." We should not neglect to talk of the goodness and mercy of our God, the blessings we receive, as all good comes from God, and he gives us the spirit, so when we have a desire to talk on spiritual things we should not quench the spirit.

In christian love,

(MRS.) J. R. McAFEE.

EDITORIAL.

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“OF this man’s seed hath God, according to his promise, raised unto Israel a Savior, Jesus.” “Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.”

People are continually making promises, one to another. Sometimes promises are renewed, and when the appointed time for fulfillment of them arrives the one who made the promise is not able to fulfill it; things unforeseen have entered to thwart his plans. To be able to fulfill a promise one must have control of all things that would affect this promise. Men have never had this control, hence the Scripture says, If the Lord wills, we shall live and do this or that. This is an expression we feel has been used more by those who believe in

salvation by grace than by others, and may God give us grace to continue the same in the spirit of the matter. The promises of God are not as the promises of men. In Romans iv. 21, Paul says, “And being fully persuaded that, what he had promised, he was able also to perform.” Again, Hebrews x. 23: “Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).” And in 2 Peter iii. 9, he declares, “The Lord is not slack concerning his promise, as some men count slackness.” Hence his faithfulness (and ability) to perform his promises at times causes our hearts to rejoice as we are given to hope that we are included among those spoken of in Acts xiii. 26, that feareth God. The promises of God are received by faith, which the apostle says is the gift of God. God renewed his promise that he would send his Son, the Savior of his people, from time to time. We find Abel offering a lamb as a sacrifice. “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.” This lamb Abel offered was a type of Christ. The promise of his coming was in his heart. When Abraham was called to offer Isaac, he said, God will provide himself a lamb for a burnt offering. At that time there was no visible offering but Isaac, but he had the spirit of promise. In the shedding of blood, the burnt offerings, the lifting of the brazen serpent, the serving of the high priest, and many other ways too numerous to men-

tion here, the Lord was renewing his promise unto Israel that he would send his Son, who would fulfill all his will, and would save with an everlasting salvation. This thought was kept before true Israel, and their rejoicing was in it. As the true believers received this promise, by faith, they looked beyond the literal sacrifices and saw the day of Jesus, and believed in his coming as much as if he had already come. When Solomon had completed the temple which the Lord had put in the heart of David to build, and the glory of the Lord had filled it, he could look back and see where the Lord had promised those things by Moses. He could truly say in blessing Israel, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."—1 Kings viii. 56. The giving of this promise to the prophets caused them to speak of the coming of Christ as if he was already here. Isaiah says, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Another prophet could say, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. When Joseph hesitated to take the virgin Mary as his wife, a renewal of the promise was made: "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people

from their sins." When the angel brought this word his fears were dispelled and he did as he was bidden. The Lord promised Simeon, by the Holy Ghost, he should not see death until he had seen the Savior. When he saw the promise fulfilled he could say, Now lettest thy servant depart in peace, mine eyes have seen thy salvation. Peter tells us that the promise is unto you and your children, to them that are afar off, even as many as the Lord our God shall call. The gospel proclaims that the promise of his coming has been fulfilled, that salvation has been accomplished, by one offering he has perfected forever them that are sanctified; that he has obtained eternal redemption for his people, and is made of God unto us wisdom, righteousness, sanctification and redemption. Surely this is a finished salvation.

When the angel appeared unto the shepherds with the news, Unto you is born in the city of David a Savior, there was no questioning the matter. A star shall guide you (the spirit of promise). Herod could not locate Jesus, because all are not Israel that are of Israel. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Now we have the promise of the second coming of the Lord. His second coming is just as sure as his first coming was. We have his promise, I will come again, and receive you unto myself. These are precious promises. The fulfillment of our hope is the coming of the Lord, who shall change our vile

body, and fashion it like unto his own glorious body. Then death will be swallowed up in victory. With the promise of God in his heart Stephen could recount how that God had fulfilled his promise to each generation, even to the sending of his Son. With these things in his heart he could say, I see the heavens opened, and I see the Son of man standing on the right hand of God. He prayed for his enemies, and his face looked like an angel. Paul said, I have finished my course, henceforth there is laid up for me a crown of righteousness.

Oh may we have these things in our heart, life, talk and walk, that we may feel as we pass the door of death his precious promise in our heart.

"His promise is my only plea,
 With this I venture nigh;
 Thou callest burdened souls to thee,
 And such, O Lord, am I.
 If he is mine, I'll boldly pass
 Through death's tremendous vale;
 He is a solid comfort
 When all other comforts fail.
 O tell me, Lord, that thou art mine,
 What can I want beside?
 My soul shall at the fountain live
 When all the streams are dried."

"God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Only those who have fled for refuge, who have toiled all night, who have felt the sinking beneath the righteous frown of God, are given

to lay hold upon the hope set before us, and this after they have tried their own strength and failed. To them the promise of his enduring mercy, his inseparable love and his tender watch-care, is their only hope. D. V. S.

BARRENNESS OF THE SPIRIT.

SOME time ago a brother requested that we write on the above subject when we felt inspired to do so, adding that he felt the truth could only come from an inspired mind. This almost precludes our attempting to comply with his wishes, since we cannot presume to say of a truth that we are inspired to take up our pen. There have been times in our life, both in speaking and in writing, when we felt that we were wrought upon by the Holy Spirit, which seemed to carry us out into a place of broad rivers and streams, and we were given to behold, and we trust to testify of the things of Jesus. Much of the time, however, we are buffeted about by many doubts, fears and questionings, and if we did not verily believe that God can cause a dumb ass to speak to-day as he did in the days of old, we would seldom feel to present our body as a living sacrifice upon the altar of his service. We have long since believed that with God nothing is impossible; therefore, we take courage and try to trust in the Lord, realizing, we hope, as did the old prophet, that in the Lord Jehovah is everlasting strength. Some of our darkest seasons in the past have been followed by an almost unbelievable witnessing of God's mighty power in lifting his servant from the dung

hill, and giving him a place among princes; he has taken our feet from the horrible pit of mire and clay and placed them upon a rock. Then it was we were enabled to sing a new song and we praised God from whom all blessings flow.

The subject referred to has occurred to our mind several times since receiving our brother's letter, and we have decided at this time to make some observations upon it for the consideration of our readers. We are glad, indeed, that we have the Scriptures for our guide and consultation. The apostle Paul said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. xv. 4. Let us, therefore, take the word of God as the man of our counsel and search as for hidden treasure for the priceless gems of divine truth which are to be found therein. Abraham was regarded as the father of the faithful, as he was the first to be called out and commanded by the Lord to "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He was seventy-five years old when he took Sarah, his wife, and departed out of Haran to go into the land of Canaan. God had said he would make of him a great nation, and that in him all the families of the earth would be blessed. Time passed but Sarah was barren; she was childless. Finally, she seemed to despair of hope and decided to undertake to aid the Lord in his work by giving her maid Hagar, the

Egyptian woman, to Abraham to be his wife, and she bare him Ishmael, but the Lord said, "This shall not be thine heir," for, "In Isaac shall thy seed be called." Isaac was the promised son, and was to be born of Sarah, the true wife, or free woman, but he was not to be conceived until they were both old and after it had ceased to be with Sarah after the manner of women. In other words, his conception, birth and goings forth must be altogether of the Lord, who will not divide his honor with another. In the course of time, when Isaac took Rebekah to be his wife, we find that she, too, was barren and had to be intreated of the Lord before she could become fruitful. When she had conceived, we are told that "the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."—Gen. xxv. 22, 23. At last, when Jacob, after serving for fourteen years for Rachel, took her to be his wife, she also was barren, and it was a most grievous matter with her: "When Rachel saw that she bare Jacob no children, Rachel envied her sister, and said unto Jacob, Give me children, or else I die." The record is that "God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach; and she

called his name Joseph."—Gen. xxx. 22-24. It seems to us that these three representative characters: namely, Sarah, Rebekah and Rachel, are wonderful types of the true church of God in all three dispensations, or ages, of the world. There has never been a time, neither will it ever come to pass, that the people of God, of themselves, will be able to bear fruit that will be acceptable to God. The Lord will ever have to be intreated or appealed to in their behalf, else they will remain as barren as the fig tree which Jesus cursed, however the outward show may appear to the flesh. If we have been made to witness with the apostle, that in our flesh there dwells no good thing, we are greatly blessed characters. We cannot know in reality how vile and depraved our nature is until we are regenerated by the Spirit and born again. Then it is we begin to understand something of the struggle which is carried on between the flesh and the Spirit; the flesh lusting against the Spirit, and the Spirit against the flesh; then it is we learn that we cannot do the thing we would, for the good that we would we do not: but the evil which we would not, that we do. At such time we are driven to seek the Lord and to inquire of him, "If it be so, why am I thus?" Or, as Paul continued by saying, "O wretched man that I am! who shall deliver me from the body of this death?" If God did not remember us in great mercy and hearken unto our cries, we would know nothing of the finished work of redemption which was wrought out for us by our Spiritual

Joseph, or Lord and Savior Jesus Christ. But because of his "great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 4-7. Surely, it is by grace we are saved, through faith, and that not of ourselves, for it is the gift of God: "not of works, lest any man should boast." Therefore, if we bear fruit to the honor of his great name, it is because the true vine, even Jesus, has run over the wall and supplied us with that life that lighteth every man that cometh into the—a definite and even spiritual—world. When such things are experienced in the soul, the understanding of our mind is enlightened and we can comprehend, as never before, what the prophet meant when he said, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

How well do we know what it means to dwell in a desert land; to have our harp upon the weeping willow, and unable to even sing one of the songs of Zion. As Job said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on

the right hand, that I cannot see him." And as the one in the Song of Solomon, who said, "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will now rise, and go about the city; in the streets, I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." Beloved brethren, if we did not experience the hardships and privations of the bleak winter, with all the suffering that goes with it to the poor and needy, we could know nothing of what it means to have every fiber of our being tingle with joy at the sound of that voice which speaks, and says, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land." It is not difficult for her that didst not bear to break forth into songs of joy at such a time as this; on the contrary, the very stones would cry out about her if she held her peace, for her rejoicing is great when she beholds her beloved, like a roe or a young hart, leaping upon the mountains and skipping upon the hills. He has become the chiefest among ten thousand and the one altogether lovely, and there is none in heaven or in earth

that she desires beside him. The Lord is ever true to his word and brings the blind by a way that they know not. He says, "I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." We verily believe that the way in which we are being led is not one of our own choosing, and sometimes we hope we can see the hand of the Lord leading us, and crooked things are made straight, rough places are made smooth, and the desert is made to blossom as the rose. It is because of these experiences that we have hope.

We are aware that the Old School Baptists are regarded by the religious world (so called) as being utterly devoid of all good (religious) works, because they have no confidence in creature efforts to obtain salvation. Because the true church has no nursery of any kind to bring in the young or the old, it has long since been prophesied that her membership would become extinct, but she still continues on, as great a mystery as the bush which Moses saw in the flames and yet it was not consumed. The word of God declares, "More are the children of the desolate than the children of the married wife," so let us not despair utterly of the condition of the church as a whole or for ourselves as individuals. We often write bitter things against ourselves and feel that there are none so barren as we, but at just such times as these, deep may be calling unto deep, and with a sense of our poverty we may be

giving, as the poor widow did, more than all who know not that they are wretched, and naked, and miserable, and poor, and blind. It is when we come with nothing in our hands that we cling to the cross of Christ.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

R. L. D.

OBITUARY NOTICES.

ELDER J. T. NASH was born in Union County, North Carolina, November 12th, 1870, and died January 12th, 1937, aged 66 years and 2 months. He married Miss Lillie Chaney November 8th, 1896, and to their union were born five children, three sons and two daughters: Emmit, Henry, and Luther, Mrs. Bessie Britt and Miss Esther Nash. Little Henry died several years ago. Elder Nash was one of our able ministers of the South Ouachita Primitive Baptist Association, in which he held membership and in which he served several churches as long as his health permitted. Our Association and his many friends the country over join his family in sincere grief in our loss of an able, gifted minister, a valuable and sympathetic friend and a kind father. His death leaves a gap in our lives and association of churches which cannot easily be filled, but his memory will be ever verdant in our hearts. We extend to the lonely and bereaved widow our deepest sympathy, and do sincerely

pray that God will be her ever present spiritual companion during the remainder of her days, and a Father to the children, but our hope and sweet consolation is, that our inestimable loss is his eternal gain. He was an eloquent expounder of the Scriptures, a powerful reasoner and an earnest contender for the sovereign grace of God for poor sinners, for both time and eternity. As a devoted christian and a successful business man he was respected alike by both friend and foe. Brother Nash and the writer spent most of our ministerial work together. We miss him very much.

The funeral services were conducted by the writer, who took for his text the fourteenth chapter of Job, and used hymn 639 of Lloyd's collection.

T. J. EVERS.

EPPA NORMAN, our beloved brother in Christ, departed this earthly life at his home, East Lynn Farm, near Airmont, Loudoun County, Virginia, March 2nd, 1937. He had been in feeble health for the past few years. The end came peacefully. Those at his bedside said he fell calmly asleep, and at the last moment a glorious change came over his countenance, betokening to those who witnessed it that he had truly passed into eternal rest and peace. His daughter said that the words, “He giveth his beloved sleep” came so forcibly to her that she felt entirely reconciled and resigned to his departure. Brother Norman was born February 17th, 1852, at Occoquan, Virginia, the son of Edward and Mary Lynn Norman. He is survived by one brother, Charles E. Norman, living near Airmont. Brother Norman was married in the year 1875 to Miss Rebecca Williams, of Alexandria, Virginia. She died in June, 1924. Brother Norman and his mother were baptized together, in 1872, by Elder

Joseph L. Purrington, into the fellowship of the Old School Baptist Church. Several years ago, when he moved to his present home, he united by letter with the Ebenezer Church, which church he served for several years as Deacon. He is survived by five children: one daughter, Miss Bessie Norman, at home; four sons: J. E. Norman and A. C. Norman, both of Purcellville, Va., L. B. Norman, of near Middleburg, and C. W. Norman, of near Winchester, Va. He is also survived by twenty grandchildren and one great-grandchild. Rarely have we seen such tender love and devotion as was shown by Miss Bessie Norman in her faithful and self-sacrificing attention to brother Norman in these declining years. Her's was a labor of love, given unselfishly and without stint. Many who read this notice will doubtless recall pleasant seasons in past years when they have enjoyed being entertained in the hospitable and loving manner peculiar to both brother and sister Norman, especially at those times when the Ebenezer Church entertained our Associational meetings. The death of brother Norman leaves but one member living of the Ebenezer Church: sister R. E. Robey, of Baltimore, Maryland. It is hard to see the churches of our faith dwindling in numbers, but there is nothing that we humanly can do about it. Brother Norman was faithful in the discharge of all duties depending upon him, both in the church and in the family, so long as he was able to do so, and we shall greatly miss him. We feel assured that our loss here is his eternal gain in the church triumphant. May the Spirit of our Lord and Savior Jesus Christ dwell in the hearts of the members of the family and comfort them as only he can.

The text used at the funeral services were the first three verses of the one hundred and twenty-seventh Psalm.

ALSO,

MRS. ORRA SPINDLE, widow of brother King C. Spindle, passed away February 18th, 1937, at her home, near Centerville, Fairfax County, Virginia, aged 51 years. Brother Spindle, who served as Clerk for several years, both at the Frying Pan Church and of the Virginia Corresponding Meeting, died in March, 1928, also aged 51 years. Mrs. Spindle's death was due to pneumonia. She was fully conscious of her approaching end and said she had no fear of death and that for herself she had no regrets at not being able to live longer, save for the fact that she had desired to outlive her helpless son, aged nineteen years, who ever since his birth had been the object of her unfailing care and devotion. Mrs. Spindle never united with the church, but she believed the doctrine preached by the Old School Baptists. She was a devoted mother and a very useful person in her neighborhood, always willing to minister in any way she possibly could to the needs of others. She is survived by one daughter, Evelyn, and by three sons, Roger and King, Jr., and C. K. Spindle. May our heavenly Father, who marks the sparrow's fall, open the way in his merciful providence for the care and keeping of the helpless one, and may he grant to the bereaved ones the strength and courage to bear the duties and responsibilities now devolving upon them.

ALSO,

LUTHER D. HUTCHISON departed this life January 31st, 1937, at the home of his daughter, Mrs. Esther Hutchison, at 1609 G Street, S. E., Washington, D. C. He was 86 years of age. Besides his daughter, he is survived by one son, Douglas L. Hutchison, of Sterling, Va. There are six grandchildren. While Mr. Hutchison did not unite with the Old School Baptist Church, that was the church of his faith and belief, and he al-

ways attended the meetings of the Frying Pan Church whenever he could. His wife, our late sister Hannah Hutchison, died in December, 1925. Their son, Raymond, died in 1927. Mr. Hutchison was until recently a reader and a subscriber to the SIGNS OF THE TIMES. That paper advocated what he believed.

Funeral services were held in the Frying Pan meetinghouse, burial in the cemetery at Herndon, Va. May the Lord comfort all who truly mourn.

H. H. LEFFERTS.

MRS. CATHERINE KUGLER BELLIS passed away at her home, in Frenchtown, N. J., December 18th, 1935, aged 70 years, was born near Frenchtown, N. J., October 26th, 1865. She was a daughter of the late Wilson and Eliza Kugler, and was the last of her immediate family. She was a sister of the late Deacon O. R. Kugler. For twenty-nine years she served in the school system of Frenchtown, first as grade teacher, and later, for sixteen years, as principal of a two grade High School. Then retired. She was also a member of the Board of education. Was highly esteemed by all who knew her. She never made a public profession of religion, but attended the meetings of the Kingwood Old School Baptist Church, and was deeply interested in its welfare. She and Mrs. Hough, whose obituary follows, were the closest of friends, and lived only a few doors apart. Mrs. Bellis attended the meeting on Sunday before her death and appeared in perfect health. How little we know of to-morrow.

The writer conducted the funeral service, which was largely attended, at her home. Interment was in the Frenchtown Cemetery. We miss her very much, and realize that one of our best friends is gone.

ALSO,

MRS. ANNA M. HOUGH, widow of Joseph C. Hough, passed away at her home in Frenchtown, New Jersey, September 14th, 1936, aged 74 years. She was born near Frenchtown November 3rd, 1862, a daughter of the late Cornelius S. and Sarah Jane Seals Hoff. She leaves one sister, Mrs. Oscar Rittenhouse, of Clinton, N. J., and one brother, Cornelius S. Hoff, of Frenchtown, N. J. Mrs. Hough was much afflicted for years before the end came, but seldom complained. She was a firm believer in the doctrine of God our Savior, and until stricken with disease never missed a meeting. She was one of the finest women I have ever known. Not a member of the church, but her life told the story of hope and faith in the blood of Christ our Lord.

The funeral service was held in her home, conducted by the writer, and was largely attended by sorrowing friends and neighbors. The interment was in the Frenchtown Cemetery. Her sister and brother have the sympathy of all who know them.

ALSO,

MRS. MARY E. SIRMAN, our dear sister in Christ, was born October 27th, 1859, and departed this life September 11th, 1936, aged 77 years. She was the widow of Spier Sirman. She is survived by one son, Harry Sirman, three grandchildren and several step-children, also one brother, together with several nieces and nephews. Sister Sirman had been a faithful member of Broad Creek Old Baptist Church, of Delaware, for many years. Well versed in the Scriptures and loved the doctrine of grace. She had lived alone in her home in Laurel, Delaware, for some years, had grown feeble and for several months before her death had lived with her son, but a few days prior to her death she desired to get back home, and died suddenly soon after arriving. The

funeral service was held from the home of her son, conducted by the writer. Many gathered to pay the last tribute of respect to the dear old body so once loved. The interment was in the family plot in the graveyard of the Broad Creek Church. It was my privilege to visit her often in her home, and always found her entertaining, her Bible always at hand. We miss her, but know she is better off, for we have every evidence that for her to die was gain.

Her pastor,

H. C. KER.

MISS IDA CLARK departed this life at her home, in Howells, N. Y., after a long illness, on February 5th, 1937. She was born in Winterton, N. Y., January 27th, 1863, a daughter of Daniel C. and Marey E. Palmer Clark. We quote from one who had known her for many years, as follows: "She had a noble character, always doing kindness for some one, and never thinking of herself. While she was not a member of the church, she was a believer, always attending the meetings, unless something out of the ordinary prevented her, and giving liberally for the Association, or whatever was needed." At the time of her death she was Treasurer of the Board of Trustees of the New Vernon Old School Baptist Church, near Howells, N. Y. We had known her for many years, and felt she was blest with an understanding of the truth as it is in Jesus, and it was with sincere regret that we were unable to conduct the funeral services. In our absence, Mr. Richard T. Billingsley, a minister of another denomination, officiated. Interment was in the New Vernon Cemetery. A nephew, Mr. D. Herbert Clark, of Middletown, N. Y., and several cousins survive. Miss Clark will be greatly missed in the community and by those who esteemed her friendship, particu-

larly our sister Minta Mapes, who has made her home with her for several years. We desire to be submissive to the will of the Lord in our loss, feeling assured that she has departed to be with Christ, which is far better for her.

R. L. D.

SISTER ESLY JONES passed away at her home in Topeka, Kansas, December 30th, 1936, after a long seige of suffering with that dread malady, cancer of the stomach,, and was laid to rest in Mt. Hope Cemetery, near Topeka, on New Year's Day. Her going was a blessed release to her and a mournful relief to those who had witnessed her long weeks of suffering, which she endured with great fortitude, and such patience and quiet I have never witnessed in any one, and her kindest consideration for those who cared for her, with never a murmuring word of complaint. Knowing she could not get well, she avoided any mention of it that would agitate the grief of her devoted children. She said to me, "I talked it over with the children, then I told them we would just not talk about it, and I am not worrying about anything." And they nobly did their part by keeping their tears concealed from her. She was not only our sister in the flesh, but was mother to us all when bereft of our own mother sixty-seven years ago. She, then at the age of sixteen, took charge of a house full of little ones, Elder L. L. Schenck, of Williamstown, and his little twin brother being only a few hours old. Her going is a triple loss to him, as she had been not only mother and sister to him, but also a sister in the same church and he had long been her pastor. I never knew a more humble, unassuming christian character. I never heard her speak a hateful, ill-natured word to or of any one in my life. "Her children arise up, and call her blessed" also, and can say

they never saw their mother angry. She had her trials, but could always bridle her tongue. She enjoyed the company of the people of God, and she loved the doctrine, but being of a very quiet disposition she was not given to talk much, but would say, "I know so little." She was born July 26th, 1853, near Whitestone, Indiana, the second of eleven children of John and Mary Schenck. She came with her father and family to Kansas in 1870, and settled in Leavenworth County, where she was married to William H. Jones, of Nemaha County, April 14th, 1873. They were the parents of nine children, three of whom, with her husband, preceded her in death. She had been a member of the church about twenty years. She and her husband were both baptized by the late Elder T. J. Brown, of Missouri. She is survived by six children: C. F. Jones, of Cheyenne Wells, Colo., Mrs. George Myers, of Concordia, Kans., Mrs. E. J. Wells, of Oskaloosa, Kans., Mrs. Charles Templeton, Mrs. Mabel Snell and W. L. Jones, of Topeka, Kans, sixteen grandchildren, nine great-grandchildren, four brothers and four sisters. Her funeral was conducted by Elder W. L. Hall, of Independence, Mo., to the satisfaction of all.

ALSO,

Just twelve days later we were again called to the funeral pyre of a dear niece, MARY R. BARTLETT, who had been afflicted and a constant care to her mother for thirty-five years, and death was indeed an angel of mercy to her, but oh such a mournful gladness when such a lifetime of suffering is ended. Her mother is a sister of sister Esly Jones.

ALSO,

THE funeral knell had not ceased ringing in our sorrowing hearts until the wires carried the sad tidings of the sudden death of our dear, oldest brother, ISAAC D. SCHENCK, of Greybull,

Wyoming. He was 85 years old, and his death should not have been surprising, but was a shock nevertheless. He was sick only three days with extremely difficult breathing. The doctor said he had just a tired, wornout, old heart, and he passed away sitting up on the side of his bed. In early life he was married to Elizabeth J. Peters, daughter of Elder J. A. Peters, of Tonganoxie, Kansas. Three daughters and one son were born to them, the son dying at the age of fourteen months. His wife also died, in May, 1889, leaving the three little daughters to care for, which care he lovingly bestowed upon them to the best of his ability, often carrying the youngest one on his shoulder when he went to his work in a wagon shop, after sending the older ones to school. Four years later he married Flora Seward, of Oskaloosa, Kansas. Because of her hay fever, he was compelled to seek a change of climate, and eventually settled in Wyoming, thirty-six years ago, a pioneer in that State. While on a visit to Kansas, fifteen years ago, he lost his second wife. I can truly say that in his earlier years he was a man of sorrows and acquainted with grief, but was not given to talk much of his own woes, but was the most optimistic man I ever knew. Though he never united with the church, he was a firm believer in the true doctrine of salvation by grace and grace alone, having been convinced of sin and received a hope when he was a young man, and was faithful to his convictions to the end of his life. Tears would stream down his face under the sound of preaching. In that respect his life was very lonely, for he did not know of another person in the State who believed as he did. In his last letter to me, just a few days before his death, he said, "Don't worry about me. I am still here for some purpose, and whatever happens all will be well." I may say that

was his dying message to me; and sister also, as I sat beside her bed for days repeatedly said, "Don't worry about me, I am not worrying about anything." I do not worry nor sorrow without hope, but through the weakness of the flesh the double loss has been almost prostrating to me. But the appointed time had come and sister, like a grain of wheat fully ripe, must fall to the ground and die. Brother was permitted to come to his grave in a full age, like a shock of corn is gathered in, in its season.

Written by request, by their sister,
MARY ELLISON.

ANDREW JOHNSON WORKMAN, eldest son of Andrew J. and Harriet (Staluaker) Workman, was born at Harding, W. Va., December 25th, 1865, and departed this life at the Davis Memorial Hospital, December 31st, 1936, aged 71 years and 6 days. November 7th, 1888, he was married to Emeline E. Findley, daughter of Levi and Emeline (Kittle) Findley. To this union two children were born: Thaddeus Reamy Workman, of Cincinnati, Ohio, and Mrs. Ray Gallaher, of Huntington, W. Va. He is survived by his wife, two children, one granddaughter, Natalie June Gallaher, of Huntington, W. Va., two sisters, Mrs. J. L. Foy, of Harding, W. Va., Mrs. Annie Morris, of Elkins, W. Va., and two brothers, Alba A. and Oliver H. Workman, both of Elkins, W. Va., together with many nephews and nieces. His parents and one sister, Mrs. J. J. Long, preceded him in death. He was one of the oldest citizens in his community, was well known far and near and was highly respected. He was a good husband and father, a kind friend and neighbor, was honorable and upright in all his dealings and would rather give to than take from those he dealt with, and was ever ready to do a favor

for those who needed it. He had been an employe of the West Virginia Coal and Coak Corporation for twenty years, and always endeavored to give them honest service. He received a hope in Christ about fifteen years ago and held to the doctrine of our Lord and Savior as taught by the Old-School Baptists, and was comforted by their preaching and conversations, and by the many good articles written by them and published in the SIGNS OF THE TIMES. He told us several times during his last illness that he would not be here much longer, but was ready to go. He was then able to be up and walk around the house. His doctor advised him to go to the hospital for an examination, and he only lived two days after going in. When he grew much worse we were summoned hastily to his bedside. He was able to talk, and told us he was going, and said he was not afraid, said that while he had not joined the church or been baptized he was a believer, and said many precious things to us, which we felt was a blessing to us from God to comfort us in our parting. He said he would soon be resting. Said he wanted to tell us those things while he could talk. He said goodbye to us all, then turned to me and said, Now I feel cheered up, then slept awhile. He was able to talk to us until ten minutes before the end came. He told me not to forget that good old hymn, "How firm a foundation." We had it sung at his funeral. We believe that our loss is his eternal gain, and desire to be submissive to God's will, and sorrow most because we shall see his face no more. May God in his mercy remove from our hearts the unspeakable sorrow and loneliness and help us to be glad that he is forever at rest with his Redeemer.

Funeral services were conducted at his late home by Elder J. J. Poling, of

Belington, W. Va., and were largely attended, after which his body was laid to rest in Maplewood Cemetery.

His wife,

(MRS.) E. E. WORKMAN.

MRS. NANCY ELIZABETH MYERS, the subject of this notice, fell asleep in Jesus, passing into her everlasting rest, January 1st, 1937. She was born near Little Rock, Arkansas, May 16th, 1853. Her parents were Mr. and Mrs. Danial and Elizabeth Cook. She was the fourth child of a family of eight children. She and W. T. Myers were married January 18th, 1872, and to their union were born twelve children, of whom only four are living. They are O. L. Myers, D. R. Myers and Mrs. Dovie Burnett, of Anson, Texas, and E. M. Myers, of California. She and her husband united with Bethel Church, of the Regular Predestinarian Primitive Baptist faith and order, in Anderson County, Texas, on Saturday before the fourth Sunday in October, 1875, and were baptized by Elder Benjamin Parker. Her husband died December 11th, 1911, in Taylor County, Texas. She united with Pilgrims' Rest Church, near Lawn, Texas, in October, 1931. She was laid to rest in the beautiful cemetery at Merkel, Texas, by the side of her husband. Her pastor, Elder C. D. Varnell, conducted the funeral services. She had been a subscriber to the SIGNS OF THE TIMES for twenty-five years. She was a true and faithful wife and mother and a true and faithful member of her church, and was dearly loved by all the Old Baptists who knew her. We feel confident that she died in the full triumph of a living faith in Jesus, her gracious Savior. Blessed are the dead that die in the Lord. That great blessing is hers. Precious in the sight of the Lord is the death of his saints. As the death of our dear sister

is precious in his sight, she has gone from the evil to come.

(MRS.) M. N. GRIFFIN.

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 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

R. LESTER DODSON, Pastor.

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

E. B. AULT, Church Clerk.

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 5.

CORRESPONDENCE.

GENESIS IX. 20-23.

“AND Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.”

DEAR KINDRED IN THE LORD:—My mind for some cause has been arrested by this portion of holy writ, and I humbly hope I have been given of the graciousness of my God to glimpse some of the sublime spiritual import, or essence, that it contains.

From scriptural authority I wish to say that this Scripture, nor any other portion, is spoken or used just merely to fill up space, neither does it cease to have its vital essence of meaning. For it is not declared that no Scripture is of

any private interpretation, hence this Scripture did not have its meaning once, and then lose its essence, but what was true anciently is just as true to-day. What is once truth never ceases to be truth. All Scripture is given by the inspiration of God, and is profitable for doctrine, reproof and correction, for instruction in righteousness, that the man of God (not the man of the world) might be perfect, thoroughly furnished unto every good work. Therefore I feel that the Scripture I have called your attention to yet holds its weight of meaning to the household of faith, to such as have had the eyes of their understanding enlightened.

If it be the will of the Lord to guide my pen and to create within me a clean heart and renew within me a right mind, I desire to notice a few things with reference to my subject, or text. “And Noah began to be an husbandman, and he planted a vineyard.” We gather from this that Noah had not always been an husbandman. In Genesis vi. 8, we find this language: “But

Noah found grace in the eyes of the Lord." Notwithstanding that the earth was corrupt and filled with violence. Yet God in his mercy was pleased to elect, choose and give grace unto, and miraculously preserve in the ark, which was builded according to the pattern which the Lord did give, Noah and his wife, his three sons and their wives, and every beast, fowl and creeping thing after their kind, the clean and the unclean, in definite number, from the deluge which the Lord, in his righteous wrath, was pleased to bring upon every living thing wherein was the breath of life, with the exception of this choice, and the Lord shut him in. Did he not as freely, as righteously, shut all else out? Was it not as surely destruction to all that were shut out, as it was salvation to such as were shut in? Is there ground here for the doctrine of free will? Nay, nay, a thousand times nay. Did not the Lord command and bring it all to pass? And was he not glorified, or honored, in both the destruction and the salvation? Of the union that prevailed in the ark, of the holding in check, or restraint, of the various natures of the creatures that were housed in the ark, the clean and the unclean, I do not feel that I have the time or space to take up this phase, or portion, at this time, further than to say that God was there. While I do most earnestly believe the ark to be a type, or figure, of the church, I feel also that a careful examination of the types and figures as recorded here in Genesis proves positively the effects that discriminating

grace has in the taming of the wild, yea, even the fierce and ferocious, to the extent that the lion did not prey upon the lamb, the elephant did not tramp out the lesser beasts or creeping things. This is what their nature would suggest. I refer you to the sheet that was let down to Peter. Also, the pen of inspiration did record that in a great house are vessels of honor and vessels of dishonor; vessels of wood and vessels of stone, etc. The unclean were just as surely preserved in the ark as were the clean, and while I have just briefly hinted along this line, I would love to come more directly to the subject matter to which I have called your attention. During all the time while the deluge of waters was on, while Noah was safely housed and shut in the ark by the hand of the Lord, I fail to observe the slightest reference that Noah began to be a husbandman there, or that he planted any vineyard at that time. But rather we find proof abundant that the Lord alone was husbandman, and that his vineyard (the inmates of the ark) he did well keep, preserved them, shut them in. Not until the waters had abated, and Noah and all that were with him in the ark had gone forth from the ark, had got back on the ground once more, the very element from which he was formed, do we find that he began to be a husbandman, and since it is said that he planted a vineyard we must of necessity conclude that he was in a place, or position, exactly suited to the planting he made. And as it is declared that Noah planted this vineyard I am of the opinion that this is

a clear representation of the effort and works of the creature, and no doubt there were plantings of various kinds, such as creature efforts, duty religion, acting faith, trusting in the arm of flesh, and such like, all such as man can plant and such as thrive in such ideal ground, and such as yield and bear heavy crops of fruit in the eyes and estimation of men. But, dearly beloved, note the dire effects to Noah (the preacher of righteousness). After a harvest of the fruit of this vineyard had ripened, and been pressed and undergone the necessary stages of fermentation he became drunken from this very wine. A very similar likeness to that poor man who went down from Jerusalem to Jericho who fell among thieves, etc. A man's enemies are they of his own house (bosom). But thanks be unto God, Noah was uncovered within his tent, which implies that he, like Jacob, like Abraham, had no lasting abiding place of habitation. A tent, naturally, literally, being only a temporary place of habitation, bespeaking that he, like Abraham, was a pilgrim and a stranger in the earth, and here he had no continuing city. Oh, dear tried pilgrims, how many times have we, like Noah, planted our vineyard and become drunken from the vine of our planting. But oh how different the effects of the wine of His vineyard, God's vineyard, the wine of the kingdom. This wine never makes one drunken, but revives the weak, renews the faint, rescues him that is ready to perish, quenches the thirst of him who is delivered from the pit wherein is no

water. But here we come to a different phase of the subject, and oh for grace to rightly divide the word. I wish to state right here that Ham was as much the son of Noah, was as much a vessel of mercy as Shem and Japheth were, but most certainly was actuated by a different spirit. Ham, as I feel, being imbued with that holier than thou spirit, which is fleshly and degrading, was just in a right condition to not only see his father's nakedness, but also to tell it to his two brethren without, no doubt so blinded by this vain fleshly zeal until he felt quite certain that this was the right and proper procedure. At least this is what the flesh suggests, to tell it to the brethren without, without gospel procedure in an earnest endeavor to cover up the nakedness of the offending one with that mantle of love or that covering of esteeming others better than self. But Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness. Those two brethren were actuated by the law of love, brotherly kindness, bound together in it, thus producing unison of action, moving them backward with that garment of love (charity) which forgiveth all, went backward in their experience to the time and place where they were weighed in the balance and found wanting, made to see the beam in their own eye, made to review where grace divine revealed to them that they were helpless, undone sinners in the most holy

sight of God, therefore their faces were backward and they saw not their father's nakedness.

In conclusion, let me say that the curse was placed on Ham's son, Canaan, which represents that fleshly begetting, or offspring of the flesh.

Much more could be said, but I leave the subject to those who are able to wield the pen. Brother Dodson, will you please take up this subject and deal it out?

Dear brethren, the foregoing, a few of my broken thoughts, were penned down under most trying circumstances, and were written only for relief of mind. If you feel to cast them in the waste-basket all will be well, but if you feel to publish them please make proper corrections, for I know that, like myself, they bear many visible marks of imperfection, but they were written in love and sweet fellowship.

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

H. J. BIRD.

ST. ALBANS, W. Va., Jan. 30, 1937.

[THERE is not much that we feel to add at this time to brother Bird's exposition of this Scripture, which we have very much enjoyed. For several years it has seemed to us that some of our good brethren have been too much inclined to be critical of others. They have appeared to be bent on uncovering and exposing the faults of their brethren rather than going backward with the garment of charity to hide their shortcomings. We are strongly in favor of earnestly contending for the faith which was once delivered unto the

saints, and for keeping a well-ordered house, but love should be the motivating principle back of all that we do. The apostle said, Let love be without dissimulation.—R. L. D.]

BELLINGHAM, Wash., Jan. 9, 1937.

DEAR BRETHREN:—I want to speak a word to the dear editors and the readers of the dear old SIGNS, which has comforted the children of God for over one hundred years. Although I am so weak I feel that you are my people, my brethren and sisters in a precious hope, by God's grace given unto us. I feel very small, not worthy to be counted as one of you. I am sure that God, our heavenly Father, knows just how weak we are, and therefore how apt we are to go wrong, when at the same time we know a better way, but being so weak we cannot do the things that we would. I wonder if there is any one like me. I am just the same in strength as I was when Jesus first found me in a waste howling wilderness. I have not gotten stronger, as I thought I would. I thought when I first joined the church that when I got to be as old as some of the dear old soldiers were when I joined I would be as near perfect as they were (and maybe I am), but instead of getting better I have grown worse, until I wonder at their long-suffering in counting me among their number. But if they put me out I will still love them and try in my weak way to follow after them, for they are the only people on earth I can love and call my people, and this I am sure the God of the whole earth knows, for he is all-

wise; and what is more, he predestinated all things in such a way that they all work together for good, including what we call bad, and they all work together for good to them that love God, to those who are the called according to his purpose; not according to their own purpose, but his own, and as he has purposed so he will do, and this proclaims him the God of power. There is no power but of God, and he does what he pleases both in heaven and on earth, and none can stay his hand. A seed shall serve him, and it shall be accounted to him for a generation. This was spoken by the old prophet concerning our precious Savior. His life was taken from him and his body was laid in the tomb, and he had no generation, naturally, to follow him, but the prophet by the Spirit could truthfully say that a seed should serve him, and it shall be accounted unto him for a generation, and in Isaac shall all his seed be called. We see Jacob, of whom God had already chosen, as he told Rebekah, before the children were born, that the elder shall serve the younger, which was contrary to the Jewish law then in force, so God told Rebekah, The elder shall serve the younger, for Jacob have I loved, but Esau have I hated. The children having neither done anything good or bad, neither had they yet been born, this that the purpose of God according to election might stand; not of works, but of him that calleth. Now let us go back and see what manner of child Isaac was. God said he gave him by promise, and Abram had waited a long time for him. He had waited so

long that he was on the verge of doubt, yet the Lord's time was not ready. We hear Abram saying to God, "What wilt thou give me, seeing I go childless." "And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Then the covenant of circumcision was made and Abraham, whose name was Abram, was changed, and Abraham became the father of the faithful, and Sarai was called Sarah. "And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!" for Abraham did not yet fully believe it possible for Sarah, his wife, to bear him

a son. Then God said unto Abraham, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac." I have written all this to show what kind of a child Isaac was. God gave him by promise and made his covenant with him an everlasting covenant. The seventh verse of the ninth chapter of Romans reads: "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." That is, they which are the children of the flesh, these are not the children of God; but the children of the promise, these are counted for the seed. "For this is the word of promise, At this time I will come, and Sarah shall have a son." And this is the son, and God has chosen him to be the first of the seed that should serve Jesus, and he has told us that the promise is sure to all the seed. This includes both Jew and Gentile, and the promise is eternal life. This seed shall serve him, and when I think of my life I have been so amiss that I am like the poor publican, and all I can say is, Lord, be merciful to me, a sinner. But I have one who comforts me, and I am sure God did give him the words to comfort us. Paul says, "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?" This I can truly say, but "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."

From an old sinner, saved by grace if saved at all,

DAVIS BURCH.

LA GRANDE, Ore., Feb. 14, 1937.

DEAR EDITORS:—I feel a desire to contribute my mite to the readers of our paper, if what I write shall not crowd out better matter. I have delayed writing for some time, hoping to have a mind exercised suitably for such a solemn undertaking, but day after day I plod along in darkness and burdened with worldly cares, so that I know nothing except my emptiness and lack of spiritual understanding. When I take a view of my ministerial labors for the past forty years and try to find some place of usefulness I have filled, or some evidence of the Lord being in the matter, it is all a blank to me, and I see so many mistakes along the way, many of which I now see so different from what I aimed at the time, that I am mortified with the immensity of the failures I see all along the way. When I consider the dear ones of former days who have crossed over the dark river, and remember many of the affairs of life we together met and solved as seemed right then, I view them so differently now that in reflecting on many such events, that I felt to acknowledge to a brother recently that if it were possible for me to enter the portals of glory, I felt that the first thing I wanted to do would be to apologize to those dear ones for the many mistakes and

deceptions I had so ignorantly made to them while on earth. That would be my full and complete repentance, and it would include everything which is not of the grace of God, and I feel that with all that removed there would be fit preparation for the glorious crown of life to shine out in all its brilliance to the honor and glory of our Redeemer. When we can see our inheritance all sealed and reserved in heaven for us in contrast to our own unfitness, we can truly sing, "Bring forth the royal diadem, and crown him Lord of all." He has declared that no flesh shall glory in his presence, and these dark and lonely seasons are of his making, in order to bring his people fully to know and rejoice in his salvation and to have no confidence in the flesh.

Our little churches here are dwindling down to a very few members, all of them old, and no young ones coming in. It is discouraging to us, as we see it, that in a short time there will be none of them left, but when we are reminded by faith that God is the builder of his house, and without him it cannot be built, or even preserved, it looks differently. I was reminded once after traveling four hundred and fifty miles to an association and finding only four or five brethren there, of the discouragement of Elijah when he thought he was the only worshiper of the true God, and wanted to die because of that. God assured him of a people he had reserved unto himself. We need this assurance to-day. He has always had a people, and always will have to the end of time,

and they are his because he has reserved them unto himself, and not one of them will ever bow the knee to Baal or be lost in the final consummation of all things. We, his ministers, like his prophet, may not find them, or even know who they are, but the Lord knows them and keeps them. This is of more consolation to me in the ministry than anything else, and makes me look upon my fellow-man with a hopeful reverence as a recipient of the sovereign grace of God, which God alone can give, and he gives it to whom it is prepared for, be it the Saul of Tarsus while on the murderous mission to destroy his saints, or the dying thief on the cross, the stricken jailer or the devout Cornelius. All the same with God, and none of them are too wicked or too hard-hearted to hear and not obey his call. The dead shall hear his voice, and they that hear shall live. Some one recently referred to God's people as being comparatively few in number. As we see them manifested there are but few, but John saw them numberless as the sands of the seashore. Let us not try to count them or judge who they are, but rather consider the number of them as the apostles: "Even as many as the Lord our God shall call." Elder Chick advised two young ministers as to their manner of preaching, saying, "Do not view your congregation as enemies to the truth and preach with a fighting spirit, but rather view them as seeking the words of life, and be careful to minister the word of truth which they need. True you may have known some of

them previously as enemies, but who knows but the Lord has met them on the way and now they hunger for the bread of life?" If all the apostles could have witnessed the stoning of Stephen to death, how many of them would have felt drawn toward Saul of Tarsus as one of the elect of God, and one whose later life in defense of the very doctrine Stephen died for should be an example and wonder of the saints in all ages? The wonders of grace manifested are such as to close every mouth of wicked men, and to demonstrate the truth that The wrath of man shall praise him, and the remainder of wrath shall he restrain. Brethren, we may get to the depths of our depravity, and bemoan our nothingness and be smothered with darkness and doubts, but in all this God is there, and at an unexpected time and in a surprising way he can let his glory shine in and bring heaven to his needy saints.

"Deep in unfathomable mines
His never-failing skill
Worketh his wise designs,
And doeth his sovereign will."

Let us take courage, for we are not following cunningly devised fables, but have for our Father the King of kings and Lord of lords, who doeth his will in the army of heaven and among the children of men, and no one can say unto him, What doest thou? This is the doctrine which sustains me, but if I lose sight of it I am nothing. May the grace of our God be our supply and consolation in every tribulation and time of need. His saints shall never fail.

Yours in tribulation and hope,

C. W. BOND.

SIERRA CITY, California, Jan. 28, 1937.

TO THE EBENEZER CHURCH, NEW YORK CITY—DEARLY BELOVED IN CHRIST JESUS:—I cannot meet with you (much as I would like to), but I feel it is a precious privilege to have a name with you, to be numbered with those who love the truth as I believe it is taught in the holy word of God. I do feel to be greatly favored, unworthy as I am, and truly feel myself to be, the least one of all, as Paul says, the chief of sinners. But our Lord died to save sinners, and sinners only, so I hope on, with the faith which I know, if not mistaken, he has given me, to see and believe these things with

"Though but a spark, 'tis heavenly fire,
May dwindle oft, yet not expire."

I fully believe that if it had been of the flesh, a natural faith, it must have died long ago, but the faith which our God gives is of himself and can never die, but abides forever with his church.

"Till brighter than the solar rays,
It shines to everlasting praise."

Hymn 261 has been very sweet to me of late. Many times I have awakened in the night and repeated it. It is so full of comfort and hope to one who feels to be a sinner, and looks only to Christ for salvation, for *there* is our salvation; not in our flesh, for in our flesh is no good thing. There is none good, no, not one. But He hath laid on Him the iniquity of us all. Yes, all is paid, and "he that believeth on me hath everlasting life." A precious hope, an anchor of the soul, both sure and steadfast. Have you ever noticed a small boat at anchor? how the wind and waves toss it about, much as

the christian's life is tossed about and tried in this world, yet the anchor holds.

We are having heavy snows here in the mountains. The snow is six feet on the level, and piled up all about us much higher, but the sun is shining to-day.

With love to all, from your sister, I hope,

NELLIE H. ARNOLD.

THE HYMN.

"By covenant—transaction, and blood,
Saith Jesus, my people are mine;
Their sin-bearing victim I stood,
Yea, for them, my life did resign;
The curse of the law I sustained,
Did them from all cursings set free,
That when by stern justice arraigned,
The sinner should look unto me.

When darkness envelops the mind,
And troubles rush in as a flood,
Protection in me they shall find,
And peace, in my peace-making blood.
For wisdom their course to direct,
As well as their danger to see,
My sheep by my Father elect,
I'll teach them to look unto me.

When thirsty, or faint, in the way,
Or groping 'twixt hope and despair,
To faith I'll my fullness display,
And bid the poor sinners look there;
When lost in themselves, and undone,
Like doves to my wounds they shall flee
For all that the gospel makes known,
The sinner shall look unto me.

By crosses I'll scourge them for sin,
Not flowing from wrath, but in love;
Yet while they the furnace are in,
The strength of my grace they shall prove;
And when at my footstool at last,
They come with suppliant knee,
Their sorrowful eyes they shall cast,
And look for salvation in me."

GRANTVILLE, Kansas.

DEAR BROTHER LYNCH:—In answer to your kind letter, gladly I would write something that would be pleasing to the believer's ear, but when death claimed three of my near relatives in such a short time, a sister, a niece and a brother in six weeks, and I not well

myself, I have not felt competent to do much writing. It has been an afflicting dispensation of Providence to me, and has shown me that I have not the strength to endure as I have endured many trying things, yet I do not feel rebellious, for I sorrow not without hope, but physical weakness hinders the sense of resignation I desire to have. But time is the God-given way to soothe our sorrows, soften our griefs and give strength to bear. The sorrows of the world that work death to spiritual joys are the hardest to bear, but when they work for our good, and the comforts of the Scripture give renewed hope, the joys of salvation are restored, and I have many times learned that whether weal or woe may befall, the truth we love forever stands the same, still stands on the same firm foundation, as unchangeable as when the Highest himself established it. We find nothing truer than that when we are shut up we cannot of our own will come forth, not until our dear Lord opens for us, for the key of the house of David is laid upon his shoulder, and he shall shut and none shall open, and he shall open and none shall shut. (Isaiah xxii. 22.) I never was more dependent upon the will of God than at this time, feeling so shut up, knowing that if he does not give me a crumb from his bounteous table and open a door of utterance for me I never can have anything to pass on to you, nor to the neighbors I love as I love myself, who have so kindly strengthened and encouraged me through trials and persecutions almost beyond belief, and com-

ported me with the same comfort they themselves have been comforted of God, the Father of mercies. Sometimes when I think of my hateful life, full of indwelling sins, how can I love myself and love my neighbors the same way? I do not believe that command has ever been, literally, perfectly obeyed by any mortal in a natural way. But our Lord and Master never tells us we shall do this or that, and fail to make it possible for us to do so. Who is my neighbor? is an old query. Our neighbors are supposed to be those living nearest around us, ever ready to lend a helping hand in any time of need, and we duly appreciate them, but to love them as ourselves, we do not even love their children as we love our own. Sometimes in dire need our neighbors will fail us and some one farther away comes to our help, so who is our neighbor? In the narrative of the man going down from Jerusalem to Jericho (as we all go down when we turn our backs to Zion) it was shown that the people of his own nationality did not manifest any neighborly kindness to him, but as thieves they robbed him and beat him, and as he lay wounded and helpless they went by on the other side. How can I love myself with the love and kindness that poor man then needed—my sinful self that makes me abhor myself? But we are saved by hope. But if we should tell those nearest about us how weak and wounded, sick and sore we often feel, and that hope is our only anchor, they will pass by on the other side, as far away from such "hardshell" doctrine as they can get. But hope

points us to another life, a new, indwelling spiritual life, that is hid with Christ in God, where no thief can ever break through and steal. It is the life we live by the faith of the Son of God, and that life and that faith is "Christ in you the hope of glory," and the hope of glory is Christ in you. It is his Spirit that beareth witness with our spirit that we are the children of God. As he hath said, I will walk in them and dwell in them. I in them and thou in me. It is this new inward spiritual life of Christ the hope of glory in us that we love with a love that passes understanding. Dear brother, does not every one who has this life, this hope of glory, love and cherish it above rubies? We love the Christ in us, and the same Christ in every vessel of mercy is the neighbor we do love with a pure heart fervently, even better than we love ourselves, for we can see so much more of the fruits of the Spirit in them, and so much more reason of hope. Surely we have found the neighbor that we love as we love ourselves. It is Christ the hope of glory in every one born of the Spirit. Christ alone is the good Samaritan. Love worketh no ill to such near and dear neighbors. Though we may never see each others' faces, yet love spans all intervening distance, and when led by the little child born to each one of us, the Christ in us, they are the ones who live nearer to us than any others in the world. We understand why we love our own, the partners of our blood, with a natural love. It is the tie of blood that makes them near and dear to us, but here is a love that passes under-

standing which we have for strangers in the flesh, and that same love goes out to them when we see Christ the hope of glory manifest in them, and we quickly recognize the tie of blood, for in Christ Jesus, though far off, they are made nigh by the blood of Christ. That is the tie that binds our hearts in christian love, and they are the neighbors we love with christian love. Always near, always ready with words of comfort in times of any trouble. Christ in you the hope of glory. How sweet the sound. How can one who professes love to such a neighbor at the same time hate and persecute others in whom the same Christ dwells? Yet we are sometimes made to deprecate and deplore the leadings of the flesh in some, of whom we thought we had the right to expect better things; in whom we thought dwelt the same Christ, the same hope of glory which we love and cherish in ourselves. Oh sad is every one in the courts of Zion when the spirit of flesh obscures the evidence of Christ the hope of glory within us. But God has a purpose, and there is a time, a set time, to every purpose under heaven. So he said of his church, I will allure her and bring her into the wilderenss. The voice of her complaint is but the voice of every saint. When persecution rages and flames and storms of sorrow bring us into wilderness places, still we trust in him, for we know it is his hand, working for our good. Though the enemy means it for evil, God means it for good to them whom he has called according to his purpose. He does nothing without a purpose. In such dark wilderness places, we bow in sadness before him with our faces to the ground, knowing the vultures are lying in wait to destroy us. Yet though he slay us we will trust in him, while in our sore and aching hearts we cry, Why, oh why must these things be? He gives the reason, and it is to our great joy. It may be that when in quiet peace and contentment we forget that all our springs are in him. Forget our need of mercy every hour. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth." Dear brother, is there one of God's people who has not experienced this? I feel that I have lived through every word of it. But out of them all the Lord delivereth. In deep dark places he has spoken comfortably unto me, verily making the valley of Achor a door of hope, and with the joys of salvation restored, gave me to sing as in the days of my youth, in the days of my earliest love, when I could not believe that I ever should grieve or suffer the pangs of sin any more. Oh, I know that my Redeemer lives, and I dare not deny him. The memory of blackest days comes as sweet vineyards as I remember the soul-cheering presence I was given to feel was with me and never failed to speak comfortingly unto me, often through the good neighbors who have stood by in fellowship of suffering. But oh the bitter herbs! The tender grapes of our vine do not give

forth their sweet nourishing juice until they are crushed, and every sip of it is partaken of with the bitter herbs of conscious unworthiness of the least of his favors, and the sad times, when my whole life seems to have been one long chapter of sinful mistakes, and all within is dark and vain and wild, and all things are against me; and yet the fellowship of suffering with him and his dear saints comes only through the crushing, for they that will live godly in Christ Jesus shall suffer persecution. Oh let me endure the hardness, nor expect to escape the needed chastening when I so often stray from the path marked by his blood through wilderness places and the low valley of Achor. Oh I have been there, and

"My heart shrinks back from the trials
Which the future may disclose;
Yet I've never had a sorrow
But what the dear Lord chose."

I feel sure you would appreciate a better message than this. I seem so wrapped up in self, and a blank in the hands of a higher power than my own.

One more precious text, which is a great comfort and stay to me in my many mistakes and waywardness is this: Brethren, we know that, if any man sin, we have an advocate with the Father, Jesus Christ the righteous. The Father heareth him always. He knoweth my frame, how frail I am. He remembereth I am but dust, and will be merciful to my unrighteousness.

Pardon all you see amiss in this and in me if you can, for I am the least one in our Father's household, and let me remain your sister in hope,

MARY ELLISON.

WILMAR, Ark., May 23, 1936.

DEAR EDITORS:—Bowed down with sorrow and crushing years, cast down, but not destroyed, I beg, dear ones, to be allowed, though unworthy I am, to speak a word. I feel the Elder Gilbert Beebe's editorials, written in days gone by, still live to feed and cheer the little flock. No book, except the inspired word of God is dearer to me, and I sometimes feel that surely Elder Beebe was an inspired man of God, and I wish to say to one and all of the ransomed of the Lord, I am thankful to our God for the SIGNS OF THE TIMES and his protecting care. Recently the editors and writers seem to be blessed with the same Spirit that filled Elder Beebe, and let us, the household of faith, cling closer and strive harder to sustain the SIGNS OF THE TIMES.

I never pick up one of the books of editorials but what I am fed with spiritual meat, the flesh and the blood of Jesus, and we are told, Except ye eat my flesh and drink my blood ye cannot be my disciple. Brethren and sisters in Israel, please read Elder Beebe on page 651, volume one. I beg you to read this editorial, and as far as possible heed this editorial, which was written to the little flock. "Behold the Lamb of God, which taketh away the sin of the world." I am hardly able to write for cramps. I feel the shades of night gathering, and I will soon (as one of old) gather my feet up into my bed and take my departure. We walk in darkness, as in the light, trusting. He directs all my steps.

I also ask all lovers of the truth to

read "Fallen Angels," page 571, volume one, and pray the Lord of the harvest to send forth laborers into the field. The night is far spent, the day is at hand. Farewell, until we meet again.

With much love, and in hope of life in Christ,
J. P. BAKER.

FAYETTE, Alabama.

BELOVED EDITORS AND READERS:— I want to renew my subscription, and to express my appreciation to you for the able selection you made in chief editor, and the new associate. I am glad to know that the SIGNS is getting some new subscribers.

Brethren, I want to again ask the readers to assist me in getting together Old Baptist literature. I am much interested in the history of the church in America, and am trying to get that history together, and, God willing, to put it in book form some time, as he provides for it. In order to have complete information, I am making a special effort to get a complete file of our church papers, and of all associational Minutes where they are available. In case associational histories have been written, I would like to get in touch with parties having them. Now, will you please assist me in getting these things together? Any church clerk, or any one else, is invited to send me a write-up of their church.

Kind readers, the conditional brethren will not lend me any aid, or allow me to advertize in their papers, so I am appealing to you to give me any assistance you can. Parties having books for sale are invited to write.

I am a member of Harmony Church, Hopewell Association, having correspondence with four associations, and we do not have any connection with the conditional brethren who have gone out from us. The Baptists everywhere are invited to visit us in Alabama, if they are in order and are in line with the SIGNS OF THE TIMES.

Your little brother,

W. D. GRIFFIN.

CUSTER, Wash., July 17, 1936.

ELDER F. W. KEENE—DEAR BROTHER:—As my father has written to you, I will just send a few lines. Received your good letter, also the book on predestination, which was also very good. Surely the Old Baptists must be my people, for they speak the same as I feel. Many times I feel that it cannot be that I am one of His elect, then the thought comes to me that there must be others with me or they could not write the letters and hymns that fit my case as they do, which at times is my only hope, and I often long for a closer walk with God.

Father wrote such a good letter, I was wondering if you would send it to the SIGNS, as it might be enjoyed by others. I know he is willing. His letter proves that God moves in a mysterious way his wonders to perform. Our ways are not his ways, and we have to go in the path he has laid out for us, and we can go no other way. These conflicts are only to show us how we need the ever-guiding arm of our blessed Savior to shield us and keep us to the end.

A little sister, saved by grace if saved at all,

(MRS.) R. G. BROWN.

EDITORIAL.

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J. E. BEEBE & CO.,*Middletown, N. Y.***ARTICLE I.**

“THE Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah—the Revelation which God has given of himself, as Father, Son and Holy Ghost. These Three are One. 1 John v. 8.”

In our New Year's Greeting our readers were given to expect something from our pen on each of the Articles of the original prospectus of the SIGNS OF THE TIMES, by Elder Gilbert Beebe. We shall now attempt to deal with the first one, and in the outset we wish it understood (1) That we hold in very high regard certain human documents. To be perfectly truthful, however, we do not consider even the best of them as being perfect. Possibly, one of the most outstanding documents devised by mankind is the Constitution of the

United States. It wisely guards against being too easily modified or tampered with, but undoubtedly one of its best features is that it does provide for an appeal to the highest court in the land, that of public opinion, when, as and if a sufficient majority of the people, in the proper way, decree that it shall be made to conform to their will. This, of course, is a document dealing with human needs, which change from time to time. Elder Gilbert Beebe's document, on the other hand, has to do with divine and eternal things, which do not change with the passing of time, but he was sufficiently wise to the frailty of human nature as not to regard his Prospectus as being PERFECT, and therefore incorporated in the Prospectus itself, which is to be found in Article ix., the one and only perfect and infallible rule, when he said, “The Scriptures are the only divinely authorized rule of faith and practice for the saints of God.” We feel certain of his desire that all which he himself wrote should be judged according to Holy Writ, and we earnestly hope that our readers will believe us when we assure them that we wish to be judged by no less a standard. (2) We wish to have it clearly understood in the beginning that what we will have to say in connection with the various articles of the Prospectus will be only our own views, and that in no way shall we undertake to make them binding either upon our associate editors or our readers. We hope, in the main, however, it will be seen that we are all substantially in accord regarding fundamentals, but if

there should be differences of opinion among us, let there be no strife, but rather, "Let brotherly love continue."

With the foregoing understood, we will now enter upon our task by asking the question, DOES GOD REALLY EXIST? In reply thereto, we would say that the sky, the land and the sea all join in proclaiming most emphatically that he does. When we go out and gaze up into the literal heavens, day or night, with some true conception of the magnitude and purpose of the sun, the moon and the stars, we can but be deeply impressed with the fact that infinite wisdom and Almighty power have conspired together in their plan and creation. Well might the Psalmist exclaim, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." When we consider the visible portion of the earth, with its snow-capped mountains, its hills, and plains, and valleys, and the springs, and streams, and rivers, which together with the rain that cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, thus supplying the earthly needs of every living creature, who can question but what some utterly incomprehensible being stands back of it all and is in full charge of directing and controlling all things, both great and small? When we come to the sea,

which we are reliably informed covers three times the circumference of the dry land, and realize how little we know about it, or the creatures which inhabit its vast depths and breadths, and at the same time be told by inspired writers that God hath fixed its bounds, and that all things in it are subject to the word of his power, do we wonder that the question should be asked, What is man, that thou art mindful of him? and the son of man, that thou visiteth him? Naturally, no man by searching can find out God, and "without faith it is impossible to please him: for he that cometh to God must believe that he is [verily God], and that he is a rewarder of them that diligently seek him." This discovery is not made by man's wisdom, but by God's revelation, for the record is that "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It is only such characters as the Lord is pleased to walk and talk with in the way, and assure that they are his very own, who can testify of a truth that God really exists. Then it is they can join Job in saying, "I know that thou canst do everything, and that no thought can be withholden from thee," and "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Our next question: Is God sovereign? Before answering that, we might first inquire as to what we mean by SOVEREIGN. One of the latest authorities available to us defines it as follows:

“Supreme in power; independent of and unlimited by any other; royal; princely. Efficacious in the highest degree; effectual; potent.” Surely, this does not in any way exaggerate or over emphasize what we wish to convey when we speak of the sovereignty of our God, of whom the apostle declared, “For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.”—Col. i. 16, 17. If there is anything omitted or left out of this category, we do not know what it can be.

The next thing to consider is, The immutability of God. Do we mean by this that God is unchangeable, invariable, unalterable; not capable or susceptible of change? This is exactly what we do mean. The testimony of the apostle is, “For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things [God’s counsel and his oath] in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever

after the order of Melchisedec.”—Heb. vi. 16-20. The apostle James tells us, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” The Lord himself spake by the prophet, saying, “I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”—Mal. iii. 6. What untold comfort and consolation there is in the immutability and unchangeableness of our God! Moses said, “The eternal God is thy refuge, and underneath are the everlasting arms.” This is as true to-day as it was when he said it.

Next in order to consider is the “omnipotence and eternal perfections of the great Jehovah.” Volumes could be written here and the half not be told, but we will have to be brief; at the same time we want to leave no doubt as to where we stand. Such terms as “Omnipotence and Eternal Perfections” can only be applied to Deity or the Great Jehovah. Omnipotence means, “Almighty; possessing unlimited power; all-powerful, resistless,” etc. Nebuchadnezzar was made to acknowledge this when he said, “I lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blest the Most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of

the earth: and none can stay his hand, or say unto him, What doest thou?"—Dan. iv. 34, 35. The perfections of the Great Jehovah are referred to here as *eternal*, which means that they have ever been thus and will ever continue to be so. God is without beginning of days or end of years, and his way is perfect. JEHOVAH means "the eternal one" (ELOHIM, I AM THAT I AM). In the beginning of creation he was known as God, and then as the Lord God, and he said to Moses, "I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." But to Moses and the children of Israel he was known as the I AM THAT I AM, and it was by this authority that Moses was commanded to say to Israel that he was sent unto them. The wonder of this God and his dealings with his people, Moses endeavored to sum up and describe when he said, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. xxxii. 1-4.

The final part of this Article is one of which we would again say if volume upon volume were written, the most

that could be accomplished would be to drop a few hints to the wise regarding the height, the depth and the breadth of the glory of it. In our opinion, Elder Beebe has well spoken of it as "The *Revelation* which God has given of himself, as Father, Son and Holy Ghost," for it is only in the revealed sense that we have the relationship of God as Father, Son and Holy Ghost. These Three have ever been ONE in the Trinity, but in the creation God was only manifested in great power, in might and in dominion, for it is written, "In the beginning God created the heaven and the earth," but John tells us in his writings concerning the Son of God, which he refers to as the Word that was made flesh and dwelt among us, that in the beginning was this Word, "and the Word was with God, and the Word was God. The same was in the beginning with God." He further assures us that "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." We are reminded it was God in the beginning who said, "Let *us* make man in our image." God was speaking to his Son, who was co-equal and co-eternal with him, and it was the work of the Holy Ghost that moved holy men of old to write the wonderful record which we have of these things. If we need any further proof of the oneness and unity of the Father and the Son, working together in the beginning, let us turn to the eighth chapter of Proverbs and read this testimony: "The Lord possessed me in the beginning of his way,

before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth. Then I was with him, as one brought up with him: and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth; and my delights were with the sons of men." During the patriarchal and legal dispensations God was known as the Creator and preserver of mankind, especially his people, and his wrath against sin was often manifested by the thunderings and fire of Mount Sinai; this was kept in remembrance down through the centuries by sacrifices and offerings under the law yearly, but it was not until the Gospel Dispensation that his great love and mercy were revealed in their fullness in the person of his Son. Herein was the wisdom of his plan, the eternal purpose which he purposed in Christ before the world was and the exceeding greatness of his love for his people, revealed or made known through the riches of his grace in Christ Jesus, "who was made to be sin for us, who knew no sin; that we might be made the righteousness of

God in him."—2 Cor. v. 2. In this gospel age, which is the third and last dispensation, we see and understand, we hope, how God chose his people in Christ in the counsels of eternity, and how he purposed in the fullness of time to send his Son to suffer, bleed and die for the sins of his people, that they might be delivered from the bondage of sin and death. We see him suffering as never man suffered, and going down into death, even the shameful death of the cross for us, dying in our stead, to meet the demands of the just and holy law, but thanks be unto God, he could not be holden of death, and not only did he conquer death, but destroyed him that had the power of death, so that death is now swallowed up in victory; thereby he hath taken the sting out of death for his people and there is absolutely nothing that shall ever be able to separate them from the love of God which is in Christ Jesus our Lord. Not only has he done all things for them, but by his Holy Spirit it is made known unto them what he hath accomplished. How beautifully did Jesus himself describe to his disciples on the eve of his earthly departure these blessed things, as set forth in the fourteenth chapter of John's record of the gospel. He began by saying unto them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house [the gospel church] are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I

am, there ye may be also." He was referring to going down into death, but declaring in advance that he would not be holden of it, but would come again and receive them unto himself, that where he would be, there they would be also. Only those who are actually witnesses, by faith, of his sufferings, death and resurrection, are fit subjects for the gospel church, where Jesus dwells. John, in the first chapter in Revelation, says he saw seven golden candlesticks (which are described as signifying the seven churches in Asia). And in the midst of the seven golden candlesticks one like unto the Son of man. By Matthew is also recorded the promise that "where two or three are gathered together in my name, there am I in the midst of them." He went on to show by John what wonderful things would be accomplished by the Holy Ghost after his crucifixion and resurrection, and said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth in you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."—John xiv. 16-20. He also declared, "These things I have

spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 25, 26. To our mind, all of this concerns the risen Christ and the church here in this time state. It is here that Christ is known as the way, the truth and the life, and that no man can approach unto the Father but by him. His disciples did not fully understand his sayings until he arose from the dead and the Holy Spirit was poured out upon them. It was not until Jesus in his resurrected body appeared unto Thomas, and said, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing," that Thomas could answer, and say unto him, "My Lord and my God." It was under the influence of the Holy Spirit that Philip went to Gaza and joined himself to the Ethiopian eunuch's chariot, and preached unto him JESUS from the Scripture, "He was led as a sheep to the slaughter; and like as a lamb dumb before his shearer, so he opened not his mouth." It is by this same Spirit that the gospel is preached in power and is heard with comfort and edification by the saints to-day. It was the workings of this blessed Spirit which wrought so wondrous a change in Saul of Tarsus, even changing his name to Paul and

enabling him to speak so profoundly of this joint work of the "Three-in-one-God," as he did in Romans v. 1-5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy-Ghost which is given unto us." We repeat, it is here in this gospel age that God is revealed in the triune, or three-in-one sense; it is here that the effectual workings of the Holy Spirit are manifested in regenerating sinners and making them alive both to the needs and benefits of God's saving grace which he has stored up for his people in Christ Jesus, his only begotten Son. The glorious mysteries of these precious things are too wonderful for us; we cannot fully attain unto them. The most that the great apostle Paul could say was, "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!"

We trust we have not wearied our readers with this our first effort to treat upon the original Prospectus, but we have had to be lengthy in order to even attempt to cover the subject properly. The Lord willing, we hope to take up Article II. a little later on in the year.

R. L. D.

OBITUARY NOTICES.

DEACON DAVID L. BLACKWELL, son of the late Stephen and Pamela Blackwell, was born July 28th, 1832, and departed this life September 10th, 1936, making his stay on earth 104 years, 1 month and 13 days. The end of a long and cheerful life. He was referred to as the grand old man of Hopewell, N. J. He was born and raised in the community of Hopewell, and was loved and appreciated by the people of every walk of life, as his disposition was to manifest a feeling for all men. In conversation he was entertaining, and well versed in the various topics of interest and current events. At the age of twenty-four he was married to Miss Helen B. Stout, and to this union were born six children, two dying in infancy. His son William and daughter, Annie Blackwell Moore, after passing their middle age preceded him, together with his devoted wife, who departed this life January 14th, 1915, leaving two daughters, Mrs. Joseph Hill and Mrs. Harvey Boice, of Hopewell, N. J.; a brother, Willis Burroughs Blackwell, of Spring Lake, N. J.; seven grandchildren, David B. Hill, M. D., of New York City, Harvey S. and Edward U. Hill, of Hopewell, N. J.; William H. Hill, of Trenton, N. J.; Mrs. George T. Wells, Miss Ethel Boyce and Dan Boice, all of Hopewell, N. J.; five great-grandchildren, Miss Ann L. Wells, Miss Janet Hill, Joseph B. Hill, 2nd., Edward U. Hill and Francina Hill, of Hopewell, N. J., and Barbara Thropp Hill, of Trenton, N. J. All the above named family bear the mark of distinction among the people of Hopewell, and they and all the community, with the Old School Baptist Church of Hopewell, N. J., are made to mourn the loss of dear brother Blackwell. He united with the Old School Baptist Church at Hopewell, N. J., August 27th, and was baptized August

28th, 1869, by the late Elder Philander Hartwell, with several others, and one sister Miss Julia Leigh, is yet living in Hopewell who was baptized at the same time. His membership was sixty-seven years. He served as trustee sixty-five years, and as deacon thirty-nine years, and we can truly say of him, that he was able in counsel, firm in conviction and a faithful deacon, and loyal to his pastor and church. In the absence of a minister, he would speak with much feeling and edification to those gathered, and for over four years he was not absent from meeting on Sunday, until September 6th, 1936, after he was stricken with paralysis. His last words to the writer were, "Tell the brethren I love them," which fact was proven by his works.

His funeral service was conducted by his pastor, and his favorite Scriptures were read: the twenty-third Psalm, and "I have fought a good fight," etc., after which his remains were interred in the family plot in the Old School Baptist Cemetery. His grave was surrounded by a large gathering of relatives and friends, paying tribute to the memory of their loved one, and we should not weep for him as though he had no hope.

C. W. V.

ADELA JONES, beloved wife of William Jones, departed this life at her late home, in New Rochelle, N. Y., on February 21st, 1937, from chronic myocardis. She had been a member of the Middletown and Wallkill Church in Middletown, N. Y., for nearly sixty-eight years. She and brother Jones celebrated their sixty-third wedding anniversary last October 29th. Brother Jones is now in his ninetieth year. They have been a very unusual couple and have set an excellent example for others to follow. Sister Jones was deeply taught by her Lord, whom she loved and served faithfully. We regard it a privi-

lege, indeed, to have known and walked with her in christian love and fellowship. We were called to officiate at the funeral, which was held February 23rd. On that occasion we read and commented upon the following Scripture: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."— 2 Cor. v. 1-8.

We asked one of her surviving daughters for some information about her mother, and append portions of her letter to what we have here written.

R. L. D.

We are indeed sad and lonely, but God has been so good and kind to us in letting us have dear mother with us for so many years, and then taking her so tenderly, so gently and sweetly to his own dear arms, I do not want to murmur or complain, but oh, I miss her so. It had been my prayer that I might be allowed to be with her and do for her until the time came for her to be called home, and that prayer dear God granted me. What more can I ask?

Mother was born in Washington, D.

C., November 5th, 1854, the only daughter of Caroline Wilson Kendall and Stephen W. Price. She was left an orphan at the age of three years. Mother was baptized by Elder Gilbert Beebe June 12th, 1869. Owing to her uniting with the Old School Baptist Church she was entirely cast off by all her relatives, who had hoped and expected that she would in time carry on her mother's work as a missionary. Mother was then taken by a great-aunt, who tried to take the place of a real mother. She was married October 29th, 1873, to Mr. William Jones, who, with two daughters, Zillah A. Jones and myself (Vesta M. Jones) survive her. In 1882 father and mother moved to Kansas City, Missouri, where they remained for a number of years. About the year 1897 we all went to South Africa, where my father held an important position. We returned in about two years, and since then have lived mostly in New York State. Mother loved her home in New Rochelle, only grieving that "the little church" was too far away for her to get to often. For the last few years mother had trouble with her feet and was not able to go out. Although she had not been feeling really well for some time, her last real illness was only for four days. She said she felt so tired. She was very fond of the song, "Only waiting till the shadows are a little longer grown," etc. Wednesday night mother was taken with slight vomiting and Thursday we had the doctor. Friday and Saturday she seemed much better; was laughing and joking, and complained only of being sleepy, and a slight headache. Saturday she was up and dressed and wanted to come down stairs, but we coaxed her not to. That night when I tucked her in bed and kissed her goodnight she said, "I will be lazy one more day, but Monday I will be down stairs as usual." She slept quietly all night, and Sunday morning, Febru-

ary 21st, she was sleeping sweetly and we went down stairs to prepare her breakfast. We were not away long, but when we returned we found that she had forgotten to wake up. She had not moved, but laid just as we had left her. Her Father had called, and dear mother was ready and glad to go. I know it is selfish to want her back, God's way is always the best way, but we miss her so. Mother loved the SIGNS OF THE TIMES, and often said it was all the preaching she had. It was through no fault of her own that she did not meet with the church each Sunday. She longed to, but owing to her condition she was not able to do so. Mother's experience, which led her to the church she loved so dearly, to me was very sweet and wonderful. This experience she wrote down and it was published in the SIGNS under date of June, 1929. It had been written by her some years before.

Your little friend in sadness,
VESTA M. JONES.

TABITHA E. LINN, our dear wife and mother, passed away from the evil to come, March 10th, 1937, at the age of 64 years and 7 months. She was married to the writer forty-five years ago. She was a devoted member of the Old School Baptist Church for about thirty-five years, and attended her meetings faithfully until death released her from this duty. Our son Floyd preceded her to the grave about one year. He said he would not for all this world exchange the hope he had of a future world. My dear companion told me she dreamed of viewing heaven, and oh how white it was, with shining gold. Oh glorious sight! The night before she died she asked me to read to her. I read three chapters from the Bible, and she went to sleep and slept for about thirty minutes, when I heard her praying. She told Mary (our daughter) and me that

she hated to leave us here. She asked me to sing, but was not able to tell me what she wanted sung. About seven hours after that she opened her eyes, looked up into my face and said, James, what I tried to ask you to sing was this, "When sorrows encompass me round," etc. (Hymn 1251, Beebe's collection). She then closed her eyes, held my hand and with a beautiful smile on her face quietly passed away. She had spoken also of Floyd, her son, being gone from the evil to come, and said to me that two of us would pass away, and it is true, she and Floyd are gone and two of us are left in sorrow and distress. Only those who are left in my condition can know how lonely and sad I am. Oh may I kiss the rod in submission, and say, The Lord's will be done. He gave me a good companion, and he took her away, for he has the right to do as he pleases, but the flesh is weak. Our loss is her eternal gain. Oh how we will miss her in the church and in the Tygarts Valley River Association. She was a sweet singer and our leader in singing.

Elder J. J. Poling conducted the funeral services at the home of my daughter-in-law, and at the grave he used the Scripture where Lazarus had died, and Mary and Martha had sent for Christ and he said, I am the resurrection and the life. Believeth thou this? Oh I just thought, Yes, I do believe that. Then the thought came into my mind, Yes, Tabitha believed that also. Oh precious hope, to believe that Jesus is the resurrection and the life. We mourn, but not as those who have no hope.

JAMES W. LINN.

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

A. E. Clark, Kans., \$2; F. H. Richardson, Iowa, \$3; Fannie Muir, N. Y., \$5; I. H. Evans, Md., \$1.

M E E T I N G S .

The Little Flock Church of Old School Predestinarian Baptists will meet on the second Sunday in May, 1937, at Garber, Oklahoma, if it is the Lord's will. All who are seeking the truth are invited to meet with us.

WILLARD GARTON, Church Clerk.

The Baltimore Old School Baptist Association will be held with the Black Rock Church on Saturday and Sunday, May 29th and 30th (5th Sunday), 1937. To reach Black Rock from Baltimore, take Falls Road direct to village of Butler, about twenty miles. An invitation is extended to all who desire to meet with us.

ALVIS S. ROWE.

There will be no session of the Delaware Association held at Welsh Tract this year, as so few are left in our vicinity to entertain as we would like, but, instead, the church voted at our business meeting, Saturday, March 20th, to hold an ALL-DAY meeting on the third Sunday in May, the 16th, and all the ministering brethren are invited to attend, together with all who are of our faith and order, and we shall take care of those who come Saturday before (or whenever it suits them) to be with us on that day. Any who come from a distance, come to my home and we will provide as usual.

JOHN B. MILLER, Church Clerk.

NEWARK, Delaware.

The Delaware River Old School Baptist Association will be held with the Southampton Old School Baptist Church, Southampton, Pa., on Wednesday and Thursday, June 2nd and 3rd, 1937, commencing Wednesday morning at 10:30 o'clock. Daylight Saving Time. All lovers of the truth are invited.

CASPER G. FETTER, Church Clerk.

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

E. M. FORD.

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.

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

IN

N E W Y O R K C I T Y

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

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

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

A L L W E L C O M E

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

R. LESTER DODSON, Pastor.

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

E. B. AULT, Church Clerk.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

A. S. ROWE, Church Clerk.

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

J. R. HARDY,

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

D. L. TOPPING, 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 at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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. 105.

MIDDLETOWN, N. Y., JUNE, 1937.

NO. 6.

CORRESPONDENCE.

DALLAS, TEXAS.

DEAR BRETHREN:—It shall be my aim in this article to search out the scriptural testimony of the origin and development of the children of God. I hope no other motive prompts me in this effort than that truth may prevail, that God may be honored and glorified and the saints established and edified. These noble ends cannot be attained except the Holy Spirit guide me, and open to my understanding the sacred oracles. For this guidance I humbly pray.

The eternal God (the Father, the Word and the Holy Ghost—1 John v. 7) is the only eternal being. “He is before all things, and by him all things consist.”—Col. i. 17. He is the first and the last. (Rev. i. 11.) Nothing is as old as that which is before it. Therefore all things besides him who is first, who is eternal, began to be. That which began to be cannot be eternal. God is perfect, therefore is immutable. “I am the Lord, I change not.”—Mal.

iii. 6. That which cannot change can neither increase nor decrease, as to quantity, quality, degree or duration. Perfection admits of no variation. The same yesterday, to-day and forever, (Heb. xiii. 8), is the affirmation of the apostle Paul. This high and lofty One who inhabits eternity, whose name is Holy, is infinite. The passing centuries of time add nothing to the age of Jehovah; neither do they bring into his view one new scene, nor increase his knowledge by a single thought. He is omniscient: all-seeing and all-knowing. All that is past, or ever shall be with time beings; all that is future or ever has been with them, is eternally present with God. That which hath been is new, and that which is to be hath already been (Eccl. iii. 15), is language applicable to Jehovah, but not to his creatures. He calleth those things which be not as though they were (Rom. iv. 17), but we are not at liberty to say, because everything that ever has been, or can be, does now exist in God's view, and is present before him, therefore all has been eternally created, and had

actual being. Such philosophy would not only deny every principle of truth revealed in the gospel, but would rob our language of its elementary meaning, and deprive us of all means of intelligent conversation. We must not overlook the fact that the infinite God sees the things that are not as distinctly as the things that are. The living Word, or Logos, is so powerful that he discerns the thoughts and intents of the heart. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13. To show the perfect order in which all things stood before him it is written, "Declaring the end from the beginning, and from ancient times the things that are not yet done."—Isaiah xlvi. 10. And his word is forever settled in heaven. (Psalms cxix. 89.) The end, and all between the beginning and the end, is clearly evident: it all stood in perfect order before him. But when he would accommodate this incomprehensible truth to our finite understanding he says, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. With God all is a declared fact; but with the creature all must come to pass. God spoke in times past unto the fathers by the prophets, but in these last days has spoken unto us by his Son. All he has been pleased to speak has been in human language, to be understood in its meaning and significance. There is no necessity to explore the expanse of imagination nor speculation to find a footing for truth

as declared in the Scriptures. If we could but be content with what the Scriptures say, and accept them in their obvious meaning, in their proper connection, it would avoid much confusion, and promote that harmony which is becoming in the household of faith. Surely this noble end is worth striving to attain; but if we were ingenious enough to convert the world to an error, it would be but an error still.

With the foregoing distinctions clearly before our minds, let us now try to pursue the subject of our inquiry. This God, who only is eternal, is the Creator of all things. "In the beginning God created the heaven and the earth."—Gen. i. 1. "Thus the heavens and the earth were finished, and all the host of them."—Gen. ii. 1. Creation consists of two classes of operations. 1. Bringing into existence that which had no previous existence. 2. Forming or altering that which has been brought into existence that it may fulfill the purpose of the Creator. The above quotations from Genesis i. 1, and Genesis ii. 1, are examples of the first; and Paul's language in Ephesians ii. 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," is an example of the second class of operations. Creation, as applied to the first class of operations (bringing into existence that which had no previous existence), was finished in six days, consisting of one evening and one morning each. Creation as applied to the second class of operations will not

be completed until reigning grace has transformed every vessel of mercy from the image of the earthy to the heavenly, at which time the vicissitudes which time imposes will cease; the curtain on the stage of time will fall and close the scene forever.

In the beginning God created the heavens and the earth, and finished them and all their host. It is certain that nothing that was created existed before the beginning; to argue that it did is an absurdity; it is equal to affirming that a thing exists before it begins to exist. That it is before it is. But to close the investigation as to the origin of God's chosen people, we will note that God is before all things, and all things were made by him (John i. 3), all of which was finished within six days of the beginning, and before which nothing but God, who is eternal, existed. But the children of God are called men in the Scriptures. There was but one man created, and all men have sprung from him. So we will now turn our attention to him. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7. There are two suppositions in regard to the teaching of this Scripture that I desire to notice. One is that when God breathed the breath of life into Adam's nostrils the generation of Jesus Christ was breathed into Adam and he thereby became a living soul, and the earthly representative head of this generation of Jesus Christ, which is also called a "creature" and a living substance, and

is said to have existed in God in eternity. It seems to me this supposition arises from a wrong conception of the meaning of a "living soul," and a failure to accept the Bible analysis of the first man Adam. The word "soul" in Genesis ii. 7, is translated from *neh-fesh*, which means "a breathing creature." The breathing into Adam's nostrils was as much a part of his creation as was the forming of his lungs and his other respiratory organs, which indeed could not have served the purpose of the Creator had not breath been put into them. God designed to create a breathing creature and chose his own way to accomplish it. He was only man complete when he received the breath of life. But we would further observe, if we allow the supposition that the generation of Jesus Christ was breathed into Adam's nostrils, then it follows that all who breathe the breath of life likewise have the generation of Jesus Christ in their nostrils. Thus the generation of Jesus Christ would be in all of the offspring of Adam. And furthermore, we are told by God's servant, Solomon, that both man and beast have one breath. (Eccl. iii. 19.) If the generation of Jesus Christ is communicated through the breath, then the beasts likewise would have the generation of Jesus Christ in them. But there is no scriptural ground to support the supposition; and a correct understanding of the language does not justify, but condemns it. The generation of Jesus Christ as referred to in Matthew i. 1, cannot possibly have reference to anything other than the

genealogy of Christ as it is traced by the writer from Abraham on down through David to Christ. It surely could not be contended that either Matthew or Luke was describing a succession from these forebears. Paul says expressly, Christ was made of the seed of David after the flesh. Evidently the generation above referred to was his ancestors after the flesh back to Abraham; and Luke traces them back to Adam. It is further supposed that in the creation referred to in Genesis ii. 1, that the whole race of man in his spiritual existence was included; that man in his spiritual existence was created in Christ before time, and was not natural, but spiritual. Let us apply the Scriptures to see whether the supposition will stand. There was no beginning before time. Only time things can have a beginning. All created things have a beginning; therefore could not have existed before time. That which is before time is eternal. Paul says, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 45-49. In this quotation we are told definitely that the Adam which

was created in the beginning was first, and was not spiritual, but natural; that he was of the earth, and earthy; that he was made a living soul, which is a living creature; that all that are earthy are such as Adam was; and "as *we* have borne the image of the earthy, *we shall also* bear the image of the heavenly." Christ the Lord from heaven is the last Adam, a quickening Spirit. This language of the apostle is included in an argument on the resurrection of the bodies of the children of God. He first sets forth the order of their existence as not spiritual first, but natural; and to prove that point he calls attention to the fact that Adam from whom all men sprang was of the earth and earthy; then draws the conclusion that as he was, such also are they who are earthy. Then the apostle turns directly in his address to the Corinthian saints and concludes: "And as *we* [including himself with them] have borne the image of the earthy, *we shall also* bear the image of the heavenly." Adam is the earthy, Christ is the heavenly; and Paul, together with the Corinthian saints, was to bear the image of both. In other words, they were first as Adam was, earthy and natural; then in the work of grace, which includes redemption, justification, calling, pardon, the spiritual birth, adoption, sanctification and glorification, these earthy, natural creatures are made to bear the image of the heavenly, or Christ in his glorified body. The words, "We shall also bear the image of the heavenly," will not admit of any other interpretation. That the people of God are first natural and bear

the image of Adam, and afterward, not before, shall be spiritual and bear the image of the Lord from heaven, is clearly proven. Then we must affirm that there was no spiritual creation before time, nor before nor at the time of the creation of Adam; neither was there any spiritual death when the transgression brought sin into the world, for the very definite reason that a natural man cannot die a spiritual death.

(Concluded next number.)

APPIN, Ontario, July 30, 1935.

DEAR ELDER AND SISTER VAUGHN:—I have thought of you much since you were here at the June meeting, and of how you were enabled to proclaim the unsearchable riches of Christ with power and much assurance. It left a sweet fragrance in my memory, but I cannot recall the words you spoke. It was a very pleasant meeting to me all through, although I was not feeling well. I received nice cards from Mrs. Hasbrouck and Mrs. Osborn after they returned home. I had a very sick spell a couple of weeks ago, but am better now, able to sit up most of the time.

It seems I have to tell you some of the things I have passed through during the last fifty years, the dear Lord enabling me. When quite young I used to think seriously of those things, but in the early eighties I began to feel my sinfulness and depravity, which lasted, off and on, for several years. I felt myself to be a lost and helpless sinner before the holy and righteous God, and cried myself to sleep many nights

over my lost condition. I would try to pray for mercy, but did not know how. One night while in this condition these words came to me: Though your sins be as scarlet, they shall be as white as snow; thy sins, which are many, are all forgiven. I seemed to get some rest, but was not satisfied. I feared I was mistaken, and was looking for more. Several passages of Scripture came to me from time to time, and to my surprise in searching the Scriptures I found every passage that had ever come to me. The first sermon I remember having any impression on me was one time when Elder Lester was at the June meeting. He spoke from Ephesians ii. 8, 9: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." That seemed to make a great impression on me, which lasted for several years, and I longed to know more of Him and his salvation. At times I would think that if the dear Lord would only show me something before it occurred, that was coming in my life, I could believe there was a God. I thought of the prophets prophesying of things to come, and the coming of the dear Savior (which I will mention later). The summer before I was taken into the church these words were with me much of the time: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is

light."—Matt. xi. 28-30. I did not seem to understand it, and could not claim it. In the meantime a minister traveling through, visited at my mother's home. He seemed to know that I was in trouble and was trying to hide it. I raised courage enough to ask him if he would speak from those words on Sunday. He spoke from the second chapter of Ephesians. He spoke of the travel of the sinner right up to baptism. I could not go that far. In the afternoon he took for his text Ruth i. 16, 17: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried." The next Sunday we went to Ekfrid to hear Elder Ballard. He spoke from the twelfth chapter of Isaiah: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." His sermon was wonderful to me. I thought some one had told him about me and he was preaching to me alone. And to think you came to Ekfrid meeting and spoke from that same chapter forty years after. It seemed to me my whole experience was summed up in that chapter. I felt I could not go to the Lobo meeting, for fear I might say something to the church, and I felt I was too great a sinner to ever ask a home in the church, which I longed for. When the meeting was dismissed on Monday I could not move. The words

came to me very forcibly, Come, my child, this is your dwelling-place, enter thou into the joys of thy Lord. A dear sister slipped up and told Elder Pollard. He came and asked me if I would like to say something to the church. I said I would. I went forward, but could not stand up. He asked me a few questions about my convictions and deliverance, which I tried to answer, and to my surprise I was received, and was to be baptized in Dunwich on October 19th, 1900. There was a very peaceful feeling came over me. When Elder Eubanks bid me goodbye, he said, Do not be discouraged, sister Maggie, you will have many dark hours between now and the day of your baptism. He said, The tempter is always ready; but I did not understand. I felt very peaceful for a few days, then I began to fear I was mistaken, was deceived and had deceived the church. I felt I must write to Elder Pollard and tell him I could not go. He had blood poisoning in his hand, and I feared that if he went into the water he might take cold. I was tempted in many ways until the day before my baptism. I was so weak I could scarcely walk about the house. Suddenly the words came to me with much force and sweetness, Be not afraid; it is I, and my strength was given back to me immediately. Oh the mighty power of God! The next day was Sunday, and we went and heard Elder Pollard preach. I had great peace of mind, but I do not remember much of what he said. Mr. John Graham took us to the water, and on

the way these words came sweetly to me, Be of good cheer, for I have overcome the world. Then in a little while, My grace is sufficient for thee. I never saw water look as beautiful as it did that day, and they sang that lovely hymn, "I'm not ashamed to own my Lord, or to defend his cause." I was given a very peaceful mind for more than a year; then I began to fear. About four or five years before this I met the man I was to marry. Sister Bessie and I were at their home making dresses for his sisters. I was alone in the room at the time, and a voice from behind me said that I was to marry this man. It startled me so I got up to leave the room, but sat down again. I thought I had something to say about that myself. I could not think of such a thing. It would not be for six years. It was six and one-half years. Time rolled on and we became better acquainted. He wanted me to marry him, but did not like my religion, and tried to change me, but he could not. I told him to go and get some one of his own belief, but he would not do that. He asked me to commune with him in his church, but I could not do that. I told him I would rather not commune in my own church than to commune with him in his church. So with that we arranged to get married. It was before me all the time that I must marry him, but oh the sorrow of my heart tongue cannot tell. I felt I was a guilty sinner before a just and holy God. I had denied him. I was worse than Peter ever could be. I felt I must tell the church what I had done, that I

could not take my place in the church. He would do anything for me, or give me anything, if I would only commune with him, but I could not. Oh the distress and sorrow I was in! One morning as I awoke dear Jesus appeared to me in the form of the flesh, so loving and kind, and said to me, Your husband does not like your belief. I said, No. He said, Which would he rather, take you to your own church, not have you able to go, or lose you altogether? I said I did not know. He said, It may be *vice versa*. I said, Are you going to take him? He gave me to understand he was, and then vanished. Three weeks after that he was taken very sick with congestion of the lungs and lived but fifteen months. During his sickness I was taken down with fever and was in bed very sick for five weeks, then went on crutches for three months. The fever settled in one limb. Sister Bessie taking care of both of us with help. I felt the trouble was more than I could stand. I was made to say, like Job, "Though he slay me, yet will I trust in him." Why was I not crushed out of existence? Oh the anguish of my heart for a time! Then one day these words came with power: You shall come off more than conqueror through him who loved you and gave himself for you. Read Romans viii. 37-39. The storm was sweeping over me like a deluge. My husband passed away November 5th, 1895. But when it had passed, I felt surely I had been hidden in the cleft of the Rock, and covered with his hand. Surely the dear Lord was in the midst and I knew it

not, and when he removed his hand I could look back and see his hinder parts. Then the light appeared, the light of the knowledge of the glory of God in the face of Jesus Christ, and his love was manifested. I could say, Great and wonderful are thy ways, Lord God Almighty. I was set free, and got well enough to attend the quarterly meeting at Duart in February. Oh the joy of my heart, to be able to go to my own church and mingle with my brethren and sisters. It was a glory to behold. I was made to taste of the goodness and mercy of the Lord. It seemed every text, sermon and prayer was for me. I cannot tell of the joy, for it was unspeakable and full of glory.

I went away to Detroit to my sister's for several years, but the sting of that awful night was weighing me down for about a year. One day these words came to me with much power: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Heb. xii. 1, 2. And that weight never returned. But I kept thinking back over the way the dear Lord had led me through all those years; and he will lead me to the end.

December 28th, 1905, I married George C. Smith, a very honorable and upright man, who feared God, and I believe he was a subject of grace. We attended church and quarterly meetings together for a number of years, which we both enjoyed, and were

happy together. I felt the dear Lord had surely blessed me, to give me such a dear husband. At times he would cry out, and say he was lost forever, that there was no redemption for him in this world nor in the world to come. I told him that was a good sign. He said it was a good sign for others, but not for him. He used to tell me about hearing such beautiful singing: some one singing hymns. He was sure that if I would listen I could hear it, too. One night as we were retiring he said, Listen to the boys singing. I said, What boys? He said, Uncles John and Robert, who had passed away years before. He said he had never heard them sing so beautifully before. I asked him what they were singing. He said, The Lord is my Shepherd, I shall not want. He said he did not see why the Lord allowed him to have such a comfortable bed. I said, The Lord is ever gracious. Yes, he said, his grace is sufficient. He felt he would not sleep at all that night, but in a very few minutes he was sleeping peacefully. I was lying there hoping the dear Lord would give him some comfort, or promise, when the dear Savior appeared in a small cloud, over the head of the bed, at his side. His presence covered half of the room, and lasted for one-half hour or more, and the beautiful words came to me, His presence disperses my gloom and makes all within me rejoice. I was rejoicing, and felt his kind watch-care was hovering over him. The next day I told my husband about it, and asked him if he felt anything. He

cried, and said, No; that he was such a poor miserable wretch. I did feel it was a promise for him. He passed away the first day of August, 1925, ten years ago. I miss him; his memory is very dear. The Lord gave, and the Lord hath taken away. He was in bed for five months during his last sickness, and I only left him for two nights; he wanted me there all the time. Uncle Phil Corneil came every day for two weeks and sat beside him until the end. Sister Ria said to me, I do not see how you stand it, Maggie. I told her I was not living in my own strength. I felt the dear Lord to be with me for weeks, and the words were with me, I will be your God and guide, your shield and portion, I will stay your hand. I have had many ups and down since then, many bright hopes and precious promises, and made to feel that underneath are the everlasting arms. Without him we can do nothing. There is something sacred sweetens all. It seems I have traveled a rugged road, on the edge of a steep precipice, and would have fallen many times into the deepest pit of sin had not the dear Lord in his loving-kindness borne me up thus far. Oh to be clasped in his loving embrace, resting in his love, hoping in his mercy, trusting in his grace.

Elder Ruston and his wife and sister have visited me during my sickness. He is a wonderful pastor and his wife a great helpmate. They are both very kind and attentive to the flock, and they have a wonderful family.

I have written a long letter, too long, and have it seems only hinted at some

of the things. May I ask your prayers? Much love to you and sister Vaughn.

Yours very unworthily,

MAGGIE BATEMAN SMITH.

[SISTER SMITH was a devoted sister in the Covenanted Baptist Church in Canada, and we feel her pastor has lost a very loyal and ardent supporter of the truth, and we shall all miss her in our associations.—C. W. V.]

PARSONS, Kans., Jan. 23, 1937.

DEAR ELDER DODSON:—Your letter of January 19th at hand and contents carefully noted. I do not know of any group of people I would rather get a letter from than some member or editor of the SIGNS OF THE TIMES. Though, as I have written in some of the letters I have written to editors of the SIGNS, I am a member of the New School denomination, I think I have been reading the SIGNS for thirty or more years, and am a strong believer in the doctrine it teaches; it is my rising and setting sun.

About the article sent in to be published. Mr. Arthur Ross wrote it and I asked the editors of the SIGNS to publish it for me. You may publish my letter also, if you think there is anything in it worth while. The cause of Mr. Ross writing was because the superintendent of the Sunday School asked, "What do we have to do to be saved?" Out of the many, Mr. Ross was the only one to answer as he did, which was, "Nothing." This answer was like a bombshell in this New School Sunday School. So Mr. Ross took the liberty to prove his answer by his article, which I thought was very ably done for a young college student.

I have had three articles published in the SIGNS, and have been trying to make up my mind to write one more as a final, but there are so many phases of salvation come in my mind different from what I have seen in print, I am afraid to begin it, because I may be wrong in giving my views as a deacon and layman in a New School denomination. I think I shall some day get up courage enough to write it and send it to the SIGNS to be published. I am an absolute warp and filler, both from a theological standpoint and from all events. I believe all things are predestinated from all eternity, and that everything that is happening to-day, yesterday, and that will happen in the future, is coming and has come to pass just as God ordained from all eternity. I believe from an eternal standpoint that Christ's blood only saved the elect, or the chosen, and that the others were left as they were after Adam's transgression. I believe that when the last elect is received in the spiritual house, or church, that this church shall have been built. I do not believe in a conditional salvation or a conditional predestination. I believe that the devil was a devil from the beginning, and that God made him and he is good for the purpose for which God made him, as are all the other things he made, even the crooked snake. I think God has found (there may be a better word than "found") a use for everything he made, even the devil

My father and mother were both members of this New School denomina-

tion when I was born, and I have been a member of it since the year 1886.

Trusting that I may be able to see Mr. Ross' letter in the SIGNS soon, and that I myself may be able to write one also, by the divine help and inspiration from God, I am your brother in quest of the truth of the Bible,

A. E. CLARK.

COMMENTS.

WHEN the article which occupied first place in the March SIGNS came to our desk for approval, it was not perfectly clear who the author was. We, therefore, wrote to Mr. Clark for confirmation, which called forth the foregoing letter, giving us as it does the background of a very unusual situation. If our reader has not read the first article in the March SIGNS, we would suggest that you do so, or if you have read it it is well worth rereading, keeping in mind the fact that it was written by a young college student as his reply to the question asked by a Sunday School teacher: What do we have to do to be saved? It would be very difficult for any one to improve upon the answer given. The foregoing letter of Mr. A. E. Clark, whose letter-head shows him to be the Principal of a school in Parsons, Kansas, in which he states he has been a member of the New School Baptist denomination for over fifty years, is also full of good strong meat. The communications which these two gentlemen have between themselves, as evidenced by their letters, must, indeed, be as an oasis to them in a dry and thirsty land. We do not believe they can be satisfied to remain

where they are, and we predict they will be thrown out bodily by those among whom they dwell if they continue to contend outwardly for the truth as ably as they do in their writings. If we are any judge of the doctrine of God our Savior, it has been clearly set forth by both of them, and we can but fellowship them in the Spirit.

These communications carry us back in our own experience almost thirty years, when we were living where there was no Old School Baptist Church and were persuaded to cast our lot with the New School people. No sooner had we joined them than they began to find work for us to do. Our first task was to take a census in nearby streets to ascertain the church affiliations of the residents, and to influence, if possible, particularly those who were unattached, to attend services at the place of our membership. It soon began to dawn upon us where we were and what we were trying to do, and from that time on our trouble became more and more aggravated, until finally we were compelled to withdraw from them. They appeared loath to have us leave, and one of the old deacons—a very lovely character as a man—and the pastor tried to get us to remain. The pastor came from Texas and had known some Old School Baptists, and when he understood what we believed and that our sympathies were with them, he endeavored to discourage us by saying there were but few of them and they would soon die out. We replied that as to number and how long they would live was a matter for the Almighty to de-

cide, and that if we had to stand alone we would stand alone, since there was no other foundation that would support us. No mortal tongue will ever be able to describe the misery that was our's while we agonized in that condition. We were associated in business with an older brother, who was very prominent among the New School, and who is still a member to-day of what is regarded by many to be one of the most famous churches in New York City (The Riverside, or Rockefeller) and it was a very difficult matter for us to sever our church relations with our own brother, under whom we worked, but our burden became so crushing that there was nothing else we could do. We then vowed determinedly that we would never unite with the Old School Baptist Church, feeling that we had made a terrible mistake in the first instance. We were shown, however, that the song which says, "I am the master of my fate, I am the captain of my soul," is absolutely false, for we have been made to know that we are not our own keeper, and that it is not in man that walketh to direct his steps. The way in which we have been led has been very mysterious, indeed, but it has been a living way to us. The old prophet said, "O Lord, by these things men live, and in all these things is the life of my spirit." Like Jacob, we are made to hope that the Lord found us in a desert land, and in the waste howling wilderness; he led us about, he instructed us, he kept us as the apple of his eye. As we retrospect the way over which we have come, it sometimes seems as clear

as the noonday sun to us, that as the Lord purposed that Moses should be brought up in Pharaoh's house and be taught in the ways of the Egyptians, so has our path been marked out for us, and by faith we hope we can say we have chosen to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, "esteeming the reproach of Christ greater riches than the treasures in Egypt." We can offer no better evidence of having passed from death unto life than that "we love the brethren." In view of our experience we feel most tenderly and sympathetically towards those like our friends Ross and Clark, and we hope that God will show them what he would have them to do. We have sometimes felt the "many" of the "many are called, and few are chosen," are those of the Lord's people who are still out in the wilds, few of whom will be brought out and separated and caused to fight for militant Zion. The Lord doubtless has a people among all the tribes of the earth; he can, and we believe does, make use of the ravens (so-called ministers of worldly orders) in carrying his people food to eat, and he can bring his people together as in this instance and make them a comfort to each other. Surely, these are only parts of his ways, which are unsearchable and past finding out. In our friend Ross, we would not be greatly surprised if there is in the making a future leader in true Israel. God is able to send him to the school where he will be qualified to preach the everlasting gospel of his blessed Son. Men often gladly con-

tribute of their earthly substance to obtain that knowledge which man's wisdom teacheth, while on the other hand, like Jonah, they will pay their own fare to run away from the work which God ordained they should do. In God's own time, however, they will go where he sends them and will arrive at their destination by means of the transportation which God, and not man, has prepared, then will they preach, Salvation is of the Lord. We are in thorough accord with the declarations of our friend Clark that God has a purpose in all things that he has made, and he made all things, and without him was not anything made that was made, and in the final analysis we are certain that all things will serve the purpose for which they were made, and in so doing they will glorify their Maker. We shall most certainly welcome communications such as the ones in question and will hope to hear from our friends from time to time of the precious things which God may be pleased to make known unto them.

R. L. D.

PENSACOLA, Florida.

DEAR EDITORS:—I leave it to you to say if the following is an experience of grace. If so, and you feel it is worthy of space in the SIGNS OF THE TIMES, you may publish it; if not, throw it in the waste-basket.

My father was Primitive in belief, but never joined any church. My mother was a Missionary Baptist. My father would tell me his belief, and seemed to want me to believe as he did,

I would tell him that if I was ever changed God would have to change me. I was called a "Hardshell" all my life, but I did not understand the doctrine they preached. The year I was sixteen years of age I became troubled. I saw myself a condemned sinner in the sight of God. We had a small shed-room on the back of our house, and I would go in there and fall on my knees and say, Lord, have mercy on me, a sinner. This lasted for some time, but one morning when I awoke it seemed that everything had changed. I felt very happy and it seemed that everything around me was happy. The birds sang very sweetly. I thought my troubles were over. I never thought of joining any church. The year I was twenty-one I became the wife of R. S. Caraway, a man brought up by Methodist parents. He was taught that the "Hardshells" were selfish, and to hate them. One night just after I was married it seemed that a tall figure stood by my bed, dressed in a white robe. It said to me, Why don't you join the church? I replied that I was not fit to join any church. It said to me, You are as good as you ever will be. Then disappeared. When my husband awoke I told him that I wanted him to take me to Antioch Church so I could join. He asked me not to, and said that if I would join the Missionary Baptists he would get good and come to me. He kept begging me to go to the revival meetings. I finally went and joined on a Saturday night and was immersed on Sunday. My father was angry, so the family did not go to the water. That

was the darkest day of my life. It seemed that the whole world had forsaken me. It did not seem as if there were a God in heaven. So with those people I was dissatisfied. I did not love them and they did not love me. I gave up all hope of immortal glory. I obtained employment and went to work. My husband suggested that we save our money, so I got a large tin can, put it in my trunk and put all our savings there. I did not go to the Missionary meetings, but left my name on the book for six years. One day a friend came to me and told me a woman was coming to Union Springs who could heal all manner of diseases, open the blind eyes and make the lame walk. I then got my Bible and started to read, and the more I read the more I wanted to read. My husband tried to stop me from reading. He said that it would drive me crazy. I told him if I went crazy it would be from not reading. The year I was twenty-eight I was struck speechless. My eyes were closed, my tongue swollen out of my mouth. Some asked me if I wanted them to pray for me. I shook my head. I saw some praying had to be done, but I was the one who had to do it. They took my children out and left me alone. When I could resist no longer I turned on my face and if ever I prayed a prayer in my life it was then and there. I said, Lord, I have sinned against heaven and earth. I could see every sin I had ever committed. I said, Lord, what wilt thou have me do? Tell me, and I will serve thee forever. A voice spoke to me and told me to join the

Primitive Baptist Church. A portion of Scripture my father used to quote loosed my tongue. It was this: I once was lost, but now am found; was blind, but now I see. I have never been able to tell the happy hours I then enjoyed. When my husband came home from work I told him what the Lord had done for me. He did not believe it, for he said I had never done anything wrong, and that I had only had a chill. He said if he had been there he would have called the doctor. I fell at his feet and prayed that some day I might see him have such a chill. I did not know of a church near me, so I wrote to my mother in Clay County, Georgia, and asked her when there would be preaching at Antioch. That was in May, and she wrote me there would be no preaching until the fourth Sunday in August. I did not tell my husband this, but I went to my mother's on Friday, and Saturday I offered myself to the church, and was received. I looked at the preacher when I was telling what great things the Lord had done for me, and when I looked around the whole congregation was in tears. I will tell every one that it was a feast to me. The old grey-headed sisters came up and put their arms around me, and one said, Carrie, I have always loved you, but I love you more now. I was baptized Sunday, and that was the brightest day of my life. I came near clapping my hands and praising the Lord. I wanted every one to know that was the true church. I would stand before ten thousand people in my sleep, and would awaken myself telling the good

news from a foreign country. When I got home my husband asked me to tell him about my trip. I said, What do you want me to tell you? that I joined the "Hardshells"? He said, No. I said no more. The next morning he asked me if it was true that I had joined the church. Then he said he would live and die out of the church. I told him if he was satisfied, that was the place for him. However, in a short time he asked me to tell him again about my experience. I told him I was afraid he would say I had another chill. He said, No, I believe it now. I do not like to hear these people called "Hardshells." This is the church that Christ established here on earth, and said, On this rock I build my church, and the gates of hell shall not prevail against it.

Your unworthy sister,

(MRS.) R. S. CARAWAY.

LA JUNTA, Colo., Nov. 16, 1936.

DEAR EDITORS:—I surely would love to be able to send you some new subscribers for the dear old SIGNS, but we seem to be living in a desert, so far as the Primitive Baptists are concerned; just my husband and I here alone. There are some so-called Old Baptists fifty or more miles from us, but they are those who believe a paper like the SIGNS should not be allowed to be published. The SIGNS and one or two other Old Baptist publications are all the preaching we get away out here, but I know my Redeemer liveth. May our dear heavenly Father endue you with power from on high to enable you and the dear old SIGNS to continue on in the

same precious doctrine our dear Savior taught when he was here, and may his blessed will guide us through these low grounds of sin and sorrow. May he keep, guide and guard his little ones in these trying times wherever they may be, and give us, each and every one, faith to put our whole trust in him. We know he is One we can put our trust in, and he will never leave nor forsake them that are his. Oh for a faith that will not shrink.

Yours in hope of being one of his redeemed,

(MRS.) C. H. SHOEMAKER.

ATHENS, TEXAS, Jan. 6, 1937.

DEAR EDITORS:—I have just received the January issue of the SIGNS, and feel after reading brother H. B. Jones' letter, who is one of our very highly esteemed Elder of Texas, well known by most all Baptists of Texas, and by many outside the State, by his gifted writing, if not otherwise; and sister Helen Jones, of Philadelphia, Pa., her beautiful and I feel divinely wrought experience of grace, that these two pieces of literature are many times worth the annual price of the paper. Indeed, such cannot be measured by nor compared to natural or perishing things. It is with much regret we learn of brother Jones' feeble condition, and trust it may be our Father's will to yet restore him to health, and spare him for his able preaching and writing, for he

is much appreciated by the church. If not intruding on your valuable space, may I say also of sister Jones, as I indeed feel that all God's humble poor feel, that the very divine pulsation of the Spirit and grace which prompted her in proclaiming these beautiful yet sacred dealings through which she has been led, likely all express the feeling of every one who has the fortune of reading the precious sister's experience, that she has told the story of the travel of the children of God, but much better than most of us can, yet we feel it, and breathe the very moaning of sin when the light of divine revelation makes known our condition. Likewise, in revealing his divine love to us, so unworthy, so unfit, so unprepared in our own mind to comprehend, the joy and gladness so overwhelm us that all earthly things and cares appear to fade away. It has been my happy privilege to know, and have in our home just for a few brief moments, sister Jones, and I want to encourage her, and admonish her to write more, and visit her people, for she will find a glorified fellowship with them in an earthly association. Truly, if not deceived, I rejoice with her in what I believe to be a finished redemption, a glorified and risen Redeemer, whose arm is not shortened, and who alone did bring salvation.

Yours in a precious hope,

L. D. ROSE.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1937.

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PHILIPPIANS III. 8.

“THE excellency of the knowledge of Christ Jesus my Lord.”

We have known men in this life with a thirst for earthly knowledge to turn their back on their former life and associates, so as to more fully pursue their course, but there never was a man who could turn from his earthly course to pursue a heavenly, of himself. He must be turned, and it is God alone who can turn him. The apostle Paul was very ambitious, had a wonderful education, was a Pharisee of the Pharisees, and very well schooled in the Scriptures of the Old Testament. At that time the New Testament had not been written. He planned his course according to the wisdom of men, and persecuted the saints. He had a wonderful knowl-

edge of the literal word of God, but he was blind to the truth of the word. Being an object of God's eternal love, the time came when the eyes of his understanding were enlightened, as he himself declared in 2 Corinthians iv. 6: “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” This knowledge imparted unto him was of such quality it excelled all other things besides. Before he was illuminated he considered Jesus an impostor of the basest sort, who had met his just deserts at Calvary's cross, and those who believed on him, Saul persecuted, carrying them to prison and to death. The light from heaven came, Jesus spake, “Saul, Saul, why persecutest thou me?” How strange, yet how true. Jesus had ascended into heaven more than two years before, and several of the saints had sealed their testimony with their blood. Saul had witnessed Stephen's death himself, holding the clothes of them that stoned him, but the voice said, “I am Jesus whom thou persecutest,” and such light accompanied the words, shining round about him and in his heart that it changed Saul from one who hated to a praying man, and Jesus was no more a base impostor, but the Lord from heaven. From that time it was proved that his heart was changed, and his eyes and heart were towards Jesus, his glorious Lord. God had taken an enemy to the cause and enlightened him from on high, blessing him with such unction from the Holy

One that he began immediately to preach him whom he once destroyed. Before this was given to Paul, he, just as most Jews and Gentiles to-day, read his Bible but did not see Jesus in it, but after this illumination of mind he saw Jesus as the One of whom Moses and the prophets wrote. We have often thought that Saul was under exercise before the remarkable circumstance that seemed the turning-point in his career on his way to Damascus, for the Lord said, "It is hard for thee to kick against the pricks." Perhaps at the very time he witnessed Stephen's death he was fighting hard against the pricks of truth in his own conscience. The poet describes it as "pricking thorns to hedge their way." The voice from heaven brought him down and raised him up again; it made his friends his enemies, and his enemies his friends. From henceforth he receives not his commission from the chief priest, no matter how powerful, but from the eternal God. What horror Saul passed through when struck down, only those who have traveled that way know, for we believe Saul felt to be guilty before his God. John Newton must have felt so when he experienced what he afterwards wrote:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood,
Who fixed his languid eyes on me,
As near his cross I stood.

Sure never till my latest breath
Can I forget that look;
It seemed to charge me with his death,
Though not a word he spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins his blood had spilt,
And helped to nail him there.

A second look he gave, which said,
I freely all forgive,
This blood is for thy ransom paid,
I die that thou mayest live."

Paul could see it was that same Christ who spoke from heaven to him that loved him and gave himself for him. That it was sparing mercy that God had shown to him who justly merited wrath, and from that day he could say, "What things were gain to me, those I counted loss for Christ." His former friends, now his bitterest enemies, determined, if possible, to slay him, and he knew the depth of their hatred, for he was once like them. Nothing could have given this man such resolution and determination but the excellent knowledge of Christ, to him now the Old Testament took on a beauty and sweetness that he had never seen or felt before. He had often read, "Blessed is the man that walketh not in the counsel of the ungodly," etc., but now he knew that man, and He none other than the true Almighty God. Paul knew what David meant when he said, in Psalm one hundred and thirty-nine: "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting 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. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too won-

derful for me; it is high, I cannot attain unto it." Such knowledge excels anything that this world can boast of. Its colleges and universities know nothing of it, and most of their learned men call it foolishness. Jesus himself said, "I thank thee, O Father, Lord of heaven and earth, that thou hast HIDDEN these things from the wise and prudent, and hast REVEALED them unto babes." "These things" are the things that faith embraces and at which it staggers not through unbelief, but gives glory unto God, and believes that he is a performing God.

A few Sundays ago, it was our lot to speak from Psalm forty, the first three verses. A young child who was present, on returning home, was asked by an aged sister what the text was. The child said she could not just remember the text, but it was about a man who was in the miry clay, and as he tried to pull one foot out, the other sank further in, and then the Lord lifted him out and put his feet on a rock, and then he did not sink any more. That is just it, and to know these things as David knew them is excellent knowledge, it distinguishes the people of God in all ages as the blessed people who know the joyful sound. They can often say,

"What sinners value I resign,
Lord, 'tis enough that thou art mine."

It was through this excellent knowledge that Paul could write such wonderful and comforting doctrine and admonitions to the church of God. This knowledge of God's will and his purpose of salvation which is manifested through

Christ in its highest perfection, and which by him is revealed to his children, written in their mind and heart by his Holy Spirit, so that they are able to bear spiritual fruit, is abundantly set forth in Paul's teaching, and these things were not just theories he advanced, nor empty speculations, but they were what Paul had handled, tasted and felt of the word of life. Paul was blessed to see that the law was a ministration of death, so he could say, "I through the law am dead to the law, nevertheless I live, yet not I, but Christ liveth in me." This is the more excellent way, and we know that though we speak with tongues of men and of angels and Christ be not in our testimony, we are become as sounding brass or a tinkling cymbal. The Jew and Gentile to-day read God's word and talk about it and say what man should do, but miss out what Christ has done. The reason is clear, they do not know, they may call it gospel, but at most it is a yea and nay gospel, but the gospel that Paul preached, and is now preached by those who have this excellent knowledge, was Yea and Amen to the glory of God the Father. In this knowledge Paul knew that there was no place of refuge but in Christ, and that if we are found in Christ Jesus when this world has passed away, it will be because we were chosen in him before this world was made. Paul knew that we were not only chosen in Christ, but were predestinated unto the adoption of children by Jesus Christ to himself, and that only in Christ we have redemption through his blood.

We do not therefore wonder why Paul could say at the commencement of this chapter, "Finally, my brethren, rejoice in the Lord." He knew, though he had suffered the loss of all things, that having Christ he had all things. That Christ sweetens the lot of those that are his. It is this excellent knowledge that makes his dear children content and pleased to live here unknown until Christ their Lord appears. It makes pain bearable, and how often we are pained by what we see in ourselves; we could not, we would not dare to lift our heads among his dear saints if it were not for Jesus, what Jesus is to us and for us. We would be like the woman who was caught in adultery, in the very act, surrounded by accusers, and none to speak for her but Jesus. He it was who sent every accuser away in shame. He it is who was condemned for us, so Paul could say, "Who is he that condemneth? It is Christ that died, yea, rather is risen again." Paul prayed that his Philippian brethren might approve things that are excellent. He knew Christ was a friend that sticketh closer than any brother; he had proved him so on occasions when he seemed to be alone. The excellent knowledge of Christ's presence has made many to feelingly sing with David,

"Yea, though I walk in death's dark vale,
Yet will I fear none ill;
For thou art with me, and thy rod
And staff me comfort still."

It made Paul and Silas not to fear what man could do unto them, for although man had cast them into prison, yet it is written, "And at midnight Paul and

Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." This blessed man had a reason for saying to his brethren, "Rejoice in the Lord." And we believe we have to-day also, for when all around our souls gives way He then is all our help and stay. Let us never weary in thinking upon and declaring what Jesus has done for them that are his. He is our only hope, both for this world, and that which is to come.

G. R.

TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec 35 means your subscription expired December, 1935; June 36 means your subscription expired June, 1936; Dec 37 that it will expire December, 1937, etc.

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

R. M. Britt, Ark., \$5; Mrs. Warren White, Ky., \$1; S. E. Brown, Texas, \$5; Durwood H. Bradley, Texas, \$2; Mrs. J. B. Hill, N. J., \$3.

OBITUARY NOTICES.

ELDER B. SAWYER passed away at his home, in Frisco City, Monroe County, Alabama, February 16th, 1937. He was born August 5th, 1846, in Pike County, but his father moved to Monroe County, Alabama, when he was one year old and settled three miles from Monroeville, Alabama. He joined the Salem Church, near Mexia, July 17th, 1875, and was baptized by Elder D. S. Nall, pastor. He was liberated to preach November 20th, 1875, and was ordained August 18th, 1877. The presbytery consisted of Elders G. W. Lee, Joe Daily and D. S. Nall, Moderator. He was married the first time to Miss Sarah Ann Holt, October 27th, 1867, Elder Malcombe Graham performing the ceremony. From this union there are eight living children. May 16th, 1886, he was married to Miss Annie Floyd, Elder Jim Eddino performing this ceremony. To their union nine children were born. One son paid the supreme price in France for world democracy.

His funeral was conducted by Elder S. H. Bradshaw, of Jackson, Miss., assisted by Elder W. J. Singleton, of Jay, Florida, and Elder R. P. Hendrix, of Frisco City, Alabama. He was strong in the faith, always standing for the old landmarks of the Primitive faith and order. Through all the divisions he still stood for the old London Confession of Faith. He was one of the principal organizers of Shiloh Primitive Baptist Church, of Frisco City, Ala., and served this church for more than fifty years, being the pastor at the time the Lord saw fit to take him to that eternal home where there is no more trouble, sorrow or sickness. He was one who helped constitute Shiloh Church, in 1884. His body was laid to rest in Shiloh Cemetery, amidst a bed of lovely flowers, surrounded by a great concourse of loved

ones and friends. His wife and children were very devoted to him. The family and church have sustained a great loss here in this timely world. We miss him everywhere we go, but may the God of heaven give us strength to be reconciled to his divine will, and may he grant that they be an unbroken family among the redeemed. Truly a beautiful memory of a well spent life is left to us who miss him so much. We pray the Lord to reconcile us and enable us to say, Thy will be done, not ours. For us to say we miss him does not seem to express our feelings. Only those who have mingled with him and his family at his home and at the church can begin to realize the full extent of our loss. May grace and comfort be ministered to the family and to Shiloh Church, where he has spent many rejoicing hours in the Spirit of the Lord. May God bless us all.

Written by his devoted daughter,
(MRS.) L. A. GREENE.

MRS. EMMA LOUISE JONES, our sister in Christ, wife of Sydney N. Jones, fell asleep in Jesus April 23rd, 1937, at her home, Vienna, Fairfax County, Virginia. She had not been well for the past few years, and was afflicted with heart trouble and high blood pressure. However, not until about two days before the end was she seriously ill. She suffered much pain, death came as a sweet release. It is indeed blessed for such as she, whose faith and hope are wholly in Jesus Christ, to die in the Lord. She rests from her labors. "There remaineth therefore a rest to the people of God." She is the last of a family of seven children whose parents were David and Mary E. Thompson, of Martinsburg, W. Va. Her brother, our late Deacon W. A. Thompson, of the Frying Pan Church, died October 8th, 1929. Another brother, Robert Thompson, died June 16th, 1935. Her sister, our

sister Ida Hager, died September 23rd, 1935. A godly line among us has ceased, and in their going there are left vacancies in our midst not to be filled again. It is sad indeed for the families and for the church, but we have a blessed assurance they are infinitely better off than when here on earth, our loss being their gain. Sister Emma was baptized July 25th, 1886, into the membership of the Mill Creek Church, near Kearneysville, West Virginia. Elder F. A. Chick was present at that meeting, with Elder E. V. White, the pastor. I conclude from the church record of that meeting that the baptism was by Elder White. At the time of her death, sister Jones was a member of the Frying Pan Church, she having moved her membership there a few years ago. Much might be said of our dear sister in the way of love and faithfulness to the church, and to me, her pastor, but I must not say too much, because she was one who did not care for eulogy, and greatly desired that the Lord might be honored and glorified in and through her life and walk. Her departure means a deep personal loss to me and to the church, more than words can express. Her bereft husband is inexpressibly lonely, but was lovely to her and did all for her comfort and well-being that he possibly could. There are no children. We hope that Mr. Jones may be truly sustained by the God of all grace. I shall miss her interest at our meetings and her words of help and encouragement. She was a firm believer in the absolute sovereignty of God, in salvation wholly by grace through Jesus Christ, in the second coming of Christ and the resurrection of the body. She more than once assured me of her confidence in the scriptural teaching of these fundamental principles of Old School Baptist faith. Not only doctrinally, but in discipline she loved and de-

sired to see all things done by the church in a decent and orderly way. Emma Louise Jones and Sydney N. Jones were married at Turtle Creek, Pa., December 12th, 1901. Mr. Jones suggested that I use the twenty-third Psalm at the funeral. This I tried to do, also to read the hymn, "Rock of ages," etc. Burial was in Green Hill Cemetery, at Martinsburg, W. Va. May the Lord continue us in his divine favor for the sake of his great and wondrous mercy until we all come to the maturity of a perfect man in him. To that end may he conduct us by his Holy Spirit that there may be no slackening of the church's growth in grace and in the knowledge of the truth.

H. H. LEFFERTS.

OUR dear sister in Christ, MRS. MARY RANSDELL, nee Montgomery, was born January 28th, 1861, and died March 29th, 1937, at the home of her daughter, Mrs. Ruth Tanner, in the city of Louisville, Kentucky. She was united in marriage to Deacon E. F. Ransdell March 7th, 1878, and to this union were born three daughters. Her husband died July 16th, 1932, and one daughter, Rosa, preceded her mother in death some years ago. Left to mourn her departure are Mrs. Esica Rowland and Mrs. Ruth Tanner, both of Louisville, together with a host of friends and neighbors, and brethren of the Old School Baptist Church, not only of the church called Sulphur Fork, but where-soever she was known. Our sister received a hope in Christ in the year 1900, and in October of the next year was received and baptized into the fellowship of the Old School Baptist Church called Sulphur Fork, near Campbellsburg, Ky. She was baptized by Elder John G. Eubanks, then pastor of that church, and for more than thirty-five years sister Mary and her husband remained

faithful to the church. Her counsel in matters of the church was wise. She possessed a most pleasing disposition, and was always ready to lend a hand to those in need. Their house was truly a Baptist home, and many times have I been entertained there. Our hearts go out in sympathy to the lonely daughters, whose every aim was to make their mother comfortable, as she had made her home with them since the passing of the father, four years ago. Well done, thou good and faithful servant, enter thou into the joy of the Lord. We miss her. Her place is vacant in the home and in the church, but we realize our loss is her gain. Only the Lord can reconcile us in our great bereavement.

I spoke briefly at the grave and all that was mortal was laid to rest, to await the call of the Master in the resurrection.

GEORGE L. WEAVER.

JOHN NEWTON JONES was born in Pontotoc County, Mississippi, January 28th, 1854, and died April 20th, 1937, at the ripe age of 83 years, 2 months and 23 days. He was left an orphan before he was grown, with two younger brothers to father and provide for. He bravely assumed the responsibility, and with the assistance and counsel of his grandfather succeeded commendably and maintained the home until both of his younger brothers were grown and married. He was married to Tabitha Purdon December 2nd, 1883, who preceded him in death twenty-five years. To this union were born three daughters: Mrs. Louise Matthews, Mrs. Myrtle Wilkinson, Mrs. Kathleen Harper, and one son, Glen H. Jones, all of Dallas, Texas. He moved with his family to Jack County, Texas, in 1891. After the death of his wife he made his home with his brother, W. F. Jones, at Fort Worth, Texas, until sixteen years ago,

when he came to Dallas to live with his children; the last six years of which he made his home with Mrs. Harper. He joined Hopewell Church, in Mississippi, forty-nine years ago, and was a firm believer in the distinguishing doctrine of the Primitive Baptists of the sovereign purposes of God and salvation by reigning grace. When the disruption came over these points he went along with his church, a majority of which took an opposite view to his; but he never surrendered his belief, which was no secret to his brethren. He became a regular attendant at the meetings of my home church shortly after I came to Dallas, and last fall he went before his church and withdrew from them, telling them he had again found the people who believed what the Baptists did when he joined them forty-nine years ago, and what he had believed all these years, and that he was going home to die among his people. He was loved by all who knew him; even those who differed with him could but admire his firmness, admirable qualities and godly sincerity in spiritual things. He is greatly missed and deeply mourned by the church. Beside his children mentioned above, he leaves a niece, Miss Bertha Jones, and a nephew, Jesse Hellums, of Fort Worth, Texas, and five grandchildren, to mourn their great loss. He had a heart attack, but his suffering was not long nor severe. He had every care which medical care and loving hands could minister, but he gently fell asleep in the triumphs of a living faith. "Blessed are the dead that die in the Lord." The writer was called to his bedside and found him rejoicing in the confidence of his hope and waiting to welcome the final call of his Master and Lord. We enjoyed several happy hours together, which I still cherish in memory. At his and the family's request I conducted

services at a funeral home in Dallas in the presence of many of his friends and the loved ones, and accompanied the remains to Bowie, Texas, for interment. May the Lord comfort all who mourn.

J. R. HARDY.

BOOK NOTICE.

DURAND & LESTER HYMN AND TUNE BOOK

I wish to announce that the order has been placed and the publishers are now working on an edition of books, which I expect to be ready for delivery to us early in June. The price will be \$1.00 each, or \$10.00 per dozen delivered. Same quality book as the last edition. I will ship the books as fast as I can in the same order as orders with remittance are received. Please help me by sending your order in as soon as you can.

P. G. LESTER, JR.,
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M E E T I N G S .

The Delaware River Old School Baptist Association will be held with the Southampton Old School Baptist Church, Southampton, Pa., on Wednesday and Thursday, June 2nd and 3rd, 1937, commencing Wednesday morning at 10:30 o'clock. Daylight Saving Time. All lovers of the truth are invited. CASPIER G. FETTER, Church Clerk.

An all-day meeting has been planned for June 11th, next, in the New Vernon meetinghouse, near Howells, N. Y., to convene as near ten o'clock, Daylight Saving Time, as possible. A hot dinner will be served at Mrs. L. W. Blumröder's during the mid-day intermission. Elders H. C. Ker, Chas. W. Vaughn and Arnold H. Bellows are expected as visiting ministers. We cordially invite all lovers of the truth, who can, to be present.

R. LESTER DODSON.

**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.

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

IN

NEW YORK CITY

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

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

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

**SALEM OLD SCHOOL BAPTIST
CHURCH.**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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.

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

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

The Shiloh Old School Baptist Church of Washington, D. C., holds her meetings on the third Sunday in each month, in Pithian Temple, 1012 Ninth St. N. W., at 3 p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
D. L. TOPPING, 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 at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.
LUELLA STEVENS, Church Clerk.

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

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

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

"FEAST OF FAT THINGS."

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

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

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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. 105.

MIDDLETOWN, N. Y., JULY, 1937.

NO. 7.

CORRESPONDENCE.

(Continued from last number.)

We will next notice the supposition that this “creature,” or “life substance,” had its existence in God in eternity. It has been proven that God is the only eternal being. He is first, and before all things. All that dwells in God is essentially God, and without which he could not be God. To suppose otherwise is to deny two of his divine attributes: immutability and perfection. If after he is God, embracing all within himself necessary to make him infinitely wise, powerful, holy, perfect and happy, some additional existence should be created or formed in him, the change would prove he was not immortal. Any change must be for the better or for the worse. If for the better, he was not perfect before the change; if for the worse, he is not perfect after the change. But the supposition cannot be true, for he says, “I am the Lord, I change not.”—Mal. iii. 6. It is further asserted that

this life substance, or spiritual creature, which eternally dwelt in God is the offspring of God, and is like its progenitor; as the offspring of Adam is like its progenitor. Further, it is supposed that the transgression of the law given to Adam brought a spiritual death to this life substance and a natural death to Adam and his offspring. If this life substance existed in God and is the offspring of God, then it is God and was necessary to his existence; otherwise something existed in eternity besides God, and therefore must be independent of him; all of which contradicts the record which declares he is before all things. But if this eternal life substance was put into Adam, and he afterward sinned and thereby caused two deaths: one a natural death to his progeny and another a spiritual death to this eternal life substance, which is now called God's people, does it not logically follow that Adam's sin was visited not only upon Adam's progeny but upon the eternal God, so that his life substance was executed under the sentence

of spiritual death? Truly the conquest of the old serpent was great, when he captivated and led all of the posterity of Adam away in captivity under sin and death, but we had never conceived the thought that the poison of his fangs had reached to the regions of eternal delights, and infected the one whose name is Holy. But such must be if the "eternal life substance" which had existed in God in eternity was so affected by his incursion into the garden as that a spiritual death ensued. If this supposition could be correct, where could a ransom be found? All would be lost, because no holy sacrifice could be found: God could not then provide himself with a burnt offering that Isaac might go free. To say that a created something dwelt eternally in God is a meaningless phraseology, a contradiction of thought. The first act in creation is bringing into existence that which did not previously exist. That which is eternally in God is self-existing, and therefore could not be created or brought into existence. The expression involves an absurdity, and therefore disproves itself. If the children of God are the offspring of God as the children of Adam are the offspring of Adam, and each like their respective progenitor, then the children of God are immortal, cannot die; immutable, cannot change; incorruptible, cannot sin, nor be corrupted by sin; perfect, cannot err; holy, cannot be cleansed; infinite, unbounded save by the essential qualities of goodness in themselves. How could such beings be the subjects

of salvation by grace? How blighting is such a theory to the hope of a poor sinner who must continually cry, Unclean! unclean!

Our right to any supposition is only in proportion to its harmony with divine truth. The inspired record reads: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17. Adam did not obey the command, but ate of the tree of which he was forbidden to eat, and died a natural death (not corporeal), a death in sin, the day of transgression. Only sinners can die this death, and all sinners do die this death; and must continue in this state of death, which leads to corporeal death, and finally to everlasting death, if sin is not atoned for and the sinner released from both the law and its curse by reigning grace.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. All men sinned in Adam, and the consequences of his act, in transgressing the law, were visited upon them, because, and only because, they were one with Adam in life and nature. Therefore he, being first, and because all sprang from him, when the law was given to him, he being their natural head, and their future existence having a necessary connection with him and dependence upon him, because likewise their

judicial head, and thus his act was truly their act, and is justly imputed to them and the consequences of it visited upon them. If this necessary connection with Adam and dependence upon him for existence is wanting, then Adam's sin cannot by any principle of justice or equity be imputed, because the connection which makes them one, and his act their act, does not exist. This principle is the one bulwark of salvation by grace, before which every false doctrine must fall. The doctrine of the imputation of sin and of the imputation of righteousness, as revealed in the Scriptures, uproots completely every theory of the preexistence of the objects of God's covenant mercies before Adam's creation, and lays the only foundation for the success of salvation by grace, as I shall now proceed to show. None could become involved in sin by Adam's transgression except those who were connected with Adam necessarily by being dependent upon Adam for their life, nature, existence and action; in no other way could his act become their act. If there was a creature separate and distinct from Adam in its creation and existence, whose being is not from Adam, but existed before Adam and independently of Adam, and will again exist independently of and without him, but was only dwelling in Adam at the time of his transgression, as a substance in a vessel, which substance in no way partook of the nature of the vessel which contained it, then it necessarily follows that if this creature becomes involved in transgression it can only be on ac-

count of its own act of sinning, and not because of Adam's disobedience. This denies the plain word of inspiration which says, "By the offering of one judgment came upon all men to condemnation."—Rom. v. 18. I shall affirm, upon the authority of inspiration, that no man has ever been judged a sinner in the court of Jehovah, except upon the ground that the one act of Adam by which sin entered into the world was his act. Therefore none but those who necessarily proceeded from Adam, and whose existence necessarily depended upon him, can be saved by grace, because grace only abounds where sin abounded. (Rom. v. 20.) It is evident then to contend that salvation is designed for any besides those who are of the earthy Adam is to deny that salvation is by grace. In further proof of the fact that only sinners who are of the earthy created Adam are the subjects of salvation by grace, note the following: Christ Jesus who, as the eternal Word, was ever with the Father, was "appointed heir of all things" by the Father (Heb. i. 2), which office imposed the obligation of the salvation of sinners. In order to fulfill this sacred obligation in accordance with infinite judgment, every demand of the law under which sin entered must be met. Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 17, 18. The demands of the

law were specific and personal. It was the rule fixed by the Creator to measure the conduct of the man he created and formed of the dust of the ground. The penalty it carried was the proper punishment to be inflicted upon the transgressor. That none but those under this law can obey or violate its precepts, or share its penalty, not only is apparent from reason and common sense, but may be shown by abundant Scripture testimony. In order that Christ might redeem and justify sinners, it became necessary that he be under the law in exactly the same relation to its precepts and penalty as the actual transgressor. But because it is impossible that the Giver of the law can be judged by the law, Christ was made of a woman, made under the law, (Gal. iv. 4,) made like unto his brethren, (Heb. ii. 17,) expressly for the purpose of rendering obedience to the law and receiving its penalty. But this could have been of no benefit to his people in procuring their release from sin and death if he had obeyed and died as an independent person, and not in union with them in life and nature, so Christ not only must partake of flesh and blood to redeem and justify sinners, but he must partake of the same flesh and blood which they had (Heb. ii. 14), and which identified them with the earthy Adam. Thus he became us (Heb. vii. 26) by assuming our life and nature; and in view of this union the sins of his chosen people, the church, over which he is given to be head, as the husband is head of the wife (Eph. v. 23), were imputed to him, and he suffered and died as the sinner. But he was not a sinner by the act of sinning, but was holy, harmless, undefiled, separate from sinners (Heb. vii. 26), all of which holiness and righteous obedience was imputed to his people, in which they stand justified and acquitted of all guilt. "For he [God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. Then it is certain "the children being partakers of flesh and blood," is why Christ partook of the same flesh and blood to effect their deliverance from the bondage of sin and from death. (Heb. ii. 14, 15.) This is called salvation by grace, and the subjects of this salvation are the offspring of the earthy Adam, as I think has been clearly proven. The Scriptures teach that God, before the world was made, chose a definite number of these Adam sinners, and blessed them with all spiritual blessings in Christ Jesus, that they should be holy and without blame before him in love, having predestinated to adopt them as his children by Jesus Christ to the praise of the glory of his grace. (Eph. i. 3-6.) Notice every step in the unfolding of these covenant mercies is to the praise of the glorious grace, of which Christ, the Savior of sinners, is full. The first two, redemption and justification, which I have previously shown identify the subjects of salvation by grace as the offspring of Adam, have been briefly treated. The administration of all covenant graces to Adam sinners by the operation of the Holy Spirit constitutes the

"creation in Christ Jesus" of which Paul spoke in Ephesians ii. 10, and makes the subjects of these graces the children of God.

One of the graces in this covenant was eternal life, which was given to the chosen vessels of mercy in Christ, and which he gives to them in the spiritual birth. "In him was life; and the life was the light of men."—John i. 4. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 28. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. This creation in Christ Jesus of which the apostle speaks in Ephesians ii. 10, is not bringing into being that which did not previously exist, but the altering of that which does exist to make it answer the purpose of the Creator. As the children of Adam they bear the image of the earthy; the work of grace so changes the children of Adam that they *also* bear the image of the heavenly, which is Christ. Three distinct transactions are declared in the Scriptures to set forth that filial relation which is established between God as the Father of believers in Christ and those Adam sinners who are given to believe on him. All these are designed to accomplish one purpose, namely: to bring the elect out of the family of Adam and into spiritual union with himself, thereby making them his children. This is said to be accomplished as they are begotten and

born from above, as they are brought into a marriage relation to Christ, and as they are adopted into the heavenly family. To impart unto us spiritual life and make us partakers of the divine nature and assure us of bearing the image of the heavenly we are said to be born of God. "Marvel not that I said unto thee, Ye must be born again."—John iii. 7. To set forth, in the liveliest manner, our most intimate and delightful union with the Son of God, we are said to be married to Christ. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lord is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. xix. 7, 8. That we may be generously reminded of the misery of our natural condition, as we stood alienated from God and without hope, and in contrast to this forlorn state to point us to our title to the heavenly patrimony, we are said to be adopted by him. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace."—Eph. i. 5, 6. How sublime the thought! The word adoption signifies "that act by which a person takes the child of another, not related to him, into the place, and entitles him to the privileges of his own son." Spiritual and divine adoption then is the gracious act of God in choosing and taking indigent

sinner out of the family of Adam, into the state, relation and enjoyment of all privileges of children, and conferring upon them the honor to be called the sons of God through Jesus Christ, according to the new covenant promise, I "will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 18. While we are dead in sin and aliens from God and strangers to grace, we are the people of God, if we have been, by the purpose of God according to election, appointed to obtain salvation through Christ, but are not yet the children of God. We are only the children of the flesh, and these are not the children of God, because that union has not yet been established by which they are made sons of God. They have not been born of God, nor married to the Son of God, nor adopted into the heavenly family. But when reigning grace does call them out of the darkness of death into the light of life eternal, when Christ dwells in them by faith, when they are led by the Spirit of God, when they are espoused unto Christ in an indissoluble bond of heavenly love, when they have received the spirit of adoption whereby they cry, Abba, Father, they are children of God, in joint heirship with our Lord and Savior Jesus Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1.

In humble hope through grace,

J. R. HARDY.

WEISER, Idaho.

DEAR BROTHER JONES:—According to your request, I will try to give some of my ideas on the creation of man, his fall and the consequence afterwards. Now let us consider his state and condition before he fell. God created man in his own image, male and female created he them. When he had formed man he breathed the breath of life into him and man became a living soul. In this state he was without sin, but was made subject to vanity, not willingly, but by reason of him who subjects the same in hope. So we see that he was subjugated to vanity and also subjugated to hope. In this state of purity he was not a subject of grace, neither was he a subject of the plan of salvation. Seeing that the covenant of grace and the plan of salvation were arranged before the foundation of the world, and were arranged for sinners, so Adam could not be a recipient of them until he became a sinner. In order that he should be a subject of hope and a partaker of the sacrifices of Christ it was necessary that he become a sinner. So the Lord God planted a garden eastward in Eden and there he put the man whom he had formed, and it was after God had put him in the garden that he gave him the law. This law was a schoolmaster to bring him to Christ, who stood as a Lamb slain from before the foundation of the world. Now let us consider that the way Adam was exercised in the garden was just the way that all are exercised who ever

come to Christ. The Garden of Eden is that place of schooling under the law that teaches them the need of a Redeemer. Paul says, I was alive once without the law, but when the commandment came sin revived and I died. Adam was also alive without the law, and when he came to the realization of what God had commanded them he died. The law the Lord God gave them was an administration of death, and it was for this purpose that God gave them the law, that they might transgress the law and become dead to the law and be made alive in Christ. Now out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food. Do you not recall a time in your life when you felt that the whole creation was praising God, that the grass was greener, the trees shone forth more beautifully and everything you could see was pleasant to the sight and was good food, and that they showed forth the power and knowledge of the invisible God? Could you not feast upon this great sight of God's creation? The Master said, Consider the lilies of the field, how they grow; they toil not and they spin not. But I say unto you, That Solomon in all his glory was not arrayed like one of these. When the beauties of God's creation are unfolded to a penitent sinner it by far exceeds Solomon's array.

Now the tree of life in the midst of the garden. I know of no other tree of life except Christ. He was there in

the midst. He was in the whole matter, and all things in the garden were being wrought according to God's purpose and foreknowledge. Yes, Jesus Christ was there in the midst of the garden for the appointed time for the law to bring Adam to him. Also there was a tree of knowledge of good and evil. This tree was there for the purpose of giving them, or teaching them, the difference between good and evil, because in their state of purity they had no knowledge of evil, therefore they had no knowledge of good. So when one is taught to know evil he will know good and then can discern good from evil. Now what is it that the Scriptures say that causes us to know evil? Paul says, I would not have known lust except the law had not said, Thou shalt not covet. So this tree of the knowledge of good and evil was the law. And, 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. Here is a death that they died, and what is it that brings forth death? The law is an administrator of death. The law gives knowledge of sin, so the law was the tree. But they did not eat the tree; they ate of the fruit of the tree. The fruit of the tree is a false doctrine. "And the serpent said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden." This is the fruit I have already described. But the

fruit of the tree that is in the midst of the garden God has said, Ye shall not eat of it lest ye die. And the serpent said unto the woman, Ye shall not surely die, etc. Right here is where they partook of the fruits of the law. The devil told them a lie and the woman believed it, because when she saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired, and to make one wise, she took of the fruit thereof and did eat. We have the same false doctrine in the world to-day that preys on the carnal mind, that is not subject to the law of God, neither indeed can be. This is the doctrine of the law that brings forth fruits unto death. Now we see that Adam, being her husband, and they two became one flesh, that the woman's transgression involved Adam, so he had to eat it whether he liked it or not. At this point their eyes were opened and they knew that they were naked. They were brought to the realization that all of their actions were open and naked to that all-seeing Eye, and they sewed fig-leaves together and made themselves aprons. The fig tree is a figure of the law. They must have been trying to justify themselves by the law. But there was a manifestation of sin and condemnation, because their guilty consciences caused them to try to hide themselves from the presence of the Lord God. Who told them they were naked? It was a guilty conscience which caused them to realize that they had hearkened to the serpent and not to

God's command, and they are now ready to confess their sin and beg God for mercy. So they are brought to judgment and confess to God that they have done wickedly, and they are pardoned of their sins and receive a robe of righteousness to cover their nakedness. There is God at the end of the law to forgive them and to receive them and to clothe them. Christ is the end of the law for righteousness. So God drove them out of the garden, or out of this school where the law was their schoolmaster to bring them to God. Now they are no longer under the law, but under grace. The law has no more dominion over them, because they have been brought to judgment according to the law, and confessed their guilt. When God drove out the man he placed at the east of the garden cherubims and a flaming sword which turned every way to keep the way of the tree of life. They were then strangers and pilgrims in a strange land, seeking a city whose builder and maker is God, and found themselves in want of something to keep the way of the tree of life. So faith, hope and charity are given. Faith is the flaming sword that has always kept the way of the tree of life. Whether it be temptation, persecution, in the fiery furnace or in the lions' den, it is faith that holds the righteous on their way.

Submitted with the understanding I have of this subject.

E. N. FIELDS.

WOODWARD, Iowa, October, 1936.

DEAR EDITORS:—Inclosed find a money order for two dollars, to pay my subscription for the year 1935, and I thank you for sending the paper to me, for it is all the preaching I get. There is no use telling you what I mean, for you know. There is plenty, such as it is, but it does not suit me. I wish I could write something that every one would be glad to read, something that would make them thrill while reading it, the same as I have been made to feel from time to time as I have perused the pages of the dear old SIGNS and realized the joy and gladness that springs from the Fountain of all truth. As my mind travels back for more than half a century, it seems that my lot has been a strange one. I was born and raised by very strict and pious parents. I remember very well of their riding mule-back some twenty miles to their meetings. I was too young to realize where we were going, and what for, but I can remember sitting on the ground at my mother's knee and listening to the preacher. That sound stayed with me as I grew to manhood. After I became quite a large boy they would leave me at home to look after things while they were gone. They would start early Saturday morning and ride more than twenty miles to their meeting, and return Sunday afternoon or evening, so I did not go with them after I was old enough to leave at home.

But going back a little. I do not remember the time when (from some cause I cannot explain) I did not have a strange feeling that there was a here-

after. Even when very young I would go to church services and Sunday School, and my parents never objected, for which I am very thankful, but I never did hear anything that made much of an impression on me; only the all-consuming desire to be saved, which desire ever has been and is still with me. I married at the age of twenty-two, and began to go from place to place, from State to State. I always attended church wherever I was, but never heard that sound, that something that I heard in my babyhood. I looked for it everywhere I went, but it was not there. Of course I knew about the "Old Hardshells," as they were called, and went to hear some of them preach, but it was the same. That was in my younger days, and now in my declining years I have roamed this State from east to west, and north to south, and they are still the same. After I had been married about twenty-five years I returned to my old home in southern Illinois. My children were all grown. I decided I would go to the old church where my father and mother used to go, which was a distance of about twenty miles, as I before stated. I think I went part of the way by rail and walked the rest, and when I arrived no one was there. I was very much disappointed, and sat down to rest awhile before returning. While I was sitting there a man rode up on a horse and we began talking. I asked him if there was a church there any more. He said there was not, but they met the first Sunday and Saturday before of each month and sang and talked a little. Very soon more people

arrived and we went inside. We sang some songs, then, to my amazement, the man who rode up on his horse, who was dressed in overalls, and who looked as if he had just come out of a corn field, got up in the pulpit. I thought, What an excuse for a preacher! I had always been accustomed to seeing well dressed men in the pulpit. After reading a passage from the Bible, and prayer, he took his text. I do not know where it can be found, but it went something like this: What am I more than a dog, that the Lord should be mindful of me? On and on he went, and in the beauties he revealed, in the rise and fall of his voice, I found that sound once more, and I knew I had found my people; yet not my people, for I have never offered myself for membership, but I love them and the doctrine they contend for with all my heart. Salvation by grace, and grace alone. I have been blessed to go back there several times since. I have been so far away from them, but they are very near and dear to me. I love them with a love that cannot be comprehended. Some of the sweetest moments of my life have been spent under the roof of Rock Springs church-house, in southern Illinois, listening to messages God has seen fit to send in the person of such men as Elders N. A. Rogers, C. O. Kerley, O. W. Perkins, A. M. Henson, Jenkins, J. C. Chester, and others. It is heaven on earth to be there and associate with them, but I have never felt

worthy of offering myself for membership.

Many times I have wanted to write and tell you how much the SIGNS means to me, but could not bring myself to do it. May God give you grace to keep up the task before you. You may not know the many glad hearts who wish you well; even little me, I am sending a few words to cheer you on your journey. I know there are many glad hearts because of the SIGNS OF THE TIMES, for it wends its way into the depths of the wilderness of those situated as I am, with no one for hundreds of miles to talk with about the beauties of worlds unknown. God bless and keep you.

W. J. KIMBRO.

DALLAS, TEXAS, June 8, 1937.

DEAR PUBLISHER:—Will you please make the following correction in my article published in the June number of the SIGNS, as it makes a contradiction in the point being argued? On page 124, the sentence beginning third line from top of column one should read: "It surely could not be contended that either Matthew or Luke was describing other than a succession from these forebears." Two other mistakes occur in the article, one of which is immaterial, and the other the word "new" for "now," in the quotation, Ecclesiastes iii. 15, on first page, second column, will be readily detected by the readers, perhaps, as it is a quotation.

Yours in humble hope,

J. R. HARDY.

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1937.

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JOHN XX. 21.

“As my Father hath sent me, even so send I you.”

We trust it has been the work, and manifested purpose of God, that we are addressing our dear kindred in Christ Jesus, and we are but measuring up to those, that Jesus hath sent us to be his messenger to his people. We often refer to the Father sending his Son into the world, and the work that he did, which accomplished the purpose of God in the salvation of poor sinners. Before the Father sent his Son into the world the holy men of old wrote things concerning him that were not manifested until after he came, but were in the purpose of God before the world began. God's counsel before the world began embraced his will, that “he might

gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in him.”—Eph. i. 10. Jesus, while in the body that God prepared him for the suffering of death, declared that the work he did it was not of himself, but his Father, and all that he did was the work that his Father gave him to do. The work his Father gave him to do was to save his people from their sins. “My Father worketh hitherto, and I work.”—John v. 17. These declarations prove that all things come to pass as his will determined before to be done. (Acts iv. 28.) The counsel of kings, Jews and Gentiles were all bound together to thwart the purpose of God relative to his Son, and put him away, and destroy his work, and stop his sayings among the people, but their works all combined could not change one expression of the will of God. Jesus bore the sins of his people, according to the embraced counsel in God's will, and saved them with an everlasting salvation. Jesus, standing as a lamb slain from the foundation of the world, and the names of his people were chosen in him, and their names were written in the book of life of the Lamb, embraces infinite wisdom, and makes known God's wisdom in all his work, and the blood of the Lamb of God was the only virtue that could wash a poor sinner from his sins and make him pure and just before God. This cup could not pass from him, but he must drink it, for he could not be straightened until these things were accomplished, and he must pay the utmost farthing before his

bride could be free. The Father that sent his Son into the world to take to himself a bride knew of the royal beauty with which she should appear, and be equal with his only Son in his kingdom, and there was no virtue in all the earth that could give her that beauty but the virtue of his Son, which required the rich blood of Jesus to cleanse and adorn her as the bride, the Lamb's wife. For men to consider the sacrifice of the only son of a man would be regarded as terrible, which is true, but when we consider the Lord, there is nothing too hard for him. We now come to the evidence to prove that the Lord hath sent us, and the greatest evidence is that we are Christ-like and bear fruit.

The disciples were the people addressed in our text, which was when he appeared to them after his resurrection from the dead. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John xx. 22, 23. "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye are endued

with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."—Luke xxiv. 45-53. The word of truth recorded by Luke and John gives evidence which proves how we get understanding of the Scriptures and know of the calling and election of God, that standeth sure. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail."—2 Peter i. 10. We are sure that every one called of God is sent forth in righteousness, and the works they do are acceptable unto God, for the Spirit itself beareth witness with our spirit that we are born of God, and that we are kept by the power of God, and are directed by the Holy Spirit, and every one can truly say, It is not I, but the grace of God, that was given unto me. According to the measure of the grace of God given unto us we are manifested in the church militant to the comfort of the household of faith, and there is no malice, envy, strife, backbiting or evil speaking one of another, but gentleness, meekness, longsuffering, forbearing one another in love, knowing that we are not our own keeper, and we cannot stand unless God giveth us strength. When we are given to reflect on our brethren, and say hard things about them, we know the Spirit of God

does not exercise in his people and direct them in that way, and we are being led by the flesh, and are made to feel condemnation resting in our hearts, and to continue in them we have a fearful looking for of judgment to devour the adversary. Dear brethren, and all the household of faith, if we have been called and sent forth as sheep of his pasture, and are trying to feed where there is nothing to comfort or give strength, we realize a weakened condition and a falling away from the things we love, and when we forsake the assembling of the saints we grow weak, and sick at heart, but how to get out of that condition we cannot seem to be able to attain, but he who sent us will not forsake nor leave us, and when we are brought out again we feel like praising the Lord for his abundant mercies, and the brethren and sisters are all so kind, and such love had not been realized before. All that our dear Savior suffered for our sins while in this low ground of sin and sorrow cannot be estimated by the human mind nor felt in this mortal flesh, for eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him, but God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. (1 Cor. ii. 9, 10.) The disciples have borne testimony of Jesus and his work, and the manifestation of the Spirit, and the fruits thereof, that we have comfort therein, and through patience and comfort of the Scriptures we have hope. The proclamation of the gospel com-

forts the people of God, and the power of God unto salvation is the tidings embraced, which describes the way they are brought, and they are fully aware all such comes from the fountain of life, and they can say, Amen. After receiving the evidence of such precious promises, and feel like they are our's, we question ourselves and wonder if they can be applied to one so vile as we feel ourselves to be, and then we are wanting to know if this is the way, or are we deceived? We are like John, when he sent his disciples to Jesus, questioning him, "Art thou he that should come? or look we for another?"—Luke vii. 20, and we note that "In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."—Luke vii. 21-23. When we are shut up we are glad to receive the messenger Jesus has sent bearing good tidings, and his mouth is filled with special messages to comfort those bowed down. It is a wonderful blessing to have ears to hear the message sent unto us by our dear Savior, and to hunger and thirst after the things pertaining to the kingdom of God and his righteousness, and they are so precious that we cannot stay away from the assemblage of the saints. The

sufferings of Jesus were with such agony that sweat as great drops of blood poured forth from him, and Paul said, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 11-15.

Brethren, think on these things, and the Lord give thee understanding in all things, is our prayer.

C. W. V.

CIRCULAR LETTERS.

(Written by Elder H. C. Ker.)

The Delaware River Old School Baptist Association, in session with the Southampton Church, of Southampton, Bucks County, Pennsylvania, June 2nd and 3rd, 1937, to the associations and meetings with which we correspond, sendeth greeting with love in the Lord.

BELOVED BRETHREN:—In addressing you with our annual Circular Letter we shall call your attention to the word "communion." In the years gone by we were perhaps exercised more upon this important subject than of later years; not that it has become of

less magnitude, but because we have become more settled upon the matter. In our first life in the church, the matter of communion was mentioned three or four times a year, a certain Sunday appointed for the purpose. Often, before the time, some brother or sister would say, "Next Sunday is our communion season." At first we thought nothing special about it, further than to desire to be present at that time, but later the subject occupied much of our thought, until, we hope, the Lord gave us to understand the matter. We used to wonder why Baptists did not admit other denominations to their table, and among those with whom we associated there was a bitter feeling against Old School Baptists because of their "close communion." This feeling has grown no less bitter toward them as the years have gone on, nor will it ever be less among those who oppose us. When Jesus instituted what is called the "Lord's Supper," "He sat down with the twelve," and to them only gave he the bread and wine, which he called his body and blood. There were many at that time who claimed to be his disciples, yet not one other than the twelve ate and drank of the bread and wine. Was Jesus guilty of "close communion" in this particular sense? If so, why censure Old School Baptists for not admitting any except their own to their Lord's table? Communion, however, means more than to sit at the same table and eat and drink of the bread and wine. It is right to have times set apart for this holy ordinance, and right for every member to be

present, and no one identified with the church has the privilege of refusing to partake of the supper; in so doing that one manifests direct contempt for the commandment of the Judge of the whole earth.

Yet, there is such a thing as communion regardless of the above course. Again we say, communion means more than to eat and drink of the bread and wine. Some years ago we were present at a communion season of an Old School Baptist Church, and when the members took their seats to be served, a lady of another denomination, being present, took a seat with the church, and when the bread and wine were passed, the deacon, an old man whose sight was somewhat dim, did not notice that she was a stranger, and passed the emblems to her, and, of course, she partook. After meeting was over some one mentioned the fact to him and he was very much wrought upon, and suggested that he go to her home and tell her his mistake. Several thought his idea good, and doubtless it would have been carried out had not some one said, "Deacon, no harm has been done; that woman did not commune with the church to-day." "What?" he replied, "why not? She surely partook of the bread and wine, for I passed them to her." "Yes, we know you did, and while we all would oppose such a thing in a general way, communion is impossible in the absence of union." Oneness, agreement, "union", must exist before there can be communion. Therefore, instead of partaking of the bread

and wine in order to commune with each other, we partake of them as evidence of communion one with another. Had Christ sat down at the table with the multitude of five thousand who claimed to be his disciples, there would have been no communion except between him and the apostles, because of lack of "union." Union means "united," hence being united in one body to one Head, there is communion with the children of God, though the emblems were never seen or tasted. As said above, to absent one's self from the table does not affect the union and communion of saints. When we sit down in the kingdom of God with Abraham, Isaac and Jacob, it is in union and communion with them. Though they be dead according to men, yet they live unto God, and the saints of to-day are brought unto the spirits of these and other just men made perfect. Paul presents the union of the church of God in the figure of a body having many members: "One body, but many members," "so also is Christ." Being members, one of another, there is perfect union, though the members be located some distance apart. It requires all members to compose a perfect body, and the very fact that no one member is independent of the others, proves conclusively the union, hence communion. If this be so with the natural body, how much more so with the body of Christ, having members in particular, God having placed them in the body as it hath pleased him. The vital unity of Christ and the church is one of the most

sublime subjects of the doctrine of God. Unity that eternally unites Head and body; unity from which communion of members, the church, springs and abides forever. Again, communion means more than to simply partake of the bread and wine, that those redeemed who might refuse to eat the bread and drink the wine do still commune one with another. On the other hand, those who are not members of the body of Christ do not, cannot, commune with the church of God, though they were to sit at the table and partake of the bread and wine every day of the year. We should be glad that we are given to see, and feel, communion in this blessed light, and we hope what we have written may be of interest and comfort to us all. It is good when questioning in our minds as to whether or not we keep the commandments of God to be led by the Spirit into the deep mysteries and purposes of our God, there to behold that the arrangement of him is such that with all our powers we could not transgress his law governing us as members of his spiritual body. The Israelites could break the Sabbath day by gathering sticks, kindling fires, leading their beasts to water, etc., but the spiritual Israel of God can do nothing but keep the Sabbath, gospel day, because there is absolutely no work to be done; all was finished by Christ Jesus our Lord. Rest, therefore, as well as communion, is sure to all who believe in him.

H. C. KER, Moderator.

G. W. DANBURY, Clerk.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Southampton Old School Baptist Church, of Southampton, Pennsylvania, sendeth greeting in the Lord to all the household of faith with whom we correspond.

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 again with the many brethren, sisters and friends who have been present, for which we are indeed thankful. Our meeting together we hope has been blessed of the Lord, as peace and unity have prevailed through the meeting. Our ministering brethren have come to us laden with rich messages from the Lord, whereby we have been fed and greatly comforted and strengthened.

The next session of the Association is appointed to meet with the Kingwood Church, at Locktown, New Jersey, beginning Wednesday before the first Sunday in June, 1938, when we hope to meet together in love and fellowship.

H. C. KER, Moderator.

G. W. DANBURY, Clerk.

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

Sadie T. Nicoll, Del., \$1; Mrs. T. H. Young, Ohio, \$1; Wm. J. Shaffer, Ky., \$1; Mrs. Val Werner, N. J., \$1; C. M. Fisher, Wash., \$2; Mrs. Clara Parker, Ore., \$2; "A friend," N. Y., \$1; Melissa C. Sparks, Cal., \$3.

OBITUARY NOTICES.

HOWARD MIDDLETON, a friend of the cause of Jesus Christ, departed from this earthly life May 26th, 1937, at the home of his daughter, Miss Elizabeth Middleton, Cherrydale, Pa. Funeral services were held in Mt. Zion meetinghouse May 29th, 1937, interment in the burial-ground there. He was born April 20th, 1858, near Sterling, Va., and lived there all his life, with the exception of a few years of late, when he had been at Cherrydale. His father was Lovell H. Middleton, his mother Susan Ann Robey. He was one of eight children: four brothers and four sisters. He is survived by one sister, our sister Gertrude Wall, of Rochester, N. Y., a member of the Frying Pan Church, Fairfax County, Virginia. He was married in 1886 to our late sister Mary F. Templemen, who died in 1915. They had ten children, two boys dying in infancy. The surviving children are: George Middleton, of Falls Church, Va., Floyd, of Glendale, California, Thomas, of Vienna, Va., Mrs. Susan Ann Vaughn and Miss Elizabeth Middleton, of Cherrydale, Va., and Edward Middleton. Two daughters are dead: our late sister Matilda Starr, who died in 1929, and Mrs. Delia Downs, whose date of death I do not remember. One of Mr. Middleton's sisters was first wife to the late Elder A. B. Francis. I have personally known the subject of this notice for thirty-three years, and have always considered him to be a firm believer in the doctrine of God as revealed in Jesus Christ our Lord, though he never united with the church visibly. He had been a faithful attendant of the meetings both at Frying Pan and at Mt. Zion for fully sixty-five years, never missing a meeting unless providentially hindered. He was one of the most gen-

tle, peaceable and patient of men. During the past several months, when at times he suffered great pain, not a word of complaint escaped him. He felt himself to be in the hands of the all-wise, just and merciful God, and that whatever disposal God made of him would be absolutely all right. We feel he had a good hope through grace, that his soul now rests in the paradise of God. May the Lord bless the bereaved children, their families and our sister Wall.

H. H. LEFFERTS.

ONCE more it becomes my sad duty to chronicle the death and burial of a fellow-laborer in the gospel. ELDER NATHAN D. REED, of Galion, Ohio, was born November 1st, 1879, son of John J. and Julia Reed. Both of his parents were members of the Old School Baptist denomination. His mother passed to the great beyond when Nathan was but three years of age, and his father died when he was about fifteen. December 7th, 1905, he was married to Ada N. Reed, and to this union were born three children, one dying in infancy. Two sons, Chester and Russell, with the widow, are left to mourn, also one half-brother, Clarence Reed, of Ohio, and several nephews and nieces. Our brother received a hope in the Savior in the year 1897, and on relation of his experience to the Old School Baptist Church called Bethel, near his home, was received, and baptized by the pastor, Elder Benjamin Martin. Not long after his admission into the church the brethren recognized a gift in the then young brother and licensed him to exercise his gift wherever God in his providence cast his lot. His preaching proved edifying, and called for his ordination, and accordingly he was ordained to the full work of the gospel ministry, September 15th, 1906, and ever after remained a sound and orderly minister,

serving his home church all these years, as well as the Providence Church, in Tremble County, Kentucky, where he would visit two or three times a year. This church was in fellowship with the churches it has been my pleasure to serve for many years, and often Elder Reed and myself would have a union meeting of the three churches, with great rejoicing in the Lord. Just a week before he died he was with us here in Kentucky. He was complaining some at the time, and told me when we first met that I would have to do the preaching and take charge of the singing, but when the time came, after singing and prayer, the Lord gave him strength to preach to us for a short time. The next day we all met with the Sulphur Fork Church, and there he preached his last sermon. Little did we realize that the end was so near. Monday he returned home, a distance of about three hundred miles,, wrote me a card he arrived safely and was glad he had been able to make the visit. The following Saturday he died. Our hearts go out in sympathy to the family and to the brethren, wherever they reside. No more will we hear him tell of that salvation which is wholly by grace, God's unlimited power and absolute control of all things, his everlasting love, redemption through the blood of Jesus, and no other way. We feel our loss is great, and we mourn his passing, yet it is his gain. May the good Lord reconcile us all. He gave, and he hath taken away, and blessed be his name.

I tried to comfort the friends at the funeral, trying to tell the same old story our brother had so often told us, and in the silent city of the dead all that was mortal was laid to rest, with the sure and certain hope of rising at the call of the Master, in the resurrection. O Lord, teach us to pray, lead us beside the still

waters, make us to lie down in green pastures, reconcile us to our lot, and to thee, and thee only, be praise and glory. Amen.

GEORGE L. WEAVER.

WILLIS IVAN ZINN was born in Bates County, Missouri, May 2nd, 1874, the son of Merritt and Mary Ann Zinn, and departed this life at the home of his half-sister, Eliza Cox, in Carnegie, Okla., March 21st, 1937, aged 62 years, 10 months and 19 days. He had long been in failing health, but death came suddenly and unexpectedly at last, and was a great shock to his aged sister, who was alone with him and had talked with him only about fifteen minutes before she noticed that he had ceased breathing. He came to Kansas with his parents when a child, and the greater part of his life was spent in Topeka and surrounding country, where he was highly esteemed as an honest, upright man. Three years ago the death of his brother-in-law occurred, and he then went to live with his sister, where he died. In early life he united with the West Union Church, in Topeka, and remained firm and unwavering in the tenets of the church to the end of his days, tolerating no compromise with the unfruitful works of darkness, as was evidenced when he gave his sons full instructions, a few years ago, as to how he wished to be put away, requesting them to have Elder L. L. Schenck conduct his funeral services, but if he, nor any other minister of the truth was available, then to put him away quietly and in utmost simplicity, would even prefer no flowers, but would not bar any who wished to show regard for him or the family in that way. February 14th, 1893, he was united in marriage to Zeruah Ann Darland, of the same church membership with him, and was truly a helpmeet for

him until her death seven years ago. Five sons were born to them, two of whom preceded him in death. He is survived by three sons and one sister, our sister Eliza Cox. She is the last surviving member of their mother's family, and brother Zinn the last of his father's family. We feel deep sympathy for sister Cox, for beyond the dark river her loved ones outnumber the ones who yet linger this side of the tomb. Thus our already decimated membership is further reduced, and we feel our great loss, but not without hope of meeting in a better land. "For so he giveth his beloved sleep," as death came so gently to him and his released spirit took its flight to that bright realm to which we all are swiftly hastening, when God himself shall have wiped the tears from off all faces, and the inhabitants there shall no more say, "I am sick," for the people that dwell therein are forgiven their iniquities, and in that hope, so shall we ever be with the Lord.

MARY ELLISON.

HENRY OLIVER HALL was born near Guilford, Va., April 12th, 1868, and departed this life May 16th, 1937, at the Peninsula General Hospital, Salisbury, Md. He was married to Elizabeth E. Stevenson November 18th, 1896, and to this union were born four children. He leaves to mourn their loss, his wife and four children: Mrs. LeRoy Morgan, Seaford, Del., Miss Grace, Harold B. and Thomas J., all of Salisbury, Md. He also leaves six grandchildren, five sisters: Mrs. James H. Stevens, Pocomoke City, Md., Mrs. Arthur Byrd, Temperanceville, Va., Mrs. Charles Parks, Parksley, Va., Mrs. Emanuel Taylor, Horsey, Va., Mrs. William Fox, Oak Hall, Va., and two brothers: John Hall, Bloxom, Va., and Revel C. Hall, Pocomoke City, Md. He was baptized and united with the Old School Baptist

Church October 21st, 1900, at Messongoes Church, Hallwood, Va., baptism by Elder T. M. Poulson, New Church, Va. He was faithful in attending the meetings of his church. His membership was moved from Messongoes to Salisbury, Md., in 1910. He will be greatly missed not only by his family but by his church friends as well.

His funeral was held at the Salisbury Old School Baptist Church, and was conducted by Elder C. W. Vaughn, and interment made in the Greenwood Cemetery, Temperanceville, Va. His pastor, Elder G. E. Coulbourn, of Cape Charles, Va., was very ill in a hospital at that time, therefore Elder C. W. Vaughn, of Hopewell, N. J., officiated at the funeral, which was very much appreciated by the family and friends.

Written by his

WIFE and CHILDREN.

ON my return from the hospital, and hearing that brother Hall had passed away, I was of course sad and shocked. Brother Hall manifested his love for his church and pastor, who will miss him much, and to me to know him was to love him. I do feel though that the Lord who gave hath taken away, and that our loss is his gain. I am sorry that I was not able to be with the family, but glad Elder Vaughn could be there for the funeral.

ALSO,

MISS JANE JOHNSON, aged 82 years, died April 28th, 1937, after an illness of a few weeks, during which illness she was not known to complain, which was characteristic of her life, not to complain at her lot. She was the daughter of the late Benjamin and Catherine Johnson, and left behind to mourn their loss many relatives and friends, too numerous to mention all by name. Two of these relatives, a nephew, Judge Benjamin Johnson, and a

niece, Mrs. Susie Gale, whose mother died when they were infants, she took and reared as a mother, and the writer has heard her tell how she slept with one of them on one side and the other on the other side of her, and how she did love them until the end of her days with them. She was a devoted friend to the Old School Baptist Church, a regular attendant at the meetings until shortly before her passing, and she loved the doctrine and the members, and was also loved by them, who will greatly miss her. To the writer she was not only "Cousin Jane," but he hopes he had, and has, another relationship with her in the church, there being no doubt in his mind as to *her* standing, although she was not led to ask for membership in the church visible, she did love the brethren.

Her funeral was held at the home of her niece, Mrs. Gale, Elder H. C. Ker and the writer being present. May the Lord reconcile us to our loss of this dear one.

ALSO,

SISTER ALICE BELL SHOCKLEY was born December 28th, 1874, and died October 23rd, 1936. She was the daughter of Joshua and Mary Ellen Davis, and married Arthur Shockley December 24th, 1901, who died about ten years ago. She left three devoted daughters, and many other relatives, who mourn their loss. Sister Alice was ill for many years, and suffered much and long, and although the parting is sad for those left behind, in her case of long suffering we think of what Solomon said about the day of one's death being better than the day of one's birth, etc., and so we feel it must be with her, out of the body of suffering to realize her hope in and for a better dwelling-place, with the Lord. She was baptized in the winter of 1914, and in the year 1924 moved to Salisbury

and joined the church there by letter, where she was a faithful and devoted member and regular at her meetings as long as her health permitted.

Elder H. C. Ker conducted her funeral service, and the writer was unable to be with him, being away for treatment himself at the time, and was glad to know Elder Ker could get there and be of so much comfort to those in grief. Sister Alice will continue to be missed by her church and pastor, and may the Lord help her relatives, church and friends to realize that our loss is her eternal gain.

Written by her pastor,

G. E. COULBOURN.

MRS. RUTH COLE CLEVENGER, daughter of Delbert and Ivy (Woodford) Cole, was born January 20th, 1903, and died, at Philippi, W. Va., April 12th, 1937, aged 34 years, 2 months and 22 days. She was married to Audra M. Clevenger June 24th, 1935. She leaves one son, Dever Cole Clevenger, nearly two years of age, her husband, father, mother, three brothers and one nephew, besides many other relatives and friends to mourn their loss, which we hope is her eternal gain. Her brothers are: Donald Obed and Rupert A., of Philippi, Truman J. Cole, of Berea, Ky., and her nephew Donald Wallace Cole, of Berea, Ky. She desired to be brought from the Grafton Hospital to her old home on Hackers Creek to be cared for and nursed by her mother, and her wish was granted. She remained here for two months, until the attending physician decided to take her to the Myres Hospital, Philippi, W. Va., for examination and treatment, as she had taken a sudden turn for the worse; but nothing could be done for her, as the Master's summons had come. During her illness she talked with her mother and eldest brother about death and eter-

nity, and the doctrine of grace, and grace alone to save sinners. When the March number of the SIGNS OF THE TIMES came her brother began to read aloud an article on the first page, written by A. Ross, on grace. After reading awhile he said, Now, Ruth, if you become weary hearing me read, just say so and I will stop. She answered something like this: No, No, go on; I like to hear that piece; it sounds good. That is the way I believe it. About two weeks previous to her death she called me to her and said she knew something terrible was going to happen to her, and asked me to send for some one to help her. I told her there was One who could help her, to ask Him. I left the room for a short time, and when I returned she was praying to the Lord to help her. After that all was calm, and I heard no more about it, except that if she died she wanted to be laid in the old Mt. Olive Old School Baptist Cemetery, where many of her relatives were buried. I had begged the gracious Lord to give me some evidence before she died that she was at peace with him; if she was in that everlasting covenant, and I believe my desire was granted in her dying hours. She was not able to talk to us during her last three days, but could make signs with her head, hands and voice. She seemed to be drowsy until the last hour, when breathing became slower and harder, and without a move of hands breathing stopped, and she looked up and her eyes lighted with an expression of admiration and delight, as if beholding something that far surpassed in beauty and loveliness anything she had ever beheld on earth. That expression remained for several minutes, then slowly settled down, her eyes closed, and the shadow of a sweet smile remained on her lips, as if to say, All is well and I am resting in peace;

my suffering is over and I am done with this present evil world, as she had so much desired of late. It looked as if her Lord and Savior had come and bore her spirit away with him. Her body was taken back to her former home, and on April 14th before leaving the home Elder James W. Linn spoke in prayer, and at two o'clock p. m. Elder J. J. Poling preached to a large gathering of relatives and friends at Mt. Olive Old School Baptist meetinghouse, after which the body was laid to rest in the old Mt. Olive Cemetery to await the resurrection morn, when these vile bodies will be raised and fashioned like unto His own glorious body. We are left here to mourn, yet we weep not as though we have no hope, and we look to Him who doeth all things well. The bitter cup is measured out to us and we must drink it, on the cross, for his glory and the good of his own people.

Her mother,

IVY A. COLE.

THOMAS G. WOOD was born November 1st, 1850, and died in Bellingham, Wash., July 19th, 1936, making his stay on earth 85 years, 8 months and 18 days. He was married to Elizabeth Langley March 25th, 1875, by Elder William F. Jones. To their union were born two sons, William, of Bellingham, and Charles, living at home, and two daughters, Mary Eva Royalty, of Bellingham, and Laura Bell Wancer, of California. He leaves to mourn his departure his wife Betty, four children, nine grandchildren and sixteen great-grandchildren. He joined Walnut Creek Church of Regular Old School Predestinarian Baptist faith, by experience and baptism, soon after his marriage. He, with his family, came to Dallas, Ore., some time in the eighties, then to Bellingham, Wash., six years later,

where he bought the home where he died. He also leaves three brothers: Ote, of Bellingham, and William and Alex, of Oklahoma; two sisters: Laura Wiss, of Oklahoma, and Nora Schenck, wife of Elder L. L. Schenck, of Kansas.

His funeral services were conducted by a Mr. Wolf, of the M. E. denomination. Burial was made in the Bay View Cemetery, there to await the call of his Master, when Jesus shall descend with a shout and the voice of the archangel and the trump of God, then the dead in Christ shall arise first.

DAVIS BURCH.

D. C. TURNER, son of Richard D. and Jane Turner, was born March 28th, 1862, and died April 23rd, 1937, aged 75 years and 25 days. Brother Turner was led to know Christ at the age of twenty-one years. He confessed his faith in Christ and joined Harmony Church, Graves County, Kentucky, in the year 1891, and lived a true and faithful member of the same, ever contending for the faith once delivered unto the saints. Brother Turner was first married to Miss Annie Cherry, July, 1886. Following her death he lived alone for a time, then he was married to Mrs. Esther Turner, December 27th, 1925. He is survived by his dear wife, a foster son, Kenneth Kitchen, two brothers: Tobe and Frank Turner, and a host of other relatives. Brother Turner served as Magistrate for the Fourth District of Graves County, Kentucky, for eight years. I can truthfully say brother Turner was a firm Baptist. He indorsed the SIGNS OF THE TIMES doctrine, and was a firm believer in the doctrine of God's unlimited predestination and the final preservation of the saints through grace which was given them in Christ before the world began. He was held in high esteem by his brethren, and

all who knew him, as was evidenced by the large attendance at his funeral, which was held in the High School Auditorium, at Farmington, Ky. I do not think I would be wrong in saying one thousand, or more, attended the funeral, for it took almost one hour for the large congregation to pass by the casket. I visited brother Turner before he passed to that sweet beyond, and oh how beautifully he did talk. He said the only thing he dreaded was to leave his loving family here in this old wicked world. He said he would close his eyes on earth to open them in heaven. While I was at his bedside he asked me to conduct his funeral. He said he did not want me to preach what he had done, but to preach Christ. Elder R. E. Poyner and the writer conducted the funeral, and I used as a text, "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." We tried in our weakness to speak words of comfort to the bereaved family and friends. We shall miss our dear brother very much, but may God reconcile us all, especially sister Turner, to the end that our loss is his eternal gain. We laid his body to rest in the Farmington Cemetery to await the summons from on high to arise and reign with Christ forever in that world that hath no end. May God bless all who mourn, is the prayer of the writer.

O. W. PERKINS.

H. W. BIRD was born January 1st, 1873, and departed this life May 25th, 1937, making his stay on earth 64 years, 4 months and 24 days. He leaves to mourn three sons, one daughter, sixteen grandchildren, three brothers, four sisters and a host of friends. He was a firm believer in salvation by grace, not

trusting in any creature help. He never united with the church, always feeling his unworthiness and expressing his fear of bringing reproach upon the cause. We feel he was a worthy brother, and that our loss is his eternal gain, for he was a child of God. He was a brother in the flesh to Elder H. J. Bird, and also a brother in Christ to all of God's chosen ones.

The writer was called to attend the funeral, which was held at the home of his sister, Mrs. A. O. Edwards, after which he was laid to rest in the family cemetery.

J. C. HAMMOND.

CHANGE OF ADDRESS.

BROTHER J. W. Staggs has changed his address from Perrin, Texas, to Terrell Wells, Texas, and requests that his correspondents address him at the latter place.

M E E T I N G S .

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

C. M. FISHER.

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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

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

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

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

A. S. ROWE, Church Clerk.

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

J. R. HARDY.

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

D. L. TOPPING, Pastor.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

S. B. MOFFITT, Pastor.

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

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

E. B. AULT, Church Clerk.

"FEAST OF FAT THINGS."

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

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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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 105. MIDDLETOWN, N. Y., AUGUST, 1937. NO. 8.

CORRESPONDENCE.

2 KINGS V. 1-14.

WHEN we are reading, commenting or meditating upon any portion of Old Testament Scripture, we should not lose sight of the fact that all Scripture is given by inspiration of God and is for the children of God and for their instruction in righteousness, and that the Old Testament has the New concealed in it. As all the lines of the prophecy and type and shadow of the Old Testament converge upon the Son of God, so in the New Testament we see all lines radiating from him in wonderful beauty and glory. The things that were written aforetime were penned for our learning, that through patience and comfort in reading the Bible we might have hope. As a diamond radiates light in various directions, the literal truth of the Old Testament often has more than one spiritual application, all in perfect harmony with the word of God. One historical incident of the old covenant history

conceals some striking truth of new testament application, so that it requires all the Old Testament to declare all that the New Testament demonstrates. A type cannot be as perfect as the antitype, else it would cease to be a type, and no one incident or figure can set forth all that pertains to Christ in his dispensation of suffering or of glory.

The miraculous cleansing of Naaman the Syrian, captain of the hosts of Benhadad king of Syria, is rich in its typical signification of the eternal truth of God. Naaman was a man of blameless reputation, faultless in his moral life, honorable in all his dealings, loved by his soldiers, respected and trusted by the king, and doubtlessly envied by many in Syria because of his station in life. He was a mighty man in valor, and by him the Lord had given deliverance to Syria, but he was a leper. After attaining high and deserved rank, with so much naturally to live for, to hope for and expect in life, he was smitten with a foul disease, the

dreaded and incurable leprosy, which seemed destined in due course to terminate his life in hopeless despair. As leprosy is so often used in the Bible to represent sin, it naturally follows that the leper represents the sinner. In connection with the foregoing thoughts, we are reminded of Moses when God commissioned him by the burning bush that was not consumed to deliver the Hebrews in Egypt from slavery under Pharaoh. Moses questioned his ability even with God's promise to perform this mission, and was commanded to cast his rod upon the ground. He promptly obeyed, and beheld a serpent before him from which he fled in fright. In obedience to the command of God, Moses seized the serpent by the tail and it became a rod in his hand. This was a sign from God. Then Moses was told to put his hand into his bosom. He complied, and when he withdrew it his hand was leprous, white as snow. Upon the command of God, Moses again put his hand into his bosom, and withdrew it to find with astonishment that it was turned again healthy like his other flesh. In these two signs we see the serpent representing Satan and the leprous hand representing sin. As the leprosy in this case followed the miracle of the rod becoming a serpent, so sin followed the entrance of Satan into the garden of Eden. God was in the midst of the burning bush which is a beautiful type of spiritual Israel, and by his power Satan was ordained to tempt our first parents that sin might come into the world, and through the wondrous working of that almighty power Sa-

tan's head was bruised by the death of Jesus Christ on the cross, who finished transgression and put an end to sin, as regards the election of grace. Leprosy was considered an unclean disease and resulted in the banishment of the leper from the camp, and the Israelite who was smitten with that disease was not permitted to partake of the holy things until he was cleansed, under the legal dispensation. Leprosy is an intrinsically loathsome disease and all who are aware of its nature shun the afflicted one. So one (and such must be a child of God to apprehend the exceeding sinfulness of sin) shuns sin and flees from it in feelings and effort, even if contaminated with it. When God shines in the heart of a poor sinner and shows him his wretchedness, he loathes himself. In this we see a similitude of leprosy to sin. Apparently it would seem to the natural mind that sin in Eden had a very insignificant beginning in the violation of one commandment. So leprosy is almost unnoticed in its origin. Sin gradually involved all mankind under the curse of a transgressed law, and so leprosy in its inevitable progress involves in time the person of the one afflicted with it. In the human being leprosy tends to make its victim to a large extent insensible of distress as it continues to spread, and so sin continues to make the sinner insensible of his real condition as viewed by God's holy law. Both sin and leprosy can be transmitted to offspring, and both are alike incurable by human means. Under the law given by Moses provision was made for the restoration

of a leper to the camp of Israel, consisting of ceremonies in which sacrifices were offered, typifying the life, death and resurrection of the Lord Jesus, as given in detail in the book of Leviticus. As Israel's high priest had an important part in the ritualistic restoration of the leper, so we have indisputable proof of leprosy representing sin, the leper the sinner, and the high priest setting forth in type the work of Jesus in saving the poor sinner. In the case of Naaman, we find that he was incurably afflicted with the terrible leprosy, and that his morality, station in life, reputation, honor and wealth sufficed in no sense to alleviate his condition. And just as fruitless were the best efforts of the most skillful physicians in all the realm of Syria. All the resources that King Benhadad could command were alike of no avail. Hopelessness and despair had seized him. So it is with a poor sinner condemned by the law of sin and death and guilty in all points as regards keeping the commandments of the decalogue. He finds when he becomes aware of his condition that human efforts will not mitigate the severity of the sentence he is under, deliver him from bondage or afford any relief. He feels that he is daily getting worse. As the doctors of medicine failed to help Naaman, so the doctors of divinity (so called) are powerless to aid the sinking, helpless sinner, who cries in vain and seeks in vain for help by human means. When at last ready to give up, a ray of hope came into Naaman's life from a source that had its origin outside of Syria, just as when

the quickened sinner feels the grasp of spiritual death. Hope shines in his soul with a ray of mercy, and this comes from a source outside of and apart from himself. During a war between Syria and Israel, the Syrians had gone out in companies and had brought away captive out of the land of Israel a little Jewish maid, and she waited on Naaman's wife. Kindly treated by her master and mistress, and loyal in her captivity, this maid of Israel had an affectionate regard for her master, and said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in and told his lord the words of the little maid. However, the king of Syria, when informed of the message of the servant in Naaman's household, manifested no direct interest in the prophet Elisha in Samaria, and did not even send a message to him, but instead wrote a letter to the king of Israel, to be delivered by Naaman himself, who took with him ten talents of silver and six thousand pieces of gold and ten changes of raiment. "And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against

me."—2 Kings v. 6, 7. In connection with Naaman's visit to the king of Israel, it should be remembered that the laws given by Moses were given unto the Israelites, and not to the Gentiles, that Naaman was a Gentile living in a Gentile country that had been at war with Israel, a foreign country, for the Gentiles were considered by the Israelites as strangers and foreigners, and that the Israelites did not send the maid who waited on Naaman's wife, and that no Syrian Gentile could have borne the message delivered by the little maid of Israel. Naaman must leave his native land, Syria, and go to another country if he would get physical relief. In all this do we not see that Syria represents the flesh, the state in which we are by nature? Naaman worshipped idols. We have our idols when we are in the flesh, even if they are not idols of wood or stone, they are idols nevertheless. Money or its love is so often an idol. Human ambitions and the vain desires of the mind and the lusts of the flesh are idols in their nature. So in the flesh by nature we are no better than Naaman, which means "pleasantness." We are delighted with this world according to the flesh. But when the arrows from the quiver of the Lord of hosts pierce our hearts and trouble comes and we feel the wrath of God abiding in us and ourselves as fit food for hell, and our natural hopes blasted and sorrows encompassing us round about, we can say with Naomi, as recorded in the book of Ruth, "Call me not Naomi, call me Mara: for the Almighty hath dealt

very bitterly with me." There is an evident relation in the meaning of the names Naomi and Naaman, both meaning "pleasant," and both characters experiencing pleasant things of this world to be later brought down and humbled in the sight of God. It is also true that when we first feel our sinfulness in a work of grace wrought by the Holy Spirit in our souls that we are at first legalistic and resort to attain unto salvation and resort to the works of the law. As Naaman found that his morality and honor and riches were of no avail to relieve him of his dread disease, we find that our morality, standing among men, works of righteousness under the law are worthless to save us. We have in spirit to leave the state we are in by nature, the flesh, and go to another realm to find deliverance from the leprosy of sin. Morality denotes man's relation to man and his duty towards his fellow-man and himself. Piety denotes man's relation to God. One may educate the flesh and refine it and cultivate it as much as possible, it will be flesh still with all its inherited and committed sin. We have to get outside of natural self to get rid of the leprosy of sin. We seek therefore a better and a heavenly country. Like Naaman, we must leave this Syria of the flesh. But how do we learn of that other country, of that place or person to which or to whom we may go for relief? We remember that word came to Naaman through a captive maid of Israel. It was through a Jewish maid in the person of the virgin Mary that the Word of God came into the world by the

miraculous birth of Jesus Christ announced by the angel voices. The land of Judea at that time was under the domination of imperial Rome, and the Jews were therefore in captivity, and Mary was among those who were subjects to Rome, she who was the mother of Jesus. We read in John: "In the beginning was the Word, and the Word was with God, and the Word was God." And in the same chapter of John we are told that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." God as the Word was manifest in the flesh in Christ Jesus, for it is written, "A woman shall encompass a man." Then through a Jewish maid by means of the Word assurance has come to us of our Prophet, Priest and King, our spiritual Elisha, who can heal the leprosy of sin and deliver them who all their lifetime are subject to bondage, and destroy him that hath the power of death, that is, the devil. But we have noted that Naaman went first, not to Elisha, but to the king of Israel. It was Israel that received the law and was its custodian, and to my mind this represents the sinner at first resorting to the law as a means of salvation. We also note that the king of Syria sent him there. So our fleshly spirit, that which rules our carnal mind, sends us to the law for comfort and solace. But Jehoram, king of Israel, rent his clothes and confessed his inability to do Naaman any good or help him in any way whatsoever, notwithstanding all the wealth that Naaman had. So,

regardless of our moral or other wealth, the law cannot save us. It can only condemn with unabated strength and power. I believe that Benhadad, the king of Syria, may represent the prince of this world, as Syria typifies the natural darkness of the flesh, from which the convicted sinner flees as he is apprehended of the Lord, but from which he can never escape as long as he dwells in a mortal body.

In considering the prophet Elisha, who succeeded Elijah after the latter's translation, we find a type of Christ suggested by the name Elisha, "My God is salvation." There is a sense in which the work of Elijah typified the ministry of Jesus Christ on earth under the law in the miracles wrought by Elijah. When Elijah's work was done on earth, he was translated to heaven and immediately Elisha succeeded him, receiving a double portion of Elijah's spirit. The word "Elijah" means, "My God is Jehovah." This was exemplified in the honor that Jesus gave the Father in all his earthly ministry under the law. After Jesus finished his work on earth, he ascended to heaven, and in heaven at God's right hand he is our Mediator, Counsellor and Advocate in his Melchisedec priesthood, as he presents his church faultless before the Father in love, and gives salvation unto all believers. He is our antitypical Elisha, our salvation. "Jesus is our great salvation, worthy of our best esteem." The Melchisedec ministry of Christ in heaven follows his finished work on earth. The work of Elisha followed that of Elijah. So we

see that when Elisha heard of the king's distress and his inability to help Naaman, he sent word for Naaman to come "now to me." Christ sends the Holy Spirit into our hearts, and we are directed to Jesus, and not to the law as our refuge from the leprosy of sin. Having broken down the middle wall of partition that separates Jew from Gentile by his death on the cross, abolishing the handwriting of ordinances and nailing them to the cross, the Lord Jesus saves both Jew and Gentile alike and they are one in him. Naaman was a Gentile, and in his cure of leprosy we see a type of salvation extended to the Gentile. Naaman came and stood at the door of the house of Elisha, but the prophet did not come personally and minister unto him, but sent a messenger instead. May not this messenger represent the Holy Spirit? In the miracles of mercy which Jesus performed in healing the Gentiles while he was in the flesh under the law, he always healed at a distance. He was not in person present when the servant of the centurion was healed, nor when the daughter of the Syrophonecian woman was delivered from the torments of a devil, so in this healing of leprous Naaman, Elisha did not appear in person. So Jesus does not appear to us in this gospel dispensation in the flesh as he ministered to Jews in healing miracles before he went to the cross as the Lamb that taketh away the sins of all believers (the world in the sense of Jew and Gentile believers). Naaman stood at the door of the house of Elisha, and so every child of Jehovah stands at the

door of the church, in which dwells Jesus, before he enters into a fuller knowledge of salvation in the revelation of Jesus Christ. Naaman was bidden to go and wash in Jordan seven times and be clean. But Naaman, like all sinners saved by grace, looked for salvation to come in a way of his or her own choosing. The Lord's ways are not our ways, and the more a subject of divine mercy leans upon self or the imaginations of the heart or the works of the law, the more he will be humbled. The carnal mind is ever at enmity with the law of God. So Naaman went away in wrath, in enmity. But this was only temporary. Persuaded by his servants, Naaman came to himself, and in obedience went to the river Jordan and bathed seven times, as the prophet had commanded, and found that his flesh came again, like the flesh of a child, clean and free of disease. The river Jordan has a significance in sacred history. It means judgment or descender. Jesus was baptized in Jordan. He met the judgment of God for the sins of his bride, for the whole family of God, and we who believe in him are baptized unto his death, and buried with him in baptism, and live in him in newness of life. But Naaman dipped himself seven times, and Jesus was only once baptized in Jordan. In considering the number seven, we must not forget that in Scripture it is often used to denote completeness, or perfection. God rested the seventh day from all his work of creation, and blessed that day. The Old Testament sabbath, or seventh day, was a rest for the flesh, and

typified the New Testament sabbath of rest for the soul, ushered in by the Lord Jesus through his death and resurrection. On the day of atonement blood was sprinkled once upon the mercy seat of the ark of the covenant in the holy of holies, but seven times before the veil. There are many applications of the number seven to denote completeness in the Scriptures, especially in reference to the sabbatic seasons under the law. So the fact that Naaman bathed, or dipped, seven times in Jordan may denote the perfection, or completeness, of his healing. The fact that his flesh came again as a little child is mentioned in the scriptural account of the miracle. It may signify that when we are born into the kingdom of God we must be as little children, for of such is the kingdom of heaven, humble, weak, willing to learn, desiring the sincere milk of the word that we may grow thereby. And the children of God do grow in grace and in the knowledge of our Lord Jesus Christ. It is here a little and there a little, line upon line and precept upon precept. Naaman seemed a new creature in his physical being, and so being born again of an incorruptible seed by the word of God, redeemed sinners are new creatures in Christ Jesus.

The foregoing article has been submitted in much fear and trembling, with the earnest desire that the reader cast over it the needful mantle of charity.

ARNOLD H. BELLOWS.

WEST HURLEY, N. Y., June 8, 1937.

BRUNSWICK, Maine.

"When God revealed his gracious name,
And changed my mournful state,
My rapture seemed a pleasant dream,
The grace appeared so great.

The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace.

Great is the work, my neighbors cried,
And owned thy power divine;
Great is the work, my heart replied,
And be the glory thine."

I was in much distress of mind and in great darkness when this Scripture came to me: "We know that we have passed from death unto life, because we love the brethren." My heart was filled with the love of God and I rejoiced to declare the works of the Lord, for he had done great things for me, whereof I am glad. All thy works shall praise thee, O Lord, and thy saints shall bless thee. I was prevented from going to a conference meeting for some time. I felt too unworthy, and thought they could not receive one like me. When I was speaking of my unworthiness to Elder Campbell he asked me if I could not leave it with the church to decide. I had seen a beauty in baptism when I went past the water. It was a beautiful day, and I can never forget the joy that was in my heart. This Scripture came into my mind as I was being led out of the water: In thy presence is fullness of joy. I surely went on my way rejoicing and was made to walk in newness of life. Old things had passed away, and I had seen salvation by grace as the work of God. It has been so good to hear the name of Jesus exalted above every name that is named. It has been good news every time I have heard the

gospel preached. It is the power of God unto every one that believeth. This is the work of God, that ye believe on him whom he hath sent. I have not been able to boast of anything good I have done, and have found that no good thing dwells in the flesh. It is not by works of righteousness we have done, but according to his mercy he has saved us. What simple words Paul used when he wrote, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." I have had the privilege of meeting often with the brethren, and can only remember one association I could not attend. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." I have wished many times I could write clearly how the Lord has brought me up, but it is, and always will be, a vain wish. His ways are mysterious and past finding out. He has declared, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." It is all the work of God.

"Firm on a rock he made me stand,
And taught my cheerful tongue
To praise the wonders of his hand,
In an ever thankful song.

I'll spread his works of grace abroad,
The saints with joy shall hear,
How I was brought to trust in God,
My only hope and fear."

Jesus has been wrought in my soul the hope of glory. Where once the Lord his love bestows, he loves unto the end. I feel and know the saints have heard with joy when I have been with them, and he taught my cheerful tongue to praise the works of grace, and how I "was brought to trust in God, my only hope and fear." The hope is sure and steadfast. "The fear of the Lord is clean, enduring for ever."

Dear brother Dodson, I have felt for some time that I would like to write something of the joy that has been given me while I have been in the church, and send it to the SIGNS for publication. But I have found that I could not, and have had to write as if talking with you. Now read it carefully, and if it is not as it should be, destroy it. I have intended to write to you for some time, but could not seem to leave what I was writing for others to read, and at the same time was really writing to you. I hope you will come to North Berwick in August, and that it will be the Lord's will for me to meet you there with the other loved ones who accompany me. Our Association comes in September, and I hope to see you then. Sister Annie Raymond will have her home to entertain us, and we are all very glad. My health is good, and I enjoy singing the hymns that express the truth so clearly.

Have begun my writing:

"When God revealed his gracious name,
And changed my mournful state."

Am ending with

"Firm on a rock he made me stand,
And taught my cheerful tongue
To praise the wonders of his hand
In a new thankful tongue."

Perhaps these lines will be all you will want to send to the SIGNS. It will be all right if you throw it all in the wastebasket. It cannot hurt the love and fellowship that has been given us, the love shed abroad in our hearts by the Holy Ghost, nor the fellowship that is with the Father and with his Son Jesus Christ. I hope you are well, and I know you are busy, and shall be glad when I can see you face to face. I do not want you to feel that you must make any reply to what I am writing to you, unless I have written falsely, which I cannot think I have done. I am always glad to hear from you, but not when you are busy. I have no fear any of the loved ones will forget me. I write too many letters and cards and give them no chance to wonder why they do not hear from me. I let myself wonder what makes them have love and fellowship for me, but soon know how highly I esteem them for the truth's sake.

With love and sweet fellowship, your
little sister,

ATTIE A. CURTIS.

MORELAND, Kansas, April 25, 1937.

DEAR BRETHREN IN CHRIST:—My subscription for the SIGNS OF THE TIMES expired March 1st, and I am herewith inclosing check for two dollars for renewal. The good letters, editorials and other good writings in the SIGNS make up all the preaching I get,

so I do not want to miss a single copy, although I feel unworthy even to be a reader of the SIGNS and the Bible. I live out here in western Kansas, in what has come to be known as the "dust bowl," and that is about true. We have not raised a crop for five years, and prospects are very poor just now for a crop this year. I am glad that "a man's life consisteth not in the abundance of the things which he possesseth," for we are about stripped of all worldly possessions. I have one possession that wind and dust and crop failures can never take, and that is a little ray of hope that when the trials, troubles and tribulations of this life are over I shall be one of that throng to surround the great white throne of God to sing the glad new song of redeeming grace forever and forever. Brethren, what a wonderful anticipation! Home-sick for heaven and immortal glory! At times I feel so sinful and find myself complaining, that I wonder if such can be a child of the most high God, and then I wonder if one who is not one of his can feel this longing for heaven and immortal glory that I sometimes (often) feel to have. This afternoon I got out my old hymn book and sang some of the dear old songs, and then read from my Bible, and oh how I wanted to shout his praises, even from the housetop, when I read, I came down from heaven not to do my own will, but to do the will of him that sent me; and this is the will of him that sent me, that of all he gave me I should lose

nothing, but should raise it up at the last day. All that the Father giveth me shall come to me. It is written in the prophets, And they shall all be taught of God; he therefore that hath heard and learned of the Father cometh unto me. How can words express it plainer that salvation is of God? If God be for us, who can be against us? Why should I be discouraged over a few crop failures? for "all things work together for good to them that love God, to them that are the called according to his purpose." Do I love God? Am I called? I would not take the world for the little hope I have that I do love God, and I am sure that if I do then it is because I am one of the called, and not by works of righteousness that I have done, but according to the grace given me in Christ Jesus before the world began.

I surely enjoyed Elder Keene's article in the April number, and every other communication, so I say to all, Keep on writing your good letters and editorials, because they are making many hearts lighter and their burdens seem less.

I did not think of writing so much when I began, but I felt it my duty to tell you how much I appreciate the SIGNS, and I pray God's blessing upon it publishers, editors and all contributors.

In hope of eternal life, I am your brother in Christ,

U. S. LOYD.

TOWSON, Md., May 14, 1937.

DEAR BROTHER ALVIS ROWE:—
When we came home Tuesday morning my daughter told us you had called up to say you would take us to Black Rock on Sunday. I do truly appreciate your kindness. I would have loved to have been there, but the family wanted to go to Cumberland to see their grandfather, who is old (ninety-three or ninety-four) and in bed all the time, and our son took us home with him Friday evening and brought us home Tuesday morning. I am much better than I have been for all the winter, and this week feel to have more strength and energy than I have had yet. I do miss the company of my church people, and if I could write a letter like sister Greist's last one, would be so glad to do it. She had been in the dark for a long time, until lately, and her last letter told of her comfort and joy in spiritual things in a way to make my heart glad, and brought the hope that I, too, might be given to rejoice. But

"Where is the joy that once I knew,
When first I loved the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

There is a feeling that the everlasting arm is underneath, and that "wher'er I go, wher'er I be, it is God's hand that leadeth me," so I go on, trusting in strength and wisdom that is not my own. We each walk in a solitary way. Our help cannot come from those near and dear to us in a material way. When I count my blessings I am astonished at the many I have to give thanks for, and am ashamed of my little faith. It seems dishonoring to the Giver of all

good to be continually complaining of leanness and darkness, and the thought comes, Though he slay me, yet will I trust him.

I am hoping to get to Black Rock to the association, and to Rock Springs. I have been shut in so long there seems great need to get out of the narrow rut I have been in. I do hope you had a good meeting on Sunday, that both speaker and hearers were made to feel that where a few are gathered together the Holy Spirit is in the midst of them. Our lives here are very unsettled. We are well cared for and comfortable, but flit from one house to another so we seldom know just where we will be. I hope this finds you and family well. My best wishes to them all. I would be glad if it was as in times past, that we could meet and enjoy each other's company, but am glad for the pleasant memories. I have thought much lately of the command to seek ye first the things of the kingdom of heaven, and all else will be added unto you. But, like Philip, How can I, unless some one teach me?

Thank you again for your thoughtfulness for us; it does my heart good. I would ask that the Comforter abide with you and with us.

In christian love, your unworthy sister,

SUE R. DANCE.

FAYETTE, Alabama.

DEAR PUBLISHER:—I have been neglecting you. Please excuse me. Inclosed you will find a check for two dollars to pay my subscription for another

year for the best Old Baptist paper in this country. I have been reading it for about forty years, but do not think I will need it much longer, as I am now in my eightieth year. It has been a source of pleasure to me. I was sorry brother Lefferts left the editorial staff, but we still have some able writers. I wish Elder J. R. Hardy would write more. I am glad brother Dodson and the other editors are still holding on.

Your brother,

G. W. BERRY.

CINCINNATI, Ohio, March 1, 1837.

DEAR EDITORS:—I am inclosing two dollars for renewal subscription to the dear old SIGNS OF THE TIMES, which is about all the preaching I get during the winter months, as I live so far from the church. Please pardon my delay in sending my remittance. I am very sorry not to be prompt, for I know you have had some very hard trials. I would be glad to send you several new subscriptions, but so far have not been able to do so, but hope to later. May the dear Lord bless you and give you strength to carry on for many years to come.

A poor sinner, hoping in the grace of the dear Lord,

ANNIE LAWHEAD.

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

Mrs. W. A. Horton, N. Y., \$3; Mrs. Mary E. Pittman, Kansas, \$1; A. F. Jones, Ga., \$1; Mrs Ananias Hastings, Md., \$2.

EDITORIAL.

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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.***OUR VISIT TO CANADA.**

RECEIVING an invitation during the winter months to visit the Baptists of Canada at their yearly meeting, held on the second Saturday, Sunday and Monday in May, and after pondering over the matter for some time in our heart we decided to go. Sister Alcorn, her son David, our wife, son and self left our home Wednesday before the second Sunday and drove to Winchester, Virginia, the first day, and on to Niagara Falls the second day, thence to Elder George Ruston's home on Friday. On our way we saw some of the wonders of creation: the caverns of Luray, Niagara Falls, and many other things that bore the evidence of the wisdom of

God in his creation of all things. As we looked at the oil wells, coal mines and other products that were being brought forth by man from mother earth, each was an evidence of God's wisdom in providing for each generation, by storing in the earth their needs, and giving each generation knowledge to find these things as the need for them arises. As we look at the spiritual side of the question, we find all the spiritual needs of a chosen people were treasured in Christ before the world began. The apostle declares this when he says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Hence we see that as each chosen vessel of mercy is brought by the quickening of the Holy Ghost to feel the need of salvation, in God's own way and time by faith this one is given to see that his spiritual needs were treasured up in Christ before the world began.

Arriving at Elder Ruston's home on Friday afternoon, we enjoyed a night in their home. The people of Canada are highly favored of the Lord in having Elder Ruston and his wife with them, and we are sure they feel that way about it. To know him and his family is to love them. We were with sister Grace Ashton, Elder Ruston's wife's sister, and Dr. McColl's wife, who were visiting them. We also had the privilege of meeting Dr. McColl at the meeting on Sunday, and as we separated from them Sunday afternoon we felt we were saying good-

bye to those who loved associating with the Lord's people.

On Saturday we met at meeting, where Elder Ruston and the writer spoke to the people morning and evening. At noon hour the congregation gathered in the basement, where lunch was served to all, and at the close of the afternoon meeting supper was served before returning home. These people leave nothing undone in providing for these meetings. Especially were we glad to see the young people taking an interest in the serving of the people, and in the meeting generally. The attendance at the meeting was large, on Sunday especially, and the congregation the most attentive of any we have ever spoken to, considering the number of people present. Most of the congregation joined in the singing, even to the children, and how good this looked to us. The only thing we saw we would like to have seen different was the members sitting near the back of the building, and not at the front of the house.

Saturday night we stayed with Deacon Leitch and wife, at Dutton, where we felt to be in good hands, and to enjoy their company. Sunday night we stayed with sister Regina Campbell, and we enjoyed a spiritual conversation with her Sunday evening.

We might mention here that there was one brother there who traveled fourteen hundred miles to be at the meeting.

Space forbids that we write more about the meeting. We will write of some of the practices which differ

from ours here. Only church members remain during a church conference, and if some desire to join the church, these are invited to remain also. Only the members remain in the house during communion. Hymn books are not used in song service, but the Psalms are sung, and sometimes a familiar hymn is sung from memory by the congregation. There is only one church, with several meetinghouses. Elder George Ruston is the only orderly Baptist minister we know of in Canada. These people do not use the name "Primitive, or Old School Baptist" as we do, but they are called "Covenanted, or Particular Baptist Church." The doctrine is the same as preached by our people. This body, according to Hassell's Church History, was organized about the year 1818, and for a long time they did not know there were any others in America who believed as they did. Finally, through the SIGNS OF THE TIMES they were brought together.

Monday, after the close of the meeting, Elder Ruston came with us to a home where there was a sick friend; we do not remember the name, but remember the afflicted one.

As this is our regular time for writing an editorial for the SIGNS, we felt that instead of writing the usual editorial we would write this account of our visit, feeling the people of the United States might learn more about brethren in Canada; also Elder Ruston asked us to write of our trip.

D. V. S.

THREE QUESTIONS.

ONE of our subscribers in San Augustine, Texas, has asked us the following three questions:

1. Who does Matthew v. 23, 24, apply to? and should it be carried out?

2. When God said, Let us make man, does it mean the man that he formed of the dust of the ground?

3. Was Eve formed? If so when?

Matthew v. 23, 24, reads as follows: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Judging from the context, Jesus had gone apart from the multitudes up into a mountain, "and when he was set his disciples came unto him," which leads us to believe that he was addressing only his disciples. He referred to them as "the salt of the earth" and "the light of the world," and declared, "If the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." He also said, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." He then told them, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Evidently, more is to be expected of the Lord's people than of those who know not the truth. In his teaching farther on in this chapter,

he said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"—Matt. v. 43-47. Immediately preceding our text, he was reminding them of that which was said by them of old time: "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." He is here showing, to our mind, that brethren should deal with each other in a different manner than that practiced by men of the world. Paul wrote to the Corinthian brethren as follows: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye

not that ye shall judge angels? how much more things that pertain to this life?"—1 Cor. vi. 1-3. We have felt that the gift referred to in our text has to do more particularly with that high and holy calling of a gospel minister. He is supposed to be an ensample to the flock, and should, therefore, follow the rule laid down in the eighteenth chapter of Matthew, by first going to his brother alone, then taking one or two others, but if reconciliation cannot then be had, he should tell the matter to the church, and there leave his gift until the matter has been adjusted. This, if done in the right spirit, will test out the brother who has ought against him, and the church will then be the judge as to whether he is exercised by the spirit of the flesh, and should deal with him accordingly, unless he shows true repentance. Elder John McConnell, the late pastor of the Ebenezer Church, at New York City, advocated a church taking no action at all on an important matter upon which the membership could not agree. By standing still and refraining from offending a brother or sister, as the case may be, when they realize that they are responsible for the church taking no action, it should cause them to ponder seriously their position and ask themselves the question, whether their individual judgment is better than that of the whole church. It is, of course, possible that one member may be right and the entire church wrong, and mature consideration of a matter may save the church from error. If all possess the mind of Christ they will be agreed, since Christ is not divided. We

feel that a minister should make haste slowly in matters of this kind, manifesting longsuffering and forbearance, and the same is true of every other member, but there are no doubt cases where one should leave his gift at the altar until he becomes reconciled to his brother. This can only be done in the proper way provided one is moved by the Holy Ghost.

In our opinion, the answer to question number two is, YES. The first chapter of Genesis records that the Lord created the heaven and the earth, and all things therein, including the fowls of the air and the beasts of the forest, and then God said, "Let us make man in our image, after our likeness," etc. This must have been the natural creature which he formed of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

With reference to the third question, we see no good reason for deviating from what the Bible says about it. The twenty-seventh verse of the first chapter of Genesis reads, "So God created man in his own image, in the image of God created he him; male and female created he them." And in the second chapter of Genesis, verses twenty-one and twenty-two we read, "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Adam (the federal head) was manifested first, and then Eve. She had her standing in him, and God held

him accountable for her actions, which is evidenced by the fact that after the transgression, "the Lord God called unto Adam, and said unto him, Where art thou?" Christ is declared to be the head over all things to the church, which is his body, and the Lord held him accountable for all the sins of his people, having laid on him the iniquity of us all, and it is by his stripes we are healed. Jesus said, "Before Abraham was, I am." Therefore, all that the church has, and is, or can ever hope to be, is by reason of her relationship to Christ. God was evidently speaking concerning his church when he said unto the woman, in the sixteenth verse of the third chapter of Genesis, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

We hope the answers which we have here given will be of interest to our readers and satisfying to our inquirer.

R. L. D.

TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec 35 means your subscription expired December, 1935; June 36 means your subscription expired June, 1936; Dec 37 that it will expire December, 1937, etc.

CIRCULAR LETTERS.

(Written by Elder D. L. Topping.)

The Baltimore Old School Baptist Association, in session with the Black Rock Church, at Butler, Baltimore County, Maryland, Saturday and Sunday, May 29th and 30th, 1937, to the churches, associations and meetings with which we correspond, greetings in the Lord.

"And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thy altars, and have slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." The foregoing Scripture may be found in the first book of Kings, nineteenth chapter, tenth verse. What trying days were these for the prophet. Seemingly to him his whole life's work had been a complete failure; not only had they discredited his prophecy, but they had slain his fellow-prophets, and to intensify his suffering, these dreadful crimes were charged against his own people, the children of Israel. Where he had every right to look for encouragement, to the contrary he found them to be his most dreaded enemies. What was now left for him? They had slain his fellow-prophets, and what would prevent them from administering the same fate to him? "I have been very jealous for the Lord God of hosts," etc. To him the cause he had championed had met with defeat. In the face of such bitter opposition he could no longer continue the fight. So to the cave, a most desirable place to

forget the past. A remembrance of his life's work could only add misery to the bitterness of the past. Thus was Elijah brought to the end of his way. The place where the Lord brings every child of God, in order to show them His glorious deliverance. Elijah knew nothing of the seven thousand that the Lord had reserved in Israel which followed not after Baal. Elijah had become deeply concerned over that which the Lord alone can accomplish. Namely, electing grace. How quick mortals are to forget the power of God when things go contrary to their desires. What a great contrast is to be found in the manner of Elijah now and when he called for God's devouring fire from heaven. Could it be possible that mortal man could so soon forget such a wonderful display of God's almighty power? Yes, Satan has come between, and now he is overcome with fear that the work of the Lord has failed. We are not told of the joy that filled the soul of Elijah when the Lord revealed to him the perfect number that he had kept from false worship, but it is enough that the Lord has spoken, and the bitterness of death is past altogether. Not unlike Elijah, many of God's servants to-day often feel deeply concerned over the condition of our beloved Zion. They long for a more abiding evidence that their ministry stands approved of God. How often do they ask themselves, Why do those who know the truth tarry so long? surely my preaching does not reach them. And thus we become very anxious to hasten the work of the Lord. "I have been very jealous for the Lord

God of hosts," etc. All that the Father hath given me shall come unto me, said Jesus. It does not say they will come to the visible church, but come unto me. None shall ever fail in finding a Savior good and great who has heard the joyful sound, Come unto me. While the servant knows no joy exceeding that of having the lambs gathered into the fold, yet the Lord is not depending upon his ministers to bring sinners to a knowledge of the truth, or to bring the redeemed into His church. They are to take heed to themselves, and to all the flock, over which the Holy Ghost has made them overseers; to feed the church of God which he hath purchased with his own blood. The Lord's servants have nothing to do with the planting, their duty is in nourishing that which the Holy Spirit has rooted, not being concerned about giving life, but rather giving instructions as to the manner of life which should be found in the walk of the child of God. Being reminded of the words of Paul, then let us go forth therefore unto him without the camp, bearing his reproach. If there is anything in the gospel that the servant of the Lord desires to shun any more than he does the reproach of Christ, we are not aware of it. All of us like to be popular with all of the Lord's people, at the same time we like to find some excuse for telling his people their duty, and if we can only find some way whereby we will not suffer reproach our mind is at ease for a time, but sooner or later there will be a burning within, a fearful looking for of fiery indignation that shall devour the adversary. As the lamp is of use only

when the oil is being consumed, so the child of God is made fit for the Master's use by the mortifying of the deeds of the flesh.

Now we do not wish to be understood as to what we feel to be the duty of every child of God who may be on the outside of the church. Jesus said to one of old, Go home to thy friends, and tell them what great things the Lord has done for thee, and how he has had compassion upon thee. Shall we dare tell them to disobey their Lord and Master? God forbid. We had much rather be in agreement with Moses, and say unto them, Come, and go with us, we will do thee good. We are not told that we will ever feel worthy to be numbered with the Lord's people, but we are to view our blessed Head, whose worthiness has been accepted in our stead. "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." We are few in number, but we know that the same God who led Israel through the Red Sea, was her guide and protector in the wilderness, to him she must look for bread, and it is from him to-day that we look for the bread of life, and to his dear name be our everlasting praise.

Many dear ones have been called to their reward since the Association last met with this church, among them being our dear brother, Elder J. T. Rowe, who was Moderator of this As-

sociation for over thirty-five years. While we miss him dreadfully, we know for him to depart is far better. May the Lord enable us to stand faithfully in our lot, as did our dear departed brother, and unto our God be all the honor, glory and praise now and for evermore. Amen.

D. L. TOPPING, Moderator.
QUINCY A. GLADDING, Clerk.

CHURCH CONSTITUTED.

A LITTLE band of believers in salvation by grace, who had been holding regular monthly services for nearly three years, decided at their regular preaching time, in April, that they would constitute a church near Steens, Mississippi (but in Alabama). Accordingly they called for ordained help for that purpose, and the following brethren responded: Elder G. W. Berry, pastor and member of Hopewell Church, and Moderator of Hopewell Association. Elder J. R. Pennington, member of New Prospect Church, and Moderator of Buttahatchie Association. Elder J. W. McCool, pastor and member of Zion Church, Hopewell Association. Elder E. Z. McCool, pastor and member of Mt. Carmel Church, Buttahatchie Association. Elder W. D. Griffin, member of Harmony Church, Hopewell Association.

After services by Elders W. D. Griffin, J. R. Pennington and G. W. Berry, we formed ourselves into a presbytery, by choosing Elder G. W. Berry Moderator and Elder W. D. Griffin Clerk.

1. Called for letters of those wishing to go into constitution, and read and approved them of the following brethren and sisters: Deacon William Baines, Licentiate J. C. Dorris, G. L. Blalock, Ruth Blalock, Ida Ray, Leona Zemoh, Minnie Sealy and Balma Callahan.

2. Called for, read and approved their Articles of Faith.

3. Called for, read and approved their Church Covenant.

4. Called for, read and approved their Rules of Decorum.

5. Prayer by Elder J. W. Cool.

6. Charge to the new church by Elder G. W. Berry.

7. The Moderator then pronounced them to be constituted into an orderly Old School Baptist Church, after which the right hand of fellowship was given to the new church and to each other.

The following Elders signed the proceedings: G. W. Berry, W. D. Griffin, Clerk, J. W. McCool, E. Z. McCool, J. R. Pennington.

The new church immediately went into conference, and decided to call the new church New Home, and chose as their pastor Elder W. D. Griffin and brother William Baines Clerk.

Brethren, let me say that this new church will probably join the Buttahatchie Association in her next session. We know it is encouraging to them, because what was once a flourishing association of several churches has dwindled down to four. Let me further say that each member of this church, together with each minister

that was in the presbytery, stands on the principles that were laid down in the prospectus of the SIGNS OF THE TIMES. They are worthy your visits.

W. D. GRIFFIN, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School or Primitive Baptist Association, convening with the church at Black Rock, Baltimore County, Maryland, May 29th and 30th, 1937, sendeth greeting to the associations and meetings with whom we correspond, and to all lovers of the gospel.

DEAR BRETHREN:—We have received your Minutes and messengers as being in accord with the principles and practice of this Association. In this day of seeming unconcern and falling away, we are glad that there is still a remnant of like precious faith, with whom we can meet and hear the unsearchable riches of Christ proclaimed. Oh that the Lord would awaken and enable us, both as a church and as a nation, to give thanks for his merciful care and protection. Our membership is small, and without the kindness and hospitality of our friends we could not hold these meetings, therefore we desire to express our gratitude to the friends of the Black Rock Church for their kind assistance. The time and place for holding the next session of the Association will be published later.

Submitted in love.

D. L. TOPPING, Moderator.

QUINCY A. GLADDING, Clerk.

MARRIAGES.

By Elder J. J. Collins, June 8th, 1937, Leroy Morris and Annie Elizabeth Bolin, Slocomb, Alabama.

By the same, June 16th, 1937, E. C. Campbell and Leona Blount, of Graceville, Florida.

OBITUARY NOTICES.

DR. JOHN BOGGS GARRISON was born at Blawnburg, New Jersey, January 8th, 1849, and departed this life May 19th, 1937, making his stay on earth 88 years, 4 months and 11 days. He was the son of the late Peter Sutphin and Hannah Boggs Garrison, and the grandson of the late Elder John Boggs, who served the Hopewell Old School Baptist Church for over fifty years as pastor. He received his first elementary education at Blawnburg public school, and then took an academic course under his uncle (William Dewese Boggs), who was an instructor in English and Latin in the Hopewell Seminary, which was conducted by Misses Elizabeth H. and Mary J. Boggs. After completing his degree required in that school, he returned to the farm, on which he grew to manhood. After ten years of farming, he began the study of medicine at the Homeopathic Medical College and Flower Hospital, in New York City, from which he graduated, with an M. D. degree in 1882. He then began the practice of medicine in New York City, on East Seventy-second Street, and where he practiced his profession for fifty years. He moved to Hopewell, N. J., about thirty years ago, but commuted daily to his office, and practiced for several years. After his returning to Hopewell he was a regular attendant at the meetings of the Old School Baptist Church, in which he manifested a great interest, and in June, 1920, he came before the

church, and through his relation of faith was received into the fellowship of the church, and was baptized by Elder C. W. Vaughn, June 20th, 1920. In this relation he proved the sincerity of his profession by his walk and conversation. He was chosen by the church to serve her as Deacon, in which service he manifested the qualifications required in Paul's epistle to Timothy, much to the satisfaction of the church. It has been the pleasure of the writer to know the man as a gentleman, doctor and member of the church of God, and we can truly say of him, that he was one of rare quality in every way you met him. He was twice married. His first marriage was to Miss Emma J. Hill, of Kingston, N. Y., and to that union were born three children: Hannah Isabel, Hilda J. and John Boggs Garrison, Jr. The eldest and youngest died in childhood, but Hilda lived to maturity and was of much comfort to her father and mother. Her mother preceded her to the grave, leaving her to mourn with her father, and after two or three years cancer took her away, leaving her father to mourn alone for all the family God had given him. In the realities of his loneliness his affections were drawn to Mrs. Frances Hill Riley, a widow, a schoolmate and friend in youth; to whom he was married in the year 1922. She preceded him in the year 1933. The proof of the man he was is that in all his different relations with men he was sought out as one of honor and high esteem. He did not leave any close relatives to mourn for him, but he did leave the church and the entire community to realize a great loss, and no one will miss him more than his pastor. Much more could be said that would be of interest to our readers, but it would be quite lengthy, so we will close, with sadness in our heart for the loss we have sustained by his being taken from us, but we feel that our loss

is his eternal gain, and we should not weep for him as though he had no hope. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

C. W. V.

ELDER T. J. BELL was born near Holly Springs, Miss., December 8th, 1871. In the year 1884 he, together with his widowed mother, moved to Johnson County, Texas, being at that time thirteen years of age. At the age of fifteen he received a hope in Christ and became a member of the Methodist denomination, remaining with them seven years. Becoming dissatisfied with them, he stayed out of the church for three years. At the age of twenty-five years he became a member of the Primitive Baptist Church. In the year 1890 he moved with his mother into the Indian Territory, which is now the State of Oklahoma. There he married Mrs. Cornelia Spurlock, and to their union were born four children, all of whom remain to mourn the loss of their father. His wife preceded him in death. Elder Bell enjoyed one great comfort seldom enjoyed by one of his faith: that of living in the church with three of his children. He received a call to the ministry and began to preach the gospel at the age of thirty-three. He departed this life April 3rd, 1937, at his home in Dustin, Okla., having been a member of the Primitive Baptist Church forty-one years. Thus we witness the passing of another one of the redeemed of the Lord, a true and tried servant of the most high God, a good husband, father, and a friend to man. Chosen of God to suffer many sore trials, persecutions and afflictions, and ordained of God to bear them with all humility, and in the midst of it all called and qualified to preach the unsearchable riches of a crucified Christ to the comfort and edification of God's

humble poor. Having known the deceased for many years, and having been with him much and traveling many miles with him as a yoke-fellow in the bonds of the gospel of Jesus Christ, and hearing him talk of the glorious hope he had carried since he was fifteen years old, and hearing him proclaim in the power and demonstration of the Spirit of God the glorious gospel that comforts the dear children of God, I feel that if one so unworthy as I know myself to be can bear witness I can truly say, Surely this man was a man of God. Many times when it seemed that his mind was in deepest sorrow his mind would be led out upon the glorious things contained in the Scriptures and he would be carried away to those lofty heights far above all things that are timely, and as his voice would ring out, tuned by the sweet spirit of love and truth, in his radiant face, and in the very depth of his sparkling eyes one seemed to behold the face of the Son of God. Oh how I have seen the dear Old Baptists rejoice as he stood before them, upheld by His omnipotent arm, led by His unerring Spirit to proclaim to them salvation by grace, election, the final perseverance of the saints, the resurrection of the dead and the predestination of all things. The last discourse he preached was at our Association, of which he was a member, near Dustin, Okla., in August, 1936. I call to witness all those present of our faith who have been taught of God to know the truth, if they ever witnessed a more heavenly sight? Sick and afflicted in body, so much so that he was unable to stand, seated on the side of his cot, utterly dependent upon the mercy of God, he was given strength of body and mind, and a tongue of utterance that faltered not, and for a long period of time we dined with him at the Master's table. Surely the Lord was his Shepherd. Surely he was given his rod

and his staff upon which to lean, for by God's all-abounding grace he was enabled to fill our cups to overflowing and our hearts were made to sing with one of old, Surely thy goodness and mercy shall follow us all the days of our lives. It was indeed a great comfort to be with him. I believe I can bear witness with all present that this was a scene and a message that will live in their memories forever. One of his favorite texts was, "If God be for us, who can be against us?" and his favorite hymn, "Oh for a closer walk with God." It was indeed a great comfort to me to be with him near the end of his journey here. His faith never faltered. He stood firm and steadfast to the end, trusting in the sovereignty of his God, believing to the end that God works all things after the counsel of his own will, and that all things work together for good to them that love God. His vision of that crown that awaited him in the resurrection seemed to be clear to the last. Many times he said to me that this thought was the crowning glory of his hope, when he could lay his armor by, and lie down in the arms of his Savior and be at rest. Dear old faithful soldier of the cross, there is no doubt in the minds of those who knew him as to his enjoying the fulfillment of that blessed hope. Though he has gone to that blessed rest, and we shall behold him here no more, yet with us he lives and journeys on. He will ever live in our memories as an example to all who know him in his daily walk and conversation. As I stood before his brethren and sisters in the faith I could think of no better text to use in reference to him than these passages of Scripture: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. iv. 6, 7.

In order that all who read these lines

may better know who brother Bell was: He was a nephew of sister Lydia C. Ray, of Silverton, Texas, whose obituary appeared in the September, 1923, issue of the SIGNS OF THE TIMES.

Submitted in loving remembrance of a dear yoke-fellow who I hope to meet beyond the Jordan of death.

W. P. SNIDER.

SISTER NANCY (Kennedy) GENGE died at her late home in Denver, Colorado, March 21st, 1937. She was the only daughter of William and Catherine Kennedy, and was born in Duart, Ontario, where she spent her childhood years. For years she was engaged in business activities, principally in Toronto and Montreal, yet she always, until she married, made Duart her home. She joined the Covenanted Baptist Church, and was baptized by Elder A. B. Francis, May 1st, 1908, and was always a very worthy member, happy to meet with her brethren, and all who loved the truth. On January 21st, 1931, she became the wife of Edwin H. Genge, and from that time her home was with her husband and his family in Denver, Colorado. For over six years she was a loving wife and companion, devoted to him and his family, and loved by them all. She leaves to mourn their loss, a husband and five step-children, also a sister-in-law in Duart, who was very devoted to her, and Eldon W. Kennedy, her only nephew. Her only brother, John W. Kennedy, died December 17th, 1918. Her sorrowing husband and his daughter Christine brought the remains to Duart for interment. The funeral services were held March 25th, and were attended by a large gathering of those who had known and loved her. The day before she died she tried to repeat Psalm 103, and a minister of the family coming in at that time, read the whole

Psalm, she repeating it after him. To those who loved her it was a great comfort to know that in death her voice was heard to praise the Lord. We spoke from a few verses of the above Psalm, with the desire to comfort her loved ones in their loss. May the Lord comfort and reconcile them to his own sovereign will.

G. R.

MRS. SARAH E. (Clements) BARNETTE was born January 24th, 1866, was married to W. W. Barnette, Sr., August 12th, 1883, and departed this life January 31st, 1937. She was the proud mother of five girls and six boys, of whom all but one boy survive. She was a reader of the SIGNS OF THE TIMES. We feel you will be willing to publish this notice for us.

W. W. BARNETTE, Sr.

M E E T I N G S

The Lord willing, there will be meeting at North Berwick, Maine, on Sunday, August 15th, 1937, at 11 a. m. and 2 p. m., and Saturday afternoon before.

R. LESTER DODSON.

The regular all-day annual meeting is planned to be held as usual at Slate Hill, N. Y., on Friday, August 20th, 1937. Elders Arnold H. Bellows and Charles W. Vaughn have promised to be with us. All lovers of the truth are cordially invited to be present.

R. LESTER DODSON.

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

E. M. FORD.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the Garten schoolhouse, five miles east of Garber, Oklahoma, beginning on Friday before the second Saturday in September, 1937, the 10th, 11th and 12th. Those coming by railroad should come on the Rock Island to Enid, Oklahoma, or on the Santa Fe to Perry, Oklahoma. Those desiring to be met with conveyance should write to Uriah

Garten, Garber, Oklahoma. Bus service to Garber, but only mixed train service. At Garber inquire for Mrs. Annie Kimmel, or write to brother Garten. Lovers of the truth and ministers of our faith and order are invited to meet with us.

(MRS.) MARY ELLISON, Clerk,
GRANTVILLE, Kansas.

The Lord willing, the Maine Old School Baptist Association will be held with the Bowdoinham Church, at Bowdoinham, Maine, September 10th, 11th and 12th, 1937. All lovers of the truth are invited to meet with us.

S. S. BARTLETT, Clerk.

The Lexington-Roxbury Association will meet on Wednesday and Thursday, September 15th and 16th, 1937, with the First and Second Churches of Roxbury, at the Yellow Meetinghouse, two miles below Roxbury village, in Roxbury, N. Y. We invite ministers of our faith and order, in fellowship with us, to meet with us, also all brethren and friends will be accorded a hearty welcome. Those who may come on Tuesday before the meeting of the Association may stop at Halcottville, N. Y., and inquire either at the post office or the residence of Scott Clark, where information will be given regarding places of entertainment. Trains and buses stop at Halcottville, which make connection with Kingston, N. Y. Trains and buses will be met at Halcottville on Tuesday. The Association will open on Wednesday morning at 10:30 o'clock. Standard Time.

ARNOLD H. BELLOWES, Moderator.

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

C. M. FISHER.

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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLE STEVENS, Church Clerk.

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

E. B. AULT, Church Clerk.

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

IN

N E W Y O R K C I T Y

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

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

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

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1315 Columbia Avenue

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

A. S. ROWE, Church Clerk.

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

J. R. HARDY.

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

D. L. TOPPING, Pastor.

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

S. B. MOFFITT, Pastor.

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

H Y M N B O O K S .

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MIDDLETOWN, N. Y.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 105. MIDDLETOWN, N. Y., SEPTEMBER, 1937. NO. 9.

CORRESPONDENCE.

WINNSBORO, Texas, January, 1937.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—Having been requested to write something for the SIGNS now and then, and feeling some inclination of mind to do so at this time, I will submit a few thoughts for your consideration on the all-important subject of salvation.

What we need most to consider is what the word of inspiration teaches on the subject. Who saved? and what is it that is said to be saved? From what are the subjects of salvation saved? and how? and what is it that does the saving? The apostle Paul said, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”—1 Tim. i. 15. We have set forth in this short text both what is saved and the Savior, and there is no other text in the Bible that contradicts it. As to who or what those sinners are we have no reason to guess or speculate. Evidently they are the offspring

of the first (in the order of manifestation) man “Adam, who is of the earth earthy.”—1 Cor. xv. 47. These are sinners, LOST sinners. How did they become so? “Wherefore, as by one man [not by one spirit or one devil] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Again, “For as by one *man's* disobedience many were made sinners,” etc.—Rom. v. 12, 19. Do we read anywhere in the Bible about any other set of beings called sinners, outside of Adam's family? Does the Bible tell us anywhere about any sinners before Adam's creation and transgression? Not knowing of any Scripture testimony to the contrary, I am going to assert that Adam's progeny are the only beings made sinners by his transgression. If there were any sinners before the creation of Adam we have no record of it. If there are any classes of beings in the world, or ever have been, outside of Adam's posterity, that are called sinners, subjects of salvation, I have not found it on

record in the Scriptures. The subjects then of that salvation found in the redemptive work of our Lord Jesus Christ were sons and daughters of the first man Adam, and not all of his posterity, but such as were elected, chosen in Christ Jesus and predestinated (unto this salvation) unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his own will. (Eph. i. 1-4.) Evidently it was men and women of Adam's race that were saved by him "who quickeneth the dead, and calleth those things which be not as though they were."—Rom. iv. 17, given to his Son in covenant "when as yet there was none of them."—Psalms cxxxix. 16. For Jesus said in prayer unto the Father, As thou hast given me power over all FLESH, that I should give eternal life to as many as thou hast given me. "I have manifested thy name unto the MEN which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."—John xvii. 2, 6. Among many places in Scripture we might cite to prove personal, particular, unconditional election of men and women unto salvation I would call attention to Romans ix. 10-13: "When Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." A little further

down in the same chapter we read, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. ix. 21-24. In another place it is said, "We have this treasure in earthen vessels," but here the vessel itself is called, A vessel of mercy, afore prepared unto glory. These are the subjects embraced in that "everlasting covenant" spoken of by our typical high priest and shepherd, David. 2 Sam. xxiii. 5: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." A covenant is a testament, a will, and necessarily includes heirs, and an inheritance. It also expresses the purpose of the testator, as is set forth in Psalms xxxiii. 11, 12: "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." This, then, is a "people" chosen of God in Christ ere time began, and blessed here in time, with "all spiritual blessings in heavenly places in Christ," according to his

choice. (Eph. i. 3-5.) Jesus Christ himself is the central figure; in fact, the sum and substance of all the spiritual blessings of this "everlasting covenant" that was in time to be manifested in and to the heirs of promise. In Isaiah xlii. 6, we read, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." In him was life, spiritual life, given to them "when as yet there was none of them," in a manifest sense. With him who is omnipresent and omniscient all things are, and ever have been, present, and as actual with him as they are to finite beings when actually manifested. Hence he "call-eth those things which be not as though they were." Jesus said to the unbelieving Jews, "Before Abraham was, I am," yet they could think of him only as less than fifty years old. In God's account this life in Jesus, which is eternal life, as much united them to the head (Christ) as it did after it was manifested in them here in time. It is by the power and law (nature) of this life, and its operation in the heart, that each heir of promise is experimentally brought into union with the Head, and by which he is predestinated to be conformed to the image of his Son, that he (God's Son) might be the firstborn among many brethren. (Rom. viii. 29.) In this covenant, or purpose, of God his people were seen as sheep having gone astray, so it is said in the prophecy of Isaiah, "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."—Isaiah liii. 6. Jesus, having in this covenant relationship accepted this people as his bride, became their surety, and so was justly due to meet her obligations and suffer the penalty of her transgressions, and so Isaiah says, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." As I see it, omniscience saw this people, both in their fallen, depraved and utterly lost state, by virtue of their transgression in their common head, Adam, and in their relationship to and standing in him, and also their relationship to and standing in Jesus Christ, and looking at them all down the annals of time, unto the end, in their holy standing it could be truly said, "He hath not beheld iniquity in Jacob, neither hath seen perverseness in Israel."—Num. xxiii. 21. It is by the virtue of the righteousness of Jesus Christ imputed to them (their sins having been imputed to him), and he having satisfied every demand of justice against them, that they stand acquitted and justified in the sight of his holy Father. The life, or Spirit, that manifests, quickens and calls, and characterizes the heirs of promise as such, never was sinful and never sinned, and hence are not, cannot be, the subjects of salvation from sin. But sinners, the recipients of this life, and who are quickened from the dead, and called by it, are sinners, and do need salvation from their sins, and they have it, by the grace of God, in the person, blood and righteousness of him

whom the Father hath appointed both their High Priest and Sacrifice. In this natural life, even with Christ, who is their life, dwelling by faith in them, they are still sinners by Adamic nature and practice. In them the Scripture is fulfilled, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. v. 17. As Jesus came under the law that held his people in bondage, and took not on himself the nature of angels, but took on himself the seed of Abraham and identified himself as one with his children, in their humanity, yet without sin, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 15, 16. So his children are made partakers of the divine nature and become manifestly one with him. By virtue of this relationship, they stand holy and without blame before him in love. To the Thesalonians we hear Paul saying, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v. 23, 24. So we see that the *saints*, people composed of spirit, soul and body, are spoken of as blameless, and Paul assures us that God, who is faithful, will preserve them so. Still, this blessed people in this world are appointed to temptations, trials, persecu-

tions and tribulation. "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter," yet nothing shall be able to separate them from the love of God which is in Christ Jesus our Lord. See Romans viii. Even death hath no victory over this people, for the Lord hath said, "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14. The final act in the full manifestation, or consummation of this wonderful salvation of sinners, will be the resurrection of the dead at the last day. Paul the apostle tells us, Romans viii. 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn [from the dead] among many brethren." See also Colossians i. 18; 1 Corinthians xv. 20, and Revelation i. 5. As by the power and law of a natural life a natural man is originated and developed in the image of the *first* (in the order of manifestation in time) man Adam, so by the power and law of a spiritual life the subject of salvation is conformed to the image of Jesus, which conformation begins with the implantation of spiritual life, and is consummated in the resurrection of the dead. When Jesus shall come the second time, without sin unto salvation. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things

unto himself." See Hebrews ix. 28, and Philippians iii. 21. And again, the apostle Paul said, "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 incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory"—1 Cor. xv. 51-55. See also 1 Thessalonians iv. 13-18.

I will now close, by saying that to my mind without the resurrection of the dead, and a change from corruptible to incorruptible, and from mortal to immortal, the idea of a full salvation of sinners is lost.

In the hope of such salvation, I am, I trust, your brother,

H. B. JONES.

FIGSBORO, Va., May 10, 1937.

DEAR EDITORS:—If in your judgment the two inclosed letters are suitable matter for the SIGNS OF THE TIMES, please publish them. I have brother Via's consent.

Yours in hope,

J. E. BURGESS.

BASSETTS, Va., April 3, 1937.

ELDER J. E. BURGESS--DEAR BROTHER:—I received your letter some eight

or ten days ago, and it was a great comfort to me to know that you could fellowship such an one as I am. I thought to write you before this, but did not have much chance, as the doctor said he would check me over and see if I could come home. He decided to let me come when the weather was fit, and two of my brothers came down in the rain to get me, but the Lord gave us a fine day to come home, where I now am once more, and I truly hope to stay, but we never know what the Lord has in store for us. But according to the Bible, we know we must have sorrow, trials and afflictions as long as we dwell in this house of clay, yet we cannot tell in just what form or way it is coming. I stood the trip better than I expected, and am about the same since I came home as I was before; can sit up and stir around a little.

You spoke of having my letters published. I did not write them for publication, and I feel there are plenty better letters to fill the space, but you are at liberty to use them as you see fit. I would like to have yours published also, but for some of the things you say about and in connection with me might be misleading to those who do not know me personally, and cause them to think that I feel to be something, when I know of a truth that I, of my own self, am nothing, and less than nothing, and altogether vanity, and my righteousness is as filthy rags. I am unable to have a good thought or do a good deed except my mind be directed to that end.

I am glad you are still able to serve the brethren most of the time, and may

you long be blest to that end. I feel sure you had rather be a servant of the most high King than to be a ruler of provinces, for there is a big difference between the office of a servant and a hireling. One is working according to agreement, and the arrangement and covenant he helped to make. The other is directed by the orders of his Master, Captain and King, according to the faith he has in him, which was given him without any agreement of the servant. I feel you understand what I mean, so I must close, for there is hardly an end to the foregoing subject.

I hope to meet you ere long, and may the Lord continue to keep us all, is the desire of your brother in hope,

HOMER O. VIA.

ASHVILLE, N. C., April 7, 1937.

ELDER J. E. BURGESS—BELOVED BROTHER IN ISRAEL:—It is with a degree of fear and reluctance I address you thus, but I have a little hope (that I would not exchange for this world and the fullness thereof) that by the grace and mercy of God I sometimes feel it may be I am one of that number, and, if not deceived, I have tasted both of the gall and vinegar and of the manna from heaven. The manna is sweet and good to eat, to those who know what it is, but I believe of a necessity the bitter precedes the sweet, and by many sips of this gall, together with many sorrows, trials and afflictions, we learn its worth, and it becomes sweeter, more valuable and precious to the pilgrim with every trial and conflict.

Dear brother, with this last operation, and since I last wrote you, I have been very sick, and somehow I feel sure by and through the mercy, love and grace of the all-wise, all-powerful, omnipotent, eternal, self-existing, immutable and ever-to-be-adored God that I, the chief of sinners, am again so highly favored as to be able to write you, for which I hope I am thankful. It was as death's shadows were hanging low over me, and my eyes were dimming fast to the light of this world, when my surgeon succeeded in finding a person whose blood matched mine, and he hurried and gave me a transfusion, which revived me in a short while. But for about three weeks most things are as a vague dream, and of part the time I remember but very little. A greater part of the time I was begging that if it could be his will to let me live. Not that I deserved to live, but if he would raise me and give me strength I would answer the call and impression, if not deceived, that has been on me all these years. Yes, I am now ready to take back all the vows I ever made that I would not go. If you will raise me, Lord, I will go where thou direct, as long as orderly and doctrinal brethren call on me, and I will serve thy little ones with the ability that you will give me. Oh that I might be enabled to ascribe some praise and honor to thy holy name each day thou keepest me here. Thy mercy and love endureth forever. "Thou art the sinner's friend, as such I look to thee." The poet well said,

"Oh love divine, that stooped to share
Our sharpest pang, our bitterest tear,

On thee we cast each earth-born care,
We smile at pain while thou art near."

I am still quite weak, and suffer much, but seem to be improving slowly. I want to say that my suffering has been great, but all these years I have never suffered one pain too many, nor a groan in vain, but in some inexplicable way it has been for my good and God's glory. As Paul said, In afflictions we remember the Lord. And we are taught that we learn obedience by the things which we suffer. It makes me wonder often if I could be one of that number, for it seems I have been a stubborn and rebellious boy all the days of my life, and though right now, amid all my agony and pain, I feel to be willing to answer any impression or call, I somehow know by past experience that if God gave me health and prosperity I would rebel again. So it is that the carnal mind is enmity to God, not subject to his laws, neither indeed can be.

In reference to the letter you spoke of on your card, I have been so sick I do not remember just when I wrote you, nor what I wrote, but if I said anything that in your judgment gives God all praise, honor and glory, and you think it might give one of his little ones just a little comfort, it is yours to use as you see fit, though I do not feel, and never have felt, able to comfort one of God's little ones, for I feel so destitute of the power it takes to do that. But I often feel that my time here is no more mine, and that God for some purpose known only to himself has lifted me from beneath the shadows of death these several times in the past eighteen

years, and that he knows what it is for, but to me it remains a mystery, even though, if not deceived, he has shown me a part of my journey, including the years of sickness and sorrow that I am passing through. But I will not attempt to tell any of that now, for my letter has already become lengthy, and I fear wearisome, for in my weakness I have written it lying in bed and at different times and I realize it is very rambling, but for the past four years I have had to do my writing in bed. So I trust you may be enabled to cast the mantle of charity over my errors and imperfections, and may the Lord enable you to remember me and mine in prayer, for the fervent prayers of the righteous availeth much. I am indeed glad your health is good enough for you to serve the brethren regularly in the different churches, and may the Lord continue blessing you to proclaim that God-honoring doctrine, and to keep you and yours, together with all true Israel, through the future scenes of this pilgrimage, is the desire of your brother in tribulation.

I am inclosing a little poem I wrote one night when I was very sick, which was a part of my mind and feelings.

Now that thou art with me,
And have been day-by day,
Let thy Spirit be upon me
While I try to pray.

Lord, let me live, I beg,
To serve the redeemed few;
Keep me humble at their feet,
And give me faith anew.

Make my work to praise thee, Lord,
Each day that I may stay,
And comfort all of one accord,
Until I'm taken away.

HOMER O. VIA.

SAUGERTIES, N. Y., Dec. 23, 1936.

DEAR ELDER AND MRS. BELLOWES:—
I received your letter and derived much comfort from it. My desire is to be found walking and living in the fear of the Lord. One thing I feel the full assurance of is that I am a sinner.

I was disappointed that I was not able to attend meeting last Sunday at Shokan. Even though I am deaf, I feel better to be among the children of God. I dearly love them all. I cannot call them brethren in church relationship, but I have a spiritual love for them, also for you and Mrs. Bellows. We are not strangers. It was God's will that I had to meet Mrs. Bellows, for I dearly loved her father and her grandfather, who always seemed very near and dear to me.

When I was a girl, an aunt of mine lived with my grandmother and was taken very sick while I was out in the field in my playhouse. It was then God spoke to me. I was too young to read or understand God's word, and I ran to the house and told my grandmother that my aunt was going to die, and I told her what I had heard spoken to me. She said it was a passage of Scripture from the Bible, that some day I would understand it was God speaking to me. I told her I wanted to understand "Brother Bender," as I used to call him. It used to delight him to hear me call him that, because I was so young, though I did not know the meaning of that expression. Many things happened in those intervening years. My grandmother died. I could not get to meeting, so I went to the

Methodist meetings near by to play the organ for the choir, and even joined their church, but all the time my mind went back to the wonderful sermons of Elder Gilbert Beebe and Elder William Beebe, which were like bread for a hungry soul. I did not believe the doctrine the Methodists preached and I began to feel it wrong to go to their meetings any more. After I learned that you were preaching, I began cutting clippings from the paper of the Sundays that you preached at Shokan, and it seemed to me that God kept telling me to go, but I felt too unworthy. I could not rest until I went there, and I found you to be a messenger of God, firm in the doctrine once delivered unto the saints. I cannot hear my voice when I talk, as I have lost my hearing entirely, and I feel that my words are loud and indistinct, so do not speak in the meetings, but my heart is touched. It is God's will for me to be deaf. He is the one that afflicted me, so I am content to submit to his will. He suffered for us. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." God does not chastise us in anger, but in love. When my husband died it seemed to me the bottom had fallen out of the world and I could no longer take an interest in anything. But God spoke to me and comforted me and has been my sole Comforter since. I live alone in my little bungalow in Saugerties, and it is my house of prayer and worship with the invisible God. The Bible is the only book I care to read. It is a perfect guide and full of precious

promises and commandments. Why drift to other books?

I did not expect to write as much as I have, but my mind wandered.

Wishing you both a very pleasant Christmas and a prosperous new year, I am sincerely your friend in the Lord,
(MRS.) ALICE BEESMER.

CORVALLIS, Ore., July 28, 1936.

DEAR BRETHREN EDITORS:—I am slow in sending in to renew my subscription, as you will see, and this may be the last time I will be able to renew. I love the contents of the SIGNS OF THE TIMES and want to take it as long as I live. The time of my departure is near at hand, but to depart and be with Christ is far better than to stay in this world. Jesus is our stay, our staff, our High Priest, our life, our resurrection and our Redeemer. Of all his children that his Father gave him he lost none. The elect are all saved, both Jew and Gentile; no difference in them, for they are both made one in him. We are free from sin, yet we have our troubles, trials and tribulations while we are here in this body; our flesh is not made free from sin while we live here on earth. Our sins were laid on Jesus and he put them away by the sacrifice of himself. He washed them away with his own blood, yet we need his guiding hand every day and hour to keep us in the strait and narrow path. Yes, we must be kept there by the power of our God or we will go astray. He is a loving and merciful God. He is Father over us all, so let us all hold up our heads a few more days, or months, or years, as

the case may be with us. The Lord has said he would never leave nor forsake us, and his words are truth and they are life. I love to read the travels and experiences of the many good writers, and witness with them in many things in traveling from nature to grace, from the kingdom of darkness to the kingdom of light. The command is to walk in the light and to love one another. The whole duty of man is to fear God and keep his commandments. I suppose all the writers know the Scriptures of eternal truth and understand them better than I do.

May peace, love and union abide with all the household of faith, is the desire of a poor pilgrim sinner,

JAMES EDWARDS.

BLACK SPRINGS, Arkansas.

DEARLY BELOVED IN THE LORD:—I wish I could tell you how much I enjoy reading your truthful paper, the SIGNS OF THE TIMES, but I cannot. I beg an interest in your prayers, if you can stoop so low as to notice one so low as I feel myself to be. May God bless and comfort you all, is my wish.

Your lonely sister and friend, I hope,

H. M. COX.

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

W. R. Wallis, Miss., \$6; Mrs. M. J. Goodwin, Ark., \$1; Mrs. Ida M. Elmen-dorf, N. Y., \$1; William H. Morris, Mo., \$1; Mrs. Mary A. Drew, N. Y., \$2; Hewitt Osborn, N. Y., \$2.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1937.

**SIGNS OF THE TIMES
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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.***ARTICLE II.****THE ABSOLUTE PREDESTINATION OF ALL
THINGS.**

OF all that Elder Gilbert Beebe wrote during the nearly fifty years that he edited and published the SIGNS OF THE TIMES, it was this article more than any other, no doubt, which brought down upon his head the greatest condemnation and made for him some of the bitterest religious enemies that any man ever had. At the same time, we are confident, it was this as much as any other which revealed him to be the valiant champion that he was for the truth and won for him some of the staunchest friends and most loyal

brethren that mortal man ever possessed. His day saw the birth of many new and strange things and it was his lot to advocate and defend the doctrine of God our Savior as few men have since the days of the apostles. It was very evident that the Lord raised him up and gave him wisdom, courage and strength to wield "the sword of the Lord and of Gideon," to the glory of God and the comfort of spiritual Israel. Unquestionably what Elder Beebe meant by this article was that predestination is "absolute" and that it means exactly what the word signifies.

As for ourself, we wrote in some detail upon this subject in December, 1923, and again in December, 1926, as those who keep their SIGNS will see by reference to those issues, and we have probably dealt upon this phase of truth as much, if not more than any other in our writings in general during the past fourteen years, so that there can hardly be any question in the minds of our readers as to what our position is relative to this article. Since we promised, however, to write, in their consecutive order, upon all the articles in the Prospectus, we will once more attempt to set forth what we firmly believe to be the truth with regard to the predestination and purposes of our God. On this occasion, we will quote for a topic, or text, the Scripture found in Genesis 1. 20: "BUT AS FOR YOU, YE THOUGHT EVIL AGAINST ME: BUT GOD MEANT IT UNTO GOOD, TO BRING TO PASS, AS IT IS THIS DAY, TO SAVE MUCH PEOPLE ALIVE." Most of the readers of the

SIGNS are familiar with the case of Joseph and his brethren, but the importance of the subject is such that we shall feel at liberty to resort to a free and frequent use of the Scriptures, in order to show the actual record as it is in Holy Writ. If we have a "thus saith the Lord" for what we write, no one will be able to gainsay it, and if what we present is not supported by the written word of God, it will be undeserving of the serious consideration of all who love the Lord in sincerity and in truth. We are going to ask that our readers observe carefully each incident in the life of Joseph, every one of which will be found to be significant and full of meaning. It should be noted that he was the *first-born* of Jacob by the wife whom he really loved. Rachel, his mother, regarded him as a gift from God, for she said at his birth, "God hath taken away my reproach." Jacob "loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors." God began his work in Joseph at a very early age by giving him two dreams, which signified that he would rule over all of his brethren, and when he told them his dreams "they hated him yet the more." And when his father had sent him unto them, "They said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."—Gen. xxxvii. 19, 20. How true concerning Joseph were the words of Paul,

where he said, "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," for God's hand surely watched over every step that he took, and preserved him unto the end; therefore, they could not kill him. "And they took him, and cast him into a pit: and the pit was empty, there was no water in it." We need not ask why it was that there was no water in the pit. "And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him: for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt."—Gen. xxxvii. 24-28. This was the very place where the Lord was going to make use of him, but he had much to endure before the hand of the Lord was to be clearly revealed. His brethren had stripped him of his coat of many colors, and they killed a kid of the goats and dipped the coat in the blood, taking it to their father that he might believe that Joseph had been devoured by some evil beast, and this caused Jacob to mourn many days for

his son. Joseph was then sold to Potiphar, one of Pharaoh's officers, whose wife took a fancy to him, and after failing in her repeated attempts to ensnare him, by falsely accusing him she had him cast into prison. There he appears to have remained quite some time, at least long enough for Pharaoh's butler, whose dream he had correctly interpreted, to forget all about him, but it is very evident that the Lord was still mindful of him. In fact, it is plainly declared that "The Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison," who committed to Joseph's hand all the prisoners that were in the prison; "and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."—Gen. xxxix. 21-23. It was only after the Lord had caused king Pharaoh himself to dream two dreams, which greatly troubled him, that the butler was reminded of his fault. But, first, Pharaoh must prove that the magicians of Egypt, and all the wise men thereof, could not interpret his dreams, nor tell the meaning of them. Then the butler recited to his lord the incident involving himself and the chief baker, who were put in prison by the king, and who had dreams which were correctly interpreted by Joseph. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto

Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." But Joseph answered Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace." Thereupon he proceeded to tell him that "the dream is one," and that the reason it was doubled, or repeated, was "*Because the thing is established by God, and God will shortly bring it to pass.*" The significance of the dream was that there was to be seven years of plenty, to be followed by seven years of famine, and Joseph said, "Let Pharaoh look out a man discrete and wise, and set him over the land of Egypt," to gather and store up food and corn during the good years, for the lean years which were certain to follow. Pharaoh's answer to his servants was, "Can we find such a one as this is, a man in whom the Spirit of God is?" Pharaoh put Joseph in authority and made him ruler over all Egypt, and suffice it to say that he measured up to that which was required of him, for he stored up a sufficiency for the needs of all, against the day of adversity. In due time, the famine came upon them, and by and by it began to be sorely felt by Jacob and Joseph's brethren. Jacob, of necessity, was compelled to send to Egypt for corn, and the manner in which Joseph dealt with his brethren was really intriguing. He knew them, but they knew him not, and he inquired all about them and made as though he thought they were spies, requiring that they

prove themselves to be true men, demanding that they bring their younger brother, Benjamin, with them, for said he, "Bring your youngest brother unto me; so shall your words be verified, and ye shall not die." This made them very sensible of their own guilt, in dealing with Joseph, and they confessed one to another that "we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Joseph so divined in his dealings with them, in having the money with which they had bought corn put back in their sacks and the cup which was found in Benjamin's sack, as to cause them to rend their clothes and make supplications to him. How true it is that the Lord searcheth the hearts and trieth the reins of men, and will prove every man's work, of what sort it is. What a solemn and sacred scene when Joseph made himself known unto his brethren! The Egyptians could not witness such a sight, for Joseph had commanded that none but his brethren be allowed to remain. The unregenerate to-day cannot look upon the work which God carries on in the hearts of his people. "Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said unto them, I am Joseph your brother, whom ye sold into Egypt." They were evidently pricked in their hearts. But then he begins to show compassion, by saying, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: *for God did send me before you to preserve* life. For these two years hath the

famine been in the land: and yet there are five years, in the which there shall neither be earing or harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me: tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty."—Gen. xlv. 4-11. When they returned to their father and told him all the words of Joseph, "the spirit of Jacob their father revived: and Israel said, It is enough. Joseph my son is yet alive: I will go and see him before I die."—Gen. xlv. 27, 28. Is it any wonder that Jacob in preparing to go hence, and in pronouncing his last words upon his sons, should have said, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Is-

rael:) even by the God of thy father, who shall help thee: and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."—Gen. xlix. 22-26. After Jacob's death, Joseph's brethren were fearful that he would turn against them, and they went and fell down before his face, and said, "Behold, we be thy servants." But Joseph said unto them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive." They *thought*, or studied, and planned evil against him, but God *meant*, or purposed, that good should come of it. How glad we are that there is an overruling Providence, who controls all things, including the acts of wicked men and devils, that they should go no farther than the length of their chain, in accomplishing the end of his glorious purpose.

Our readers were asked to observe carefully the incidents in Joseph's life. The reason for this was, we consider Joseph a type of Christ. As a type is not perfect, but comes short of the substance which it represents, we believe it will be seen from the record of divine truth that the links in the chain of

God's eternal purpose concerning his Son were even more definitely welded together than in the case of Joseph, and since some good brethren have spoken rather freely, from time to time, about "God's permissive decrees," what he allows, etc., we now desire to examine into the Bible record on these points. According to Strong's Exhaustive Concordance, the word "permit" is only to be found twice in the whole Bible: 1st Corinthians xvi. 7, and Hebrews vi. 3, and in order that our readers may see that the apostle only used it in connection with himself, we here quote both verses: (1) "For I will not see you now by the way; but I trust to tarry a while with you, if the Lord will permit." (2) "And this will we do, if God permit." It is perfectly proper, in speaking of our own plans, to follow Paul's example, and say, "This will we do, if God permit." The word "allow" does not appear to be used at all in connection with God. There are instances in the Scriptures, however, where the substance of the meaning may be that God permitted, gave leave, or restrained and forbid, etc. It might be said that Pharaoh was permitted to harrass and afflict Israel, but God said he raised him up for the purpose of magnifying his power and that his name should be known throughout the whole earth, which was done in the destruction of the Egyptians and the deliverance of Israel. It might also be claimed that God permitted Satan to afflict Job, but Job did not talk that way. He saw only the hand of God dealing with him, for he said, "The

Lord gave, and the Lord hath taken away." He also said unto his wife, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job ii. 10. He even declared, "His hand hath formed the crooked serpent."—Job xxvi. 13. David was not permitted to build an house for God, this being reserved unto his son, Solomon. Balaam was one of the most notorious of Old Testament characters, and while the angel of the Lord said unto him, "Go with the men," and he went with the princes of Balak, yet he himself had said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." The devils besought Jesus to suffer them to go away into the herd of swine, and he gave them leave, but whether it was a case of restraint or freedom, we feel certain that at no time, or place, was anything done, or left undone, which did not fit in with the plans and purpose of God. It is written, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psalms lxxvi. 10. The Lord hath made all things for himself: yea, even the wicked for the day of evil. (Prov. xvi. 4.) Let it be remembered at all times that God is under no law and that it is his prerogative to do whatsoever he will with his own. Not long ago, a subscriber in the West asked to have his subscription canceled, giving as his reason he "could not understand our absolute predestina-

tion." He said he was willing to leave with God "why he permits, suffers or allows sin." We also quote from a recent edition of an Old School Baptist paper, as follows: "He loved me so much that he climbed to the top of Mt. Calvary, where he *allowed* wicked men, with deadly hatred in their hearts, to nail his precious hands and feet to the cross," etc. These cases are not cited for the purpose of criticising, but rather for the purpose of contrasting them with the Scriptures of divine truth. What is written therein? "*The cup which my Father hath given me, shall I not drink it?*"—John xviii. 11. Did not this comprise everything, from the manger to the cross? In the garden of Gethsemane, after saying to his disciples, "My soul is exceeding sorrowful, even unto death," Jesus prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. xxvi. 39. The same in substance is attested to by both Mark and Luke. The cup did not pass, but he drank it to the dregs, therefore it must have been according to God's will. In Hebrews x. 4-7, we read, "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, *but a body hast thou prepared me*: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Again, we would say that, "in the volume of the book" all was written, with

nothing left out, and it was certain to come to pass. "Now is my soul troubled; and what shall I say? Father, save me from this hour: *but for this cause came I unto this hour.*"—John xii. 27. When Pilate said unto Jesus, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, *Thou couldst have no power at all against me, except it were given thee from above.*"—John xix. 10, 11. When the day of Pentecost was fully come, Peter declared by the power of the Holy Ghost, "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. In the fourth chapter of the Acts, verses twenty-seven and twenty-eight, it is written, "*For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.*" This does not sound to us like Jesus only allowed them to crucify him, nor do we understand that God merely permitted, or suffered, it to be done. A sacrifice had to be offered which would

"perfect for ever them that are sanctified," and while it was with wicked hands that they crucified him, their eyes being holden that they should not know it was the Lord of glory, nevertheless it was according to the will and purpose of Almighty God, for it was through this channel that mercy was to flow to all the elect family of God, and it was all for the lifting of the name of JESUS on high.

It would seem to us that the words of Jesus should be final and sufficient to settle for all time to come the question of God's predestination. After his resurrection, he joined Cleopas and one other on their way to Emmaus, and inquired of them what manner of communications they were having, as they walked and were sad. They asked if he were a stranger and knew not what had taken place, and then told him how Jesus of Nazareth, "which was a prophet mighty in deed and word before God and all the people," had been condemned by the chief priests and rulers, and put to death. "But," they said, "we trusted that it had been he which should have redeemed Israel." Jesus said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke xxiv. 25-27. Here, at one single sweep, it seems to us, he showed that all that had taken place concerning him had been foretold by the prophets, which

they had not understood nor believed, declaring that the only way by which he could enter into his glory was through the door of suffering, and with regard to this Moses and all the prophets had testified before hand. And when he had expounded unto them in all the Scriptures the things concerning himself, their eyes were opened and they knew him. They then saw clearly and understood the Scriptures as never before: they saw that prophecy was fulfilled in him, and that the culmination of all his sufferings, death and resurrection was to the end that he should redeem Israel and save his people, from their sins, with an everlasting salvation. They could and did then say one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened up to us the scriptures?" They then realized something of the mysterious depths of God's providence, and were in accord with the poet when he wrote,

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

We do not doubt but that there were good brethren in Elder Beebe's time who could not receive these things. Some there are to-day who will shy away when strong meat is served on the table, and while we do not wish to offend them, we hope they will remember that our first accountability is to God, and not to man. While Jesus was here in the flesh, they complained at his hard sayings, and "many of his disciples went back, and walked no more with him." He then, turning to the twelve,

asked, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." Even so to-day, there are those who have nowhere else to go. Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." We desire to be found earnestly contending for the faith which was once delivered unto the saints, and comforting them with the same comfort wherewith we, ourself, are comforted of God. We are confident there are many scattered throughout the earth who believe the doctrine of the predestination of all things; if all things are not predestinated and made to work according to God's will, then some things must work independently of and contrary to it, and this we cannot accept. But, let no man say when he is tempted that he is tempted of God, or use the cloak of predestination to excuse himself or cover up his sins. When man sins he is justly condemned before God.

Let us conclude by recalling to mind the day we were received into the fellowship of Cane Creek Church, in Virginia, now almost thirty years ago. Elders P. D. Gold and Isaac Jones, two of as able men as ever lived in the State of North Carolina, had preached. Both of these wonderful gifts of God believed and preached the doctrine of God's predestination. Elder Jones, particularly in his last days, stressed his belief in the "absolute predestination of all things," and Elder Gold left on record for those who were to come after him the following: "Predestination directly and expressly concerns

salvation of the elect of God, though it so embraces all events that all things are made subservient to the great end of the salvation of all whom God foreknew, and nothing can defeat that purpose; for we know that all things work together for good to them that love God, to them that are the called according to his purpose."

We have not written for the purpose of provoking controversy on this subject, but rather in defense of the truth as we understand it. We hope our readers will consider what we have said, with charity, and that the Lord will give us understanding in those things which are needful for us to know.

Articles three and four will be considered some time next year, the Lord willing.

R. L. D.

ORDINATIONS.

PURSUANT to a call made by Little Blue and Sniabar Church of Regular Old School Baptists, the following Elders and Deacons met with that church on Sunday, July 25th, to ordain W. T. Hughett to the full work of the gospel ministry: Elder L. L. Schenck, of the First Kansas Association, Elder W. L. Hall and Deacons D. A. J. Adams and J. B. Alumbaugh, of Little Blue and Sniabar Church, and Deacon C. C. Odell, of Little Flock Church.

The Presbytery was organized by choosing Elder W. L. Hall Moderator and D. A. J. Adams Clerk. Elder W. L. Hall was chosen to offer the ordination prayer, and Elder L. L. Schenck to give the charge to the Elder after the laying on of hands by the Presbytery. Brother Adams spoke for the church in presenting brother Hughett to the Pres-

bytery. Brother Hughett related why he felt the Lord had called him to preach, which was entirely satisfactory to the Presbytery, and they proceeded with the ordination, after which the hand of fellowship was extended to Elder Hughett by the Presbytery and the body of Baptists present.

We commend Elder Hughett to the Baptists as being sound in the doctrine, humble and meek and worthy of their love and fellowship.

The Clerk was ordered to send a notice of the ordination to the SIGNS OF THE TIMES and to the *Old Faith Con-tender* for publication.

W. L. HALL, Moderator.

D. A. J. ADAMS, Clerk.

July 25th, 1937.

MARRIAGES.

By Elder Arnold H. Bellows, July 31st, 1937, at West Hurley, N. Y., Theron Du Bois and Bessie Kellerhouse, of West Hurley, N. Y.

By Elder C. W. Vaughn, April 12th, 1936, Peter W. Shepherd and Beatrice Ellen Phillips, both of Gladstone, N. J.

By the same, at his residence, October 14th, 1936, William Frederick Lear, of Goldendale, Wash., and Janet Vaughn, of Hopewell, N. J.

By the same, at his residence, December 19th, 1936, Russell R. Wells, of Hopewell, N. J., and Helen G. Livingston, of Skillman, N. J.

By the same, at his residence, July 26th, 1936, Robert T. Hall and Katherine A. Stryker, both of Hopewell, N. J.

By the same, at his residence, September 22nd, 1936, William E. Lloyd, of Trenton, N. J., and Grace H. Shelar, of Roanoke, Va.

OBITUARY NOTICES.

Miss CLARA M. LAMB, beloved sister in christian bonds, departed this earthly life Aug. 4th, 1937, at the home of her only sister, our sister Roberta Gulick, Lenah, Va. She was born January 5th, 1874, near Manassas, Va., not far from where the former meeting-house of Bethel Old School Baptist Church used to stand. Her father was George F. Lamb, her mother was, before marriage, Eliza Ann Corbette, both of them now deceased. Beside the sister at whose home she died, sister Clara is survived by one brother, J. T. Lamb, of Union City, N. J. It was my blessed privilege as her pastor to baptize her Sunday morning, July 26th, 1936, into the membership of the Mt. Zion Old School Baptist Church, Loudoun County, Virginia. Her sister Roberta was baptized the same day. A wonderful day for both of them, and for the little flock at Mt. Zion, and for me, their servant. "This is my Beloved, his form is divine." I think we felt that day that surely the form of believer's baptism, our Beloved's form, is truly divine. When sister Clara talked with the church at our Saturday meeting preceding her baptism, she dated her experience back nearly forty years. She had been under gracious exercise of mind and heart a long time. It was no sudden thing with her, no momentary emotion, no merely human impulse; but the well-ripened fruitage of many years tuition under the direction of the Holy Spirit. She was a sufferer from diabetes for some years, but was never heard to murmur or complain. She manifested gentleness and charity toward all, was not given to speaking ill of any one. Her walk and conversation were an example to us all. She was blessed of the Lord to walk softly before him, and in the presence of her brethren

to manifest meekness and humility, a childlike simple faith in her God and Savior. The end came suddenly, being due (the doctor said) to thrombosis. It was a blessed way for her to be taken, but so hard for her dear sister, and for all of us, to whom her passing is a great shock for which none of us were prepared. We desire to cheerfully resign the dear sister into the keeping of him who by his blood purchased her for his own. It is he who gave her to her family and church here below, it is he who has taken her to be with the family above and with the church triumphant. Blessed be his holy name! Funeral services were conducted by Deacon C. M. Turman and myself at the home, interment in the cemetery at Manassas, Va. I tried to speak from the words in the one hundred and twenty-seventh Psalm: "He giveth his beloved sleep." None but true believers know the marvelous peace in being given to rest from their own labors in the perfect, finished work of the Lord Jesus Christ. It is a beloved sleep given only to the beloved of the Lord. May the Holy Spirit afford true solace to our dear lonely sister Gulick and to all the sorrowing kindred, especially the spiritual kindred of the church of Christ.

ALSO,

Miss LAURA HUNTON, our beloved sister in Christ, departed this earthly life the night of Sunday, August 1st, 1937, at the Western State Hospital, Staunton, Virginia. She was born June 22nd, 1851, near New Baltimore, Virginia. Her father was Thomas Edward Hunton, her mother Jane Carrington; both of them long since deceased. She is survived by one sister: our sister Margaret Coffey. A niece, Miss Mary Cox, and a nephew, F. H. Cox, of Washington, D. C., likewise are surviving. Sister Laura was baptized by Elder R. C. Leachman, in 1866, into member-

ship with the Upper Broad Run Church in Fauquier County. She is the last member of that church to pass away, leaving that visible branch of the church now extinct. It was at one time the church of the largest membership within the bounds of the Virginia Corresponding Meeting. The last services ever held in the old Broad Run meeting-house were by Elder C. W. Vaughn before he removed to Hopewell, N. J., some years ago. Before his death, the late Elder J. N. Badger had been pastor there. While in frail health mentally for several years, sister Hunton's mind spiritually was clear and sound. The word of the Lord was her meat and drink. She was exceptionally well versed in the Scriptures, not only in the letter of them, but in their experimental and doctrinal import. The one great pleasure and privilege of her life was to attend the meetings of the church, to sit under the sound of the preached gospel which her soul thrived upon, and to be in the companionship and fellowship of her brethren in Christ. Personally, her presence always meant much to me in my ministry. She was ever ready with cheer and encouragement when often I would feel helpless and undone before the Lord. It always did my soul good to call to see her these last days when she was unable to get to meeting, and to witness her unwavering faith in her Redeemer, her patience in suffering, her glorying in the Lord.

Funeral services by the writer, prayer by Deacon C. M. Turman, were held at the family burying-ground adjacent to the old homestead near New Baltimore, Tuesday afternoon, August 3rd. The change she so much longed and prayed for has at last come to her, releasing her soul into the paradise of God. Her mortal body sleeps awaiting the coming of the Lord from heaven, when the cor-

ruptible shall put on incorruption and when this mortal shall put on immortality. It is a time for rejoicing, not for sorrow, when one of the Lord's tried ones receives his or her dismissal from the field of conflict, thus to lay their armor by and dwell with Christ at home. The Lord be praised for his abundant mercy and infinite lovingkindness to us weary wandering pilgrims as we seek by his faith that far and better country where naught but health and peace and joy and the abundant life shall prevail for evermore.

H. H. LEFFERTS.

BROTHER NEWTON J. SMITH, son of John and Sarah Smith, was born March 12th, 1849, at Riley, Butler County, Ohio, and died July 25th, 1937, at the home of his son Clarence, in Cincinnati, Ohio. October 14th, 1885, he was married to Miss Sylvia Strump, who preceded him in death about three years. To their union was added one son, Clarence, who, with two grandchildren and one sister, are left to mourn. About the year 1900 brother Smith received an evidence of his most sinful self; the light of the knowledge of the glory of God had shined in his heart and he was made to cry, Undone. Upon the relation of his experience to the Old School Baptist Church called Riley, in Butler County, he was received and baptized, and all his life remained a firm believer in the doctrine and order of the church. He was an honest, upright and loving brother. We will miss him. His wife, Sylvia, also became a member of the same church and their home was truly a Baptist home. I have been acquainted with them for a number of years, and lived close to them for a time. We have gone to the house of God in company and spent many happy hours together talking about that great salvation that God hath wrought, free

grace, without works, was often our subject. Often he and his wife had requested that I officiate at their funerals, and I did, with the ability that the Lord gave me. It was a task indeed for me, but the Lord strengthened me with the thought that death was not the end, merely the gate that swung open for him. The appointed time was come, and he was gathered into the joy of the Lord. I spoke from Isaiah xl. 1, 2. The warfare is over, the debt is paid; not partly, but completely. Jesus has paid it all. May the God of all grace reconcile us all, and to him, the great Shepherd of the sheep, be the glory for ever. We laid the body of our brother in Spring Grove Cemetery to await the call of the Master in the resurrection.

ALSO,

GERSON WILSON, better known among the brethren as "Gish," was born October 2nd, 1849, and died July 10th, 1937. He was married to Miss Mollie Maloy January 12th, 1871, and to their union were added five children: Lee, John, Robert, Mary D. and Sam. Mary D. and Robert are deceased. Brother Gish leaves to mourn his departure his aged widow, sister Mollie, three children, four grandchildren, besides a host of friends and brethren. About eighteen years ago brother Gish became troubled on account of his unworthiness, and asked a home with the Elk Lick Old School Predestinarian Baptist Church, then under the pastoral care of Elder C. C. Moore. He was received, and remained faithful to the church for several years. He served the church as janitor, and until the last year served well. Toward the last his health became impaired so he was not able to perform the duties of taking care of the house, which seemed to worry the old brother, but others helped him with his duties. Brother Wilson never accumulated much of this world's

goods, but was an honest and loving brother, and we all will miss him. His earthly trials are over and he has entered into rest. May the good Lord reconcile us to his will, and may his richest blessing be on the lonely widow and children.

I tried to comfort the friends at the funeral, which was held in Sadieville, Ky., then all that was mortal was laid to rest, awaiting the call of the Master in the resurrection.

GEORGE L. WEAVER.

MRS. MARTHA McCOLL YOUNG, widow of Edwin Young, departed this life December 7th, 1936. The date of her birth was July 8th, 1861, making her life here nearly seventy-six years. She was the eldest daughter of the late Deacon Duncan McColl, and granddaughter of the late Elder Thomas McColl. After her marriage to Edwin Young, May 22nd, 1883, they lived near the Dunwich meetinghouse, and she united with the church, and was baptized June 3rd, 1894. After some years she, with her family, moved out to De Winton, Alberta, which to her was a dreadful death, in the separation from the preached word, from her kindred in Christ, and kin in the flesh, and though her destined path led her as a stranger to a strange land, she realized the leading was the omnipotent arm of the merciful God, who sustained and upheld her, and she was deeply taught in the school of Christ, to the tearing down of earthly idols, to the praise of the glory of his grace. From time to time she was privileged to come down to visit her kin and attend the meetings, and she felt her famished soul was nourished and she praised the Giver of every good and perfect gift. She was of the strict and particular type of true worshippers, zealous for the order and discipline which her forefathers were

schooled in and she with undaunted faith followed after. Her example is worthy to follow in that respect. In the early part of November she fell on the floor of her home and fractured her hip. She was removed to a Canadian hospital, but because of her age the doctors did not set it. After a couple of weeks there she begged her two sons to take her home with them, which they did, and gave her the best of nursing, but after a few weeks of suffering she passed into the embrace of the last enemy, death, but to her a conquered foe, and she fell asleep in Jesus, to awake in his likeness in the morning of the resurrection. She calmly bade her two sons a farewell on earth, with the hope that they would meet again where no parting comes and no night is there. She leaves to mourn two sons, one brother and many relatives in Dunwich and in Ekfrid. Burial was beside her husband in a cemetery near their home. May God reconcile the two sons to their loss. She was a cousin to the writer. She was baptized by Elder William L. Pollard.

Written by request.

(MRS.) JOHN McPHAIL.

J. D. CADE was born August 25th, 1861, in Pike County, Alabama. He moved to Texas and located in Wood County the latter part of 1875. He was married to Miss Alice Henderson November 13th, 1884. To this union were born eleven children, six boys and five girls. One son preceded him in death, September 8th, 1895, age four years. Brother Cade, with his wife, united with the church at Hopewell, in Wood County, in July, 1896, and were baptized into the fellowship of the Primitive Baptist Church on the fourth Sunday in that month, by the late Elder J. E. Carter. He was a most faithful and

devoted member to his church, and was in his seat at the church meetings when he was not prevented by Providence from doing so. He was not only loved by his family and the church, but every one who knew him had the highest respect for him, and admired his excellent qualities, which were outstanding in his bearing and deportment toward all with whom he came in contact, in a marked degree. Everywhere he will be missed. He had a light stroke of paralysis in March, 1836, from which he never fully recovered, and after which he was able to attend his church meetings but few times. He lingered in almost a helpless condition until he passed away, June 27th, 1937. His end was peaceful and his faith sustained him in perfect submission to the call of his Lord, and as the end approached he gently fell asleep and his breathing grew shorter until without a struggle he passed beyond the place where death can use its sting. "Blessed are the dead that die in the Lord." He leaves to mourn his passing the following of his immediate family: his wife, our dear sister Cade, and a mother in Israel; his sons, Lonnie, Roy, Hubbard, Travis and Noble; his daughters, Mrs. Addie Kennemer, Mrs. Winnie Ingram, Mrs. Lizzie Ingram, Mrs. Willie Rushing, all of whom live in Wood County, and not far removed from the old homestead; and Mrs. Johnnie Lloyd, of Marshall, Texas.

Funeral services were conducted at Hopewell meetinghouse in the presence of the family and a large concourse of friends, by Elder H. B. Jones, deceased's pastor, assisted by the writer, and the body was laid to rest in the cemetery by the church-house. May the goodness of God extend comfort and resignation unto those who mourn.

J. R. HARDY,

MEETINGS.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the Garten schoolhouse, five miles east of Garber, Oklahoma, beginning on Friday before the second Saturday in September, 1937, the 10th, 11th and 12th. Those coming by railroad should come on the Rock Island to Enid, Oklahoma, or on the Santa Fe to Perry, Oklahoma. Those desiring to be met with conveyance should write to Uriah Garten, Garber, Oklahoma. Bus service to Garber, but only mixed train service. At Garber inquire for Mrs. Annie Kimmel, or write to brother Garten. Lovers of the truth and ministers of our faith and order are invited to meet with us.

(MRS.) MARY ELLISON, Clerk,
GRANTVILLE, Kansas.

The Lord willing, the Maine Old School Baptist Association will be held with the Bowdoinham Church, at Bowdoinham, Maine, September 10th, 11th and 12th, 1937. All lovers of the truth are invited to meet with us.

S. S. BARTLETT, Clerk.

The Lexington-Roxbury Association will meet on Wednesday and Thursday, September 15th and 16th, 1937, with the First and Second Churches of Roxbury, at the Yellow Meetinghouse, two miles below Roxbury village, in Roxbury, N. Y. We invite ministers of our faith and order, in fellowship with us, to meet with us, also all brethren and friends will be accorded a hearty welcome. Those who may come on Tuesday before the meeting of the Association may stop at Halcottville, N. Y., and inquire either at the post office or the residence of Scott Clark, where information will be given regarding places of entertainment. Trains and buses stop at Halcottville, which make connection with Kingston, N. Y. Trains and buses will be met at Halcottville on Tuesday. The Association will open on Wednesday morning at 10:30 o'clock. Standard Time.

ARNOLD H. BELLOWS, Moderator.

The Original Mt. Zion Association of Predestinarian Baptists will, the Lord willing, hold her ninety-sixth session with Little Blue and Sniabar Church, in Grain Valley, Missouri, to commence on the first Friday after the fourth Sunday in September, 1937, (which will be October 1st) and the two following days. Grain Valley is on the C. & A. R. R., and on Highway No. 40. We will be pleased to have all sound Baptists who can come, to meet with us at that time.

D. A. J. ADAMS, Moderator,
MARGARET TAYLOR, Clerk.

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

E. B. AULT, Church Clerk.

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

C. M. FISHER.

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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

A. S. ROWE, Church Clerk.

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

J. R. HARDY.

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

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

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

IN
N E W Y O R K C I T Y

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

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

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

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Meeting First Sunday in Each Month

At 10:30 A. M.

A L L W E L C O M E

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

DURAND & LESTER HYMN AND TUNE BOOK

HAVE received the books from the printers and are shipping them out as fast as we can. If you need any books please send your orders at once, as this edition of 1000 books is almost sold out. Have a few round notes to fill single book orders, and about 150 shape notes. Prices-\$1.00 each, or \$10.00 per dozen delivered. Good quality paper and binding, the same as they have been in the past. We wish to thank all who have cooperated with us in having this edition printed, and hope we may be enabled to continue to serve you.

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"FEAST OF FAT THINGS."

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

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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. 105. MIDDLETOWN, N. Y., OCTOBER, 1937. NO. 10.

CORRESPONDENCE.

THE WHEAT AND THE TARES.

MY mind has been exercised considerably on the parable of the wheat and the tares, and if it will not tax the patience of the readers too much I would like to offer a few thoughts.

It is said that Jesus spake many things unto the multitudes in parables, and without a parable spake he not unto them. These parables of our Lord have served their original purpose admirably well; to wit, that is seeing they should not perceive, and in hearing they should not understand, lest at any time they become “converted, and I should heal them.” It is therefore quite clear that these parables were not employed to convert the unbelievers, and neither shall we employ them. To the contrary, they have resulted in a great confusion of understanding with those who are without, and have also served to illustrate many things spiritually to those who are within; that is, the children of grace.

In this particular parable the interpretation which appears to be most common and most popular is, that it sets forth the elect and the nonelect of God, the wheat and the tares, respectively. A careful reading of the subject, however, should serve to dissuade one from that idea. In speaking of a mixed multitude, those that are in the majority are given preeminence. It is taught in the Scriptures, and generally accepted, that the nonelect are largely in the majority. Hence it would not be proper to refer to them as “among the wheat” (the elect). To assume that these, the wheat and the tares, represent the human race, the elect and the nonelect, would almost inevitably lead us into a two seed doctrine, which in turn would lead us to recognize Satan as an independent being, self-existent, co-equal and co-eternal with God, yet possessing great advantage over God, from the fact that he has a much larger following than God. Thus it would bring us into a very awkward position, from the fact it would necessarily mean

an eternal rival of God Almighty, with the balance decidedly in Satan's favor. In the light of divine testimony this will not do. God has declared himself to be the only one who inhabiteth eternity. As declared by the mouth of the prophet, I am God, and there is none else. Hence Satan himself is a created being, and is just as much subject to the decrees of God as the weakest saint. He has no power but such as God endows him with, and that is just to the extent of fulfilling God's eternal purposes in him. "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Read the thirteenth chapter of Revelation. It was this same Satan that approached our foreparents in the garden of Eden. The same who tempted our Lord in the wilderness, but was defeated by the lowly Lamb of God. Jesus would not and did not yield to his temptations, because "It is written." The very power of the written word is enough to defeat the powers of darkness and put to flight the entire host of antichrist, for God alone must (and does) reign until he hath put all enemies under his feet. It was this same Satan who appeared in the person of Judas Iscariot and betrayed our blessed Master into the hands of sinful men to be crucified and slain; and this was by the determinate counsel and foreknowledge of God. And this was no more nor no less true in this case than in any other case where Satan shows his hand. His wickedness and unrighteous deeds were all according to

God's determinate counsel and foreknowledge, and they can never be prosecuted beyond the point where they cease to work for the good of God's people and God's eternal glory.

But to return to the wheat and the tares. The parable is clearly defined in these words, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." It will be observed here that the tares are among the wheat, and not the wheat among the tares. Let us keep in mind that the kingdom of heaven is like unto this, and we shall not object to this kingdom representing the elect of God, that is, his people in church capacity. There is the good seed sown there, and he that sowed the good seed is the Son of man. Every principle of the doctrine and order of the house of God emanates from him, therefore I should love to present the church, a body of baptized believers, standing firm in all the holy oracles which the Son of man, even Christ, her head, has committed unto her, practicing nothing, tolerating nothing, approving nothing but that which the Son of man has sown there. Woe the day when anything else springs up in the church of God which the Son of man has not sown there. He has sown good seed and it will ever yield the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, meekness, goodness, faith, temperance. Against such is no law. But while men slept his enemy came and sowed tares among the wheat. Sad

indeed are the conditions when Zion sleeps. The repeated and divinely expressed admonitions were timely and well directed. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Again, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Where is the church to-day that has not some time been caught napping? Where is the church which has not some time experienced the encroachment of some unscrupulous person who has crept in unawares to spy out our liberties? And strange as it may seem, these spies have sometimes succeeded admirably well in concealing their identity. Often, not until the fruit begins to appear can they be discriminated from the true plants, the wheat. But upon our awakening, or ever we are aware these unscrupulous ones are advocating a strange doctrine, sowing seeds of discord among brethren, or otherwise sewing seeds that will yield exactly the opposite to that which the Son of man hath sown. The fruit of such is adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, witchcraft, variance, emulation, wrath, strife, seditions, heresies, murder, drunkenness, revelry, and such like. Enough of such like is usually in evidence in these characters that they cannot conceal their identity. Whence cometh these tares? The answer, An enemy hath done this. The Lord's apostle Jude has pointed these out to us as "Certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning

the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Also he says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their shame; wandering stars, to whom is reserved the blackness of darkness for ever." Whence cometh these tares? They were before of old ordained to this condemnation, and their appearing confirms the sacred word of prophecy as spoken by Enoch the seventh from Adam. Their elimination, if done according to the order which our Lord has given us, would seem to emphasize the tender mercies of our God and his faithful watchcare over his blessed people. He has said, I will never leave thee nor forsake thee. Where is the church to-day which has not suffered the imposition of such characters? And where is the faithful and humble child of grace who will not fervently pray for instruction and guidance as to how these tares shall be disposed of? "Wilt thou then that we go and gather them up?" "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Here indeed is a wonderful example of church discipline. Every

member of the church militant would do well to give ear. If you have never faced a problem of this kind happy are ye. Nevertheless, you may yet see the day when such will be thrust upon you, and it may fall to your lot to dispose of a case of this nature: to gather out the tares. It is not uncommon for these impostors to have their followers. Indeed, it seems that their unholy mission is not complete until they have spoken perverse things and have drawn away disciples after them. Keeping this in mind, it is needful that we proceed with the utmost caution. If these impostors are expelled forthwith, and without due deliberation, it is likely some of his deluded followers, the true disciples, will go out with them, and thereby result in the undue expulsion of some innocent children of grace. Let both grow together until the time of the harvest. The harvest is just as sure to come in its season as is the seed time. God did not speak in vain when he said, While the earth remaineth seed time and harvest, cold and heat, summer and winter and day and night shall not cease. The preacher also informs us that there is a time to plant and a time to pluck up that which is planted. So in the matter of gathering out these tares it is all-important that we be governed by the instructions of our blessed Lord: Not to act with undue haste, nor yet be slothful in business. It is better to suffer a little wrong than to be guilty of the tragic expulsion of some innocent child of grace. If a church is governed by the laws of Zion, I feel sure

the King of Zion will uphold their cause. God has ordered the time of the harvest and it will come, and I confidently believe if God is in the matter he will have fixed every thing else against that day. Then, agreeable to his gracious promise, he will gather his wheat into his garner, but the chaff he will burn with unquenchable fire. Thus he will thoroughly purge his floor. The same divine process shall cause the righteous to shine forth, while, on the other hand, Every plant which my heavenly Father hath not planted shall be rooted up. We cannot stress too strongly the importance of observing Zion's laws in every case. Neither shall we flatter ourselves with the thought that there can be no reoccurrence of the springing up of these tares, for the enemy who sowed them is the devil. He is still extant and he desires to have thee that he might sift thee as wheat, but the prayer of your Redeemer is in your behalf, dear child, that your faith fail not. Men will continue to sleep, and thus the drama will be repeated over and over again. Men will sleep when it is dark, and the scene is well depicted in the opening of the third seal of that book sealed with seven seals: "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil

and the wine." I am persuaded this black horse will continue to appear from time to time, and always representing, not the light and righteousness of God, but to the contrary, he must represent darkness and dissipation. Nevertheless, the righteous Judge is seated there, holding the balances in his hand, and, alas, how many of us are weighed in the balances and found wanting. It is a time of great indifference in the church of God, the sound of the grinding is low, and a voice will be heard decrying the value of the wheat and the barley, which most surely answers to the doctrine and the order of the house of God. "A measure of wheat for a penny, and three measures of barley for a penny," about as low a value as could be placed upon them, and yet it is about the way we are sometimes wont to value our exalted privilege in the house of God when we are visited by these dark seasons. The doctrine and order of the church, and her sacred ordinances, cease to hold the charm for us they once did. We are apt to relax our vigilance. We fall into a state of lethargy and indifference from which it is hard to recover ourselves again, becoming a fruitful field for the tares, and thus again inviting the tragic visitation of him who sowed the tares. "While men slept, his enemy came and sowed tares among the wheat, and went his way."

May the dear Lord guide, guard and direct our steps in wisdom's path. May he deliver us from every evil and hateful way. May he enable us to triumph in his name over every one who may

dare to oppose or defy the laws of our beloved Zion, is my prayer for Jesus' sake. Amen.

L. L. SCHENCK.

WILLIAMSTOWN, Kansas.

STAR CITY, Ark., Sept 17, 1936.

DEAR EDITORS:—I am inclosing one dollar to help pay for the dear old SIGNS you are sending me. My time has been out for quite awhile, but you have been good to me and continued to send it. I get great comfort at times reading the letters from the dear brethren and sisters. I got some copies of the paper down this morning to read a letter or two, and the first one was the letter written by brother Bowden, and it surely was a feast to this poor old sinner. If I know anything about the truth he told it. He told my feelings. I get so low spiritually at times it seems to me the good Lord will never return. Then I get to wondering if I have ever known anything about the goodness and mercy of the all-wise God who knows no failure. I have thought a great many times about writing a little of my experience. If I have any at all, it seems to me to be very small compared to some, and hardly worth writing about. I have very little education, and am a very poor speller, and am ashamed to try to write. My understanding is very weak, but if you will bear with me, in my blundering way I will try to write a little of what I hope the Lord has done for me.

When I was quite a small boy, about six or eight years of age, I remember telling my mother a falsehood, and it

worried me. It bore so heavily on my mind that I was not satisfied until I told her the truth, and then I was at rest, as far as that was concerned. I do not mean to say I never did tell her another falsehood, but that time has long been remembered, and why was it, brethren? I have often been made to think of the Scripture where it says concerning His children that they are kept by the power of God through faith unto salvation. It gives me a little hope at times that it might be possible there was a keeping going on with me. But that was a long time before I ever knew anything about God, if I ever have. I traveled on down through life, and when I went to school it seemed I did not have many friends; it seemed I was a person to be made fun of. Later on I began to study about death, and when I would go to bed at night I would shudder at times just to think about dying and not being here any more. I thought there was something I could do to be saved, and I was going to do it, but the time was always just ahead when I was going to do better. My cousin would talk to me and tell me there was nothing I could do, that if I was ever saved I was saved in Christ before the foundation of the world. Oh what damnable doctrine that seemed to me, not to give a person a chance. Away with such doctrine! I went on until I was about fifteen or sixteen years of age, and then I joined the Missionary Baptists, and thought I would be a good boy, but as I traveled on I would look back over my life and could not see where I had done any

better than before; if I had done differently it was a little worse. But I thought, I can and I will do better from now on. That was the kind of vows I would make, and I would break every one of them. I well remember one night when one of my cousins and myself were going home from preaching. We had gone but a short distance when my heart was touched in some way. I could not help myself, I had to cry, but what it was all about I did not know. I went on until I was married. My wife had been raised among the Primitive Baptists. Her grandfather was a Primitive Baptist preacher. I would go with her to meetings, but much of the time I would stay outside. I told her I would not believe such doctrine. I came to the point where I thought, Well, I am here in this world and I cannot do anything, so I will just live on and do the best I can. I do not know how long I lived in that condition, but finally one summer my wife, children and I were living with my mother-in-law, and I had a little spell of sickness. I was lying on the bed, and there were some young folks out on the porch singing. The songs sounded different to me than they ever did before and I could not keep from crying. I broke down in tears, and my wife came in the room and asked me what was the matter. I did not answer her, for I did not know what to tell her, because I did not know myself what was the matter. She asked me the third time, and the only thing I could say was that I did not know whether I was saved or not. Before that I

thought I knew I could do something to inherit eternal life, but it seemed as though there was a different spirit within me than had ever been before. My mind was different, and I could see, as through a glass darkly, that there was something within me I had never witnessed before; my eyes were turned within. All the time before I could only see the outside, and where there is but one in the house there is not any trouble; it takes two to make trouble, and there I was, I said I would not believe such doctrine. I was like Joseph's brothers. Joseph told them their sheaves would bow to his, but they said they would not. They did not know what the good Lord had in store for them. That is the way of every child of grace, he will do the things he says he will not do.

But to get back to my little experience, if it will do to call it one. The following winter, or spring, the Methodists had meeting at a schoolhouse near our home, and we went. I listened to the preaching, but do not remember much about it. The preacher had some Testaments to sell, so I bought one and began to read it, but it did not sound like it did before. The more I read the more I became convinced that the Old Baptists were right, and after a time I became thoroughly satisfied that they were right, but I felt I was not fit to belong with them. Brethren, I became so interested that when I would start for meeting if I thought I would be a little late I would run in order to get there as quickly as I could. Oh it seemed like there was something hold-

ing me. I had a different feeling from what I once had. The things I once loved I then hated, and the things I once hated I hope now I love. I used to wonder why the Old Baptists all wanted to go together. I hope I now know what it is: that love they have for one another. After I became thoroughly satisfied that the Old Baptists were right, I felt that I would like to live with them, but oh how unfit I felt I was. I thought that if I remained as I was I never would offer myself to the church. Later on my mind led me to realize that if I waited until I felt I was worthy I never would offer myself, but I wanted to live with those people. One summer I went to a district meeting, about thirty-five or forty miles from my home, and after services one evening I had started home with one of the brethren, and when we were about a mile from his home it came to me very plainly that the next opportunity I got I would offer myself to the church. That meeting was over then, so I did not offer myself, but I had a sad feeling. About a month from that time they held a district meeting near my home and I offered myself. They received me, and I was baptized by our dear old pastor, Elder J. H. Blythe. Brethren, there was something left me when I was baptized; I cannot tell what it was, but it seemed that a burden was gone, which from that day until the present has never bothered me in the least; but this old burden of sin that is in this body keeps me low down in the valley most of time. I am so vile, so

prone to sin, I fear that I am not born again.

Brethren, I want to show you how weak I was, and did not know it. When I first came to the church I thought that the older I grew the more I would know of God and godliness. But I was like the wasp: I was larger in my younger days than I am now. I am also like the crawfish, instead of going forward I am going backward. The older I get the less I know, it seems. I am perfectly satisfied with the doctrine the Primitive Baptists preach, but I am not satisfied with myself.

Brethren, I have written a part of my little experience, if it will do to call it an experience, please examine it closely, and if it is not in accordance with Old Baptist experience throw it one side, for I do not want to do or write anything that is not right and sound. It has troubled my mind for a long time as to whether I did have a true experience or just a delusion of the mind. I get so low in spirit at times that it seems to me it would be unjust for the God I hope I esteem very highly to save such a sinner as I am. I get so low I am almost ready to give up, but when He returns it is with love, kindness and tender mercy, and then I think it will be that way all the time, but in the twinkling of an eye he is gone. This poor sinner's life is like a man traveling through a hilly country, first he is in the valley, and then he is up on the hill, but the most of the time with me I am in the valley. I have often viewed the Man out in front of

me, and would like to be like him, but to take one step toward him I cannot; if anything I am backing up.

Brethren, if any of you are traveling through this country we would be glad to have you visit us. We have but one minister in our Association, and it would be strengthening to him. His name is Elder H. H. Phillips, and we think he is a fine preacher.

Well, I guess I had better stop writing. When it goes well with you, if you can stoop so low as to think of such a poor sinner as I am, pray for me, for I need the prayers of all the Lord's people.

From a poor sinner, saved by the grace of God, if saved at all,

W. A. WOMACK.

"IT IS FINISHED."

LET us examine the circumstances around this solemn picture when these words were uttered, and in order for us to fully enter into the spirit and understanding of this text, or any other of the deep things of God, we must be in tune, in the spirit, it must be a part of us, we must feel it, it must be real in our experience, for it concerns each and every one of the Lord's chosen people. Paul has so aptly spoken by inspiration to the church at Corinth, 1 Corinthians ii. 2-4: "For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of

power." Paul was in tune when he wrote these words, and we must be in tune to receive them. Now we view the picture. There upon the cross hangs Jesus, and on either side a thief. He was numbered with the transgressors, he poured out his soul unto death, he bore the sins of many, and made intercession for the transgressors. (Isaiah liii. 12.) There upon the cross Jesus, the Son of God, the Lamb without spot or blemish, high and holy, separate from sinners, treading the wine-press alone, bearing all his people's sin. For a moment our minds ramble, and we see Abel bringing the first of the flock, Abraham binding his son Isaac on the altar, Moses raising up the brazen serpent in the wilderness, Sampson standing beside the main pillars of the house, praying, Once more, O God, give me strength, and many other types being fulfilled. A fountain is about to be opened, for sin, they give him vinegar to drink, he cried, IT IS FINISHED, and bowed his head in death. The sun hid its face from the dreadful picture, the earth quaked to its very center, the temple burst in twain, many saints who slept in their graves arose when he, the mighty Savior, died for man, the creature of sin. He whose name is Jesus has saved his people from their sins. All that the Father gave him to do is finished. He said, This is the Father's will that sent me, That of all that he has given me I should lose none. Let us now note briefly some of the things that are finished. His suffering in the flesh for sin is ended. No more will his back be turned to the smiters; no more

to hunger and thirst; no more to suffer pain; no more death. He has tasted death for every one of his chosen ones. Also, he has finished redemption for his people. He gave himself for his church, that he might redeem it from all iniquity and purify to himself a peculiar people zealous of good works. (Titus ii. 14.) "But now thus saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine."—Isaiah xliii. 1. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke i. 68. "And they sung a new song, saying, Thou was slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."—Rev. v. 9. According to these witnesses, he hath redeemed his people, so we say their redemption is finished.

Next, he hath finished death, having destroyed death and him that hath the power of death, which is the devil. (Heb. ii. 14.) "He will swallow up death in victory."—Isaiah xxv. 8. The sting of death he hath taken away, and thanks be to Him that giveth us the victory through our Lord Jesus Christ, who hath finished it.

Next, the law, with all of its Thou shalt nots. In every jot and tittle he hath fulfilled it for his chosen people. He is the end of the law for righteousness to every one that believeth; the mortgage on the soul he hath paid in full; it is signed and sealed with his blood. Yes, Jesus paid it all.

Next, he hath finished the offerings for sin. All the types and offerings under the prophetic day, from Abel to the gospel day, all the bulls and goats, sprinkling with blood, never took away sin, but over and over again each year sin was brought to remembrance, then the high priest would go alone into the holy of holies and offer up for the sins of the people, but Jesus, who is the end of the law, by one offering hath perfected forever them that are sanctified. Remission has taken place, and there is no more offering for sin. (Heb. x. 18.) All that was written in the law and in the Psalms concerning me, all that was necessary for the complete salvation of all the heirs of promise, Jesus has finished, without conditions of any kind left for man to comply with. No, if there was anything for man to do, be it every so little, then the work would not be finished, and we cannot entertain that thought; no, not for one moment. What could be added to a perfect work? Satan told our mother Eve in the garden, You will not surely die, and we find the same kind of people in the world to-day. They were here in the apostles' day, They did not believe then, what can we expect now? Christ was to them a stumbling-block and foolishness, but why let that worry us, for Jesus is to us the way, the truth and the life, and he says it is finished. As for me, I would not want to change the pattern, for I consider the word of God to be priceless, and believe all the dear ones who

have been called by the power of God and led about here in the wilderness, those who have been saved by the grace of God, through faith, delight to hear the gospel, the power of God unto salvation to every one that believes. These are all those who have Christ in them the hope of glory, and have been born of that incorruptible seed, by the word of God, that liveth and abideth forever. Paul was persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus the Lord, for the sacrifice on the cross included me. He died for me. He finished it all. Moreover, says Paul, Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say to these things? If God be for us, who can be against us?

What I have written belongs to the children of God. I do not expect the unregenerate to get any comfort out of it. They who still believe in a works system, void of grace, can have it, but for me and my house we will serve the Lord. Let the Jews seek for a sign, and the Greeks seek their wisdom, but let us preach Christ, and him crucified, the power and wisdom of God, and may faith, hope and charity abide with you all.

GEORGE L. WEAVER.

COME AND DINE.

THESE words, spoken by Jesus to his disciples after he arose from the tomb, you will find in the twenty-first chapter of St. John, a portion of the twelfth verse. A few days ago I sent some thoughts I had on the same Scripture to another brother, but feeling I left out many things I decided to continue the subject, knowing that there are so many good things set up in this last chapter of St. John that I might try time and again and yet there would be many good things left out. Indeed we can tell but little, not half, as the queen said, for they are glorious to behold when we can see them. We are so dependent upon the Lord for light, knowledge and wisdom, to know them. What precious words: "Come and dine," spoken at that time by Jesus to those who had toiled all night and had caught nothing. Now when the light of another day had come, and Jesus stood on the shore, and had bread and fish on the coals of fire ready to eat, at the time when his loved ones were almost ready to faint, hungry and tired from their night's work, we know in some degree how they must have felt. To think of it in a deep sense, does not the Lord always feed us? What have we that we did not receive? Not only the kindness of the Lord is shown here, but the wisdom also. He could tell what to do to catch fish, why had they failed? They were fishermen by trade, but Jesus can look into the deep and tell them how and where to fish. When

we think of poor helpless man, how ignorant he is, to be so close to the fish and yet not know how to catch them until told by Jesus. Can man take up fishing or hunting and by studying it learn to be successful every time he goes out for game? We know none would fail to catch them if they knew how to succeed, so we see that we need the Lord's help, and we see here that he is able and does help in time of need. What great power, wisdom and mercy are shown here! Brethren and sisters, do we worship the God set up here? If we do, then I believe we shall be fed, that seed time and harvest will continue to come, for we have this promise by the Lord.

Now, after Jesus had fed them he told Peter three times to feed his lambs and his sheep, but I do not understand that he meant here to feed them with natural food, such as bread and fishes, but to feed God's children with spiritual food, and we know that must come down from heaven, so I believe we are taught here that we are fed by our Lord and Master, both with spiritual and natural food. Knowing that all things were created by God and that all things belong to him, how safe are the children of God. What comfort a good hope in Christ brings to his loved ones. Oh may we thank God for the light to see the need of these things, and may they some day be ours to enjoy, is my prayer. Amen.

R. L. DODSON.

DANVILLE, Virginia.

WARREN, Arkansas.

DEAR BRETHREN:—I am inclosing a good letter, written by brother David Caldwell. I have not asked the permission of the writer to have it published, but cannot believe he would object. Brother Caldwell strongly advocates the doctrine of the Lord and Savior Jesus Christ, never keeping back a part of the price. Dear friends, if I know this poor heart of mine, I believe in the one true and living God, who by his great wisdom and foreknowledge knew and foreknew all things that would ever be or take place here in time, and all will be to his honor and glory, for I do not believe he ever purposed any thing to be that was not for his honor. In the mind of Jehovah all things are already done, and there will be no changes made, for he says, I am God, and change not. So then, according to his infinite word, we believe that he is unchangeable. So then, dear friends, if I, a poor unworthy mortal, was chosen in his covenant of grace all the combined powers of hell could not reach me, nor any other one of his chosen race. I am a sinner saved by his grace, if saved, and I beg the prayers of all who are blessed to bow at his throne.

Yours in affliction,

(MRS.) J. H. BLYTHE.

HAMBURG, Arkansas.

DEAR SISTER BLYTHE:—After so long a time I will attempt to answer your good and much appreciated letter, which came to hand several weeks ago. I was greatly surprised to get a letter

from you, and I assure you that it was read with much interest and pleasure. I thought at the time that I would reply at once, and did make two attempts to write you, but soon found I had no reply for such a good letter, so have waited for a reply to come, but none has come yet, and I feel that I should at least acknowledge the receipt of your good letter. I feel that is all I am able to do. I would love to write you with the same evidence of a fruitful mind as that in which you wrote. O, dear sister, I wish I could explain to you, could make the people understand how little I know, how ignorant I am of spiritual things. I have no knowledge laid up for future use. As the saying goes, am just as empty as an old basket. One thing in your letter attracted my attention, and that was that you at times had a deep sense of unworthiness, and that you often walked in the valley of darkness. In that you told my experience.

"I am a stranger here below,
And what I am 'tis hard to know."

This whole hymn suits my feelings all the way through.

The second chapter, thirty-fourth verse, of Luke comes to my mind. Simeon, speaking of the holy child Jesus, "said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." We notice that the fall is before the rising. Generally speaking, the rising is first, and then the fall. But this child is set for the fall and rising again of many in Israel. When we hear one

speak of their unworthiness, and acknowledge that there is nothing good they can do, it is evidence of the fall; and then when they can sing with delight and joy, Jerusalem, my happy home, O how I long for thee, it is evidence of the rising again.

March 13th.—I wrote down to here and had to stop. The subject was the fall and rising again of many in Israel. I think I can see a big sermon in this text, if only I were enabled to get it out; but I am not able, and if I were space would not permit, so I am just merely mentioning it. Jesus himself taught that except one becomes as a little child he cannot enter the kingdom of heaven, which indicates a coming down, or a fall from that high esteem we all by nature had for ourselves, and the fall never comes without the rising again. Paul, speaking of this, said, And hath raised us up and made us sit together in heavenly places in Christ Jesus. They are his workmanship, created in Christ Jesus unto good works, which he (God) before ordained that they should walk in them. In this case it makes good works the effect and not the cause, as the world preaches it. In fact, according to my understanding, all the teaching of the world is right contrary to the teaching of the Scriptures. Paul, when he was explaining to them some of the mysteries of the kingdom, knew they would not like it, so he said unto them, Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Paul goes on and shows their helpless condition, and the sovereignty

of God, and says, Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Now the Arminian world claims Paul as their apostle, says that Paul was a missionary. But just listen for a moment and see if what Paul says here sounds anything like their preaching: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." We see one fitted to destruction and another prepared unto glory. "Afore," some time before Paul was preaching this, and surely they must be the ones whose names were written in the Lamb's book of life before the foundation of the world and did actually have an identity existence with him before any of them were formed, and must have been the ones Paul alluded to when he said, Whom God did foreknow he also did predestinate to be conformed to the image of his Son, etc.

Well, I see I am running off, and writing more than I intended to.

I do not see where any one finds the Scripture to support their argument that Christ will reign here on earth with his elect a thousand years. I understand that his second coming will be very quickly, as the lightning shineth

out of the east even unto the west, and he will come in clouds, with power and great glory, to gather his elect from the four winds of the earth, from one end of heaven to the other, and in making up his jewels one will be taken and another will be left. Read the twenty-fourth chapter of Matthew. Paul, speaking along this line, says we shall not all sleep. He says, Behold, I show 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 be raised incorruptible, and we shall be changed. Then in 1 Thessalonians, fourth chapter, For this we say unto you by the word of the Lord, That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. This does not sound like the Lord will reign here on earth with them a thousand years. We notice in the twenty-fourth chapter of Matthew that Christ came only to get his elect, and Paul was speaking only of the elect. He says "we" and "us," denoting all of the same family. The dead in Christ shall rise first, and we that remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

Now, in order to shorten my letter, I will tell you that I believe this is the first resurrection spoken of in Revelation, and they shall live and reign with Christ a thousand years, but not here on earth. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. The rest of the dead lived not again until the thousand years were finished. Now to be as brief as possible, I believe that as Noah was taken out of the destruction of the old world and Lot out of the doomed city, so shall his people be taken out of the destruction of this present world, and when Christ shall come to gather his elect from the four winds, from one end of heaven to the other, and one shall be taken and the other one left, will be the gathering of them up, that they will not be here on this earth in the last days when his wrath shall be poured out on this wicked world.

I will have to just sketch along. Revelation xx. 11-15: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell

were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." In my weak way of thinking, this must be the finishing up of the things of this old world. Then John saw a new heaven and a new earth, and the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Somehow it weighs on my mind that this new Jerusalem that John saw coming down from God out of heaven are the ones taken up when Christ came to gather his elect.

I wish I could write you my views in full, but it would be almost impossible. Weigh this by the Scriptures, and write me what you think about it. I have had to write so scatteringly that it will be hard to tell what I do believe about it.

We are up at present, but not well. We both had influenza, and are not entirely over it yet. My stomach has been worse this fall and winter than in a long time. I have not been to meeting since the first Sunday in August. I hope you will soon forget about this poor letter and feel to write me again. Hope this will find you and family all well.

Yours most unworthily,

D. K. CALDWELL.

BRUNSWICK, Maine, March 12, 1937.

DEAR BROTHER DODSON:—I did enjoy the Association, and the last meeting Sunday afternoon you were given many words of comfort, and you surely did declare the truth, and the gospel

which is the power of God unto salvation to every one that believeth. I wish I could remember the sermon and write it all down, but that is impossible.

March 22nd.—I have been prevented from writing this letter, but will try and finish it before the month is out. I have been well all winter, but there has been much sickness all around. I feel and know I am wonderfully blessed with health and strength to do my work each day, and care for myself. The days pass quickly, and the truth as it is expressed in the hymns is brought sweetly into my mind and I sing them over and over. Surely his goodness has followed me all the days of my life. The last verse of the hymn "Jesus is our great salvation," comes with such sweetness and assurance that I am made to say, I will dwell in the house of the Lord forever. Our God knows no change. It is the Spirit of truth that teaches his people. The natural man has no part nor lot in it, for he cannot know it, as it is spiritually discerned.

I hope you and family have been quite well, and that the brethren you see and meet manifest the love and sweet fellowship which is so precious to those who have been taught of the Lord. "Who is like unto thee, O people saved by the Lord?"

I have heard from the loved ones during the winter, and some have been ill with bad colds, but at this time they are all as well as usual, and we are hoping to have a meeting here the second Sunday in May. I hope we shall speak of the goodness, mercy and power of

God. How he has made us to know Jesus, whom to know is life eternal.

But I must finish this letter now. I hope you will still have love and fellowship for me. The Lord's will is done in heaven and in earth. May our minds be led into the truth as it is in Jesus, is the desire of your sister in hope of eternal life,

ATTIE A. CURTIS.

NEWTON, Ala., July 6, 1937.

DEAR BRETHREN:—Inclosed find a check, for which please enter my subscription to the SIGNS OF THE TIMES. I was a subscriber for several years, but for financial reasons I found it necessary to discontinue taking the paper. I dearly love the doctrine the SIGNS contends for, but I feel its readers should support it better. Of all people Primitive Baptists should pay their debts and help support their papers. Our Baptist papers are our principal means of communication, therefore every Baptist home should have at least one sound Predestinarian paper. I long to see the time when we will have an active chain of correspondents from Maine to California and peace and unity prevail everywhere in Zion. Our meetings in this section have been good this year, although the attendance has not been as large as we desire. Our home church, at Mt. Gilead, held her regular communion services on the third Sunday in June. There was a large congregation present and much interest was manifested. The writer was assisted by brethren J. A. Lew and J. M. Ganons in the services. This has become a real

home coming for many people in Alabama, Georgia and Florida. Regular communion services have been held here for about seventy-five years on the third Sunday in June, and it is planned to hold the Centennial Anniversary here on the third Sunday in June, 1938, when, according to the best records we have, the church will be one hundred years of age. A new church building has been recently erected here. The fourth since the constitution of the church. Elder W. D. Griffin, of Fayette, Alabama, has already promised to be with us next year in the anniversary services, and we are looking forward to one of the best meetings in the history of the church.

Yours in hope of eternal life,

J. J. COLLINS.

PINEVILLE, Ky., Feb. 8, 1937.

DEAR EDITORS:—I like the SIGNS, because I believe it set forth sound doctrine. Just what I believe. I believe in a God that has all power, made everything that was made, and uses what he created according to his will and purpose. All things were just as present with him before time as they are now. He created and made everything for himself; yes, even the wicked for the day of evil, and he used them to carry out his will and purpose in the crucifixion of Christ. Every thing moves at his command. He is God and his counsel shall stand, and he will do all his pleasure.

I will not write any more now.

Your brother,

H. N. HOSKINS.

EDITORIAL.

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HOSEA X. 11.

“AND Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.”

We have been asked to give our views upon the above Scripture, and the Lord enabling us to do so, we will comply. The prophet Hosea often mentions Ephraim in his prophecy, so that one concludes that the tribe of Ephraim was looked upon as one of the leading tribes of Israel. No doubt she was outstanding in sin and backsliding, a tribe that was proud and self-opinionated, and expected to be respected and

heard in the council of Israel. Thus we find her protest to Gideon, Judges viii. 1, “Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? and they did chide with him sharply.” Again we see her in Judges xii. 1, chiding with Jephthah. She sprang from the younger son of Joseph, who was blessed by Jacob above his brother Manasseh, contrary to the natural wish of Joseph. Jacob gave Ephraim the preeminence over his brother, declaring that his seed should become a multitude of nations. It was from Ephraim that Joshua came, who was one of Israel’s greatest leaders, second only to Moses. Manasseh was to have her thousands, but Ephraim her ten thousands. We have no record that this tribe ever attained much strength numerically, but her position geographically, having a central situation, was in the highway of communication from one part of the country to another. Thus it was to a proud Ephraim that the prophet spake, to an Ephraim that feedeth on wind, and followeth after the east wind, daily increasing lies and desolation, etc. Now while the prophets seemed to be exercised by the Spirit of God over the judgments and mercies of an offended God towards a then offending Israel, these prophecies were to find their ultimate fulfillment in a later day. It is of the later day that we propose to talk. Hosea, in chapter nine, mentions the days of visitation, as do also several other prophets, pointing to the time when God would visit his people. Of such a time Malachi speaks when he

saith in chapter three, verse two, "But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fullers' soap." In that day Ephraim was as an heifer that was taught. She was regular in performing her legal worship, walking along in her daily ritual like an heifer that was taught. She had much religion of a kind when Jesus came. She loved her ordinances like a heifer loving to tread out the corn. In her zeal she persecuted Christ, and threw out of the synagogue those who confessed their belief in him. In her hatred she was fulfilling the Scripture, which was like treading out the corn. He shone bright in the midst of a wicked and adulterous generation. It was the chief priest and scribes of this people who uncovered the corn when Herod inquired where Christ was to be born by quoting the prophet Micah: "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." It was remarkable how this proud and haughty people played her part like a heifer that is taught, in fulfilling all Scripture concerning Christ's suffering, and in the very height of his suffering wagging their heads and laughing him to scorn. Thus like an animal that treads out the corn, that takes her usual and ordered course, not distinguishing between corn and husk, so this people continued her course, fulfilling the word that was written concerning Him. "But who may abide the day of his

coming?" They knew not the day of their visitation. "I passed over upon her fair neck." We cannot write the words, "I passed over," without our mind going back to the time when our God passed over Israel to spare, but passed through stiff-necked Egypt to destroy. This time he passed over Israel in judgment, for Jesus said, "For judgment am I come into this world, that they which see not [the Gentiles] might see; and that they which see [the Jews] might be made blind." He made an open show of sin in the flesh, and the way he came, a Nazarene, despised, eating with publicans and sinners, brought forth their derision and contempt. He pronounced a woe upon them, and left their house unto them desolate. The Romans captured Jerusalem and destroyed the temple, but it was God that passed over her fair neck, enchaining her in outer darkness, a wanderer among the nations. Guilty, with God's word pronounced against her, a living testimony of every word of God being true. Now the latter part of our text has reference to a better day, a day when both Jew and Gentile are brought together, and the sword of the legal covenant is beaten into the plowshare of the gospel testimony, and the spear of accusation is beaten into the pruning-hook of gospel admonition and exhortation, and under such teaching nation does not rise against nation, neither do they learn war any more. Now we have often felt that Ephraim stood as a typical character. He, like Jacob, is the younger who was to be served by the elder, his name means

double-fruitfulness. Spiritual Ephraim came into being through Jesus passing through affliction. Ephraim was brought forth in Egypt, and Joseph said, "For God hath caused me to be fruitful in the land of my affliction." We believe every subject of grace who receives of the Lord's hand double for all her sins is an Ephraimite indeed. It is of such who are blessed of the Lord that Isaiah also saith, "For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them." Now it is this Ephraim that shall ride. This sets forth, to our mind, God's saints, whether Jew or Gentile, going in the strength of the Lord. Thus Ephraim's seed is set forth as a multitude of many nations, we believe a number that no man can number, who shall ride, for the text, "I will make Ephraim to ride," signifies what the Lord has done that Ephraim is to enjoy. "Judah shall plow." Judah was the fourth son of Jacob by Leah, and stands out among his brethren as the tribe from which David sprang, who was the slayer of Goliath, and later king and sweet Psalmist of Israel. Our beloved Lord also came of the tribe of Judah. Jesus is the Lion of the tribe of Judah. Leah, the mother of Judah, was tender-eyed, and, as a type of Israel under the legal covenant, could not see clearly into the things pertaining to her legal worship. Judah had to be brought forth before Leah ceased to bear, so Jesus had to come of the tribe of Judah, before the

legal worship should end. Judah's humble supplication before Joseph is a wonderful example of true humility, only surpassed by those who fall at the feet of Jesus, our spiritual Joseph. We here mention Joseph as a type of Jesus, but we feel that Judah also stands in many ways as a type of our Lord. Jesus is the lion of the tribe, and it is he whom his brethren shall praise. (Gen. xlix. 8.) Moses also in blessing Judah said, "Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him," etc. All this is fulfilled in Christ. The Lord heard his cry and his hands being clean waxed stronger and stronger, and God the Spirit does bring him to His people. Thus, to our understanding, Jesus and the little flock who believed on him of his nation, were what Israel under the legal covenant brought forth when she ceased to bear. All the apostles were Jews, as were also all the writers of the New Testament. Above all this, they were Jews inwardly, and it is their testimony, which is the law fulfilled, that becomes the plow. Blessed by God, the Spirit, their testimony plows the barren soil among the Gentiles, and will, in God's time, among the Jews, and what a change this will bring to them in that day. "I will make Ephraim to ride and Judah to plow." How very different this unity of purpose that Hosea told would come, must have seemed to what that prophet knew to exist at that time. Being a patriot, how saddening to him was the enmity, variance and hatred that prevailed among them. This variance seemed to begin as soon

as they entered into the promised land (Joshua xxii. 10), and in the time of King David we see it showing itself when one cried, "We have no part in David, every man to his tents, O Israel." In Rehoboam's day the division came, often bringing with it war with its desolating hand. No wonder then that the prophets, having by faith a sight of a better day, could lift up their voice as a trumpet, a day when this variance, enmity and hatred would cease, when they would seek each other's good; so the prophet takes words that picture a peaceful, rural scene, when tribe co-operates with tribe for the common good. Thus in our text after Ephraim is humbled she could be trusted, and Judah could give her the preference. "And Jacob shall break his clods." Perhaps the most unskilled and common labor in agriculture is here referred to, a task that slaves and peasants would have to do, but here again MUTUAL SERVICE is brought to our sight, a willingness on the part of Jacob to be of service in the most humble occupation for the good of all. How different is this to what we see when Jesus came. When the unjust steward was to give up his stewardship he said, "I cannot dig [he was too proud], and to beg I am ashamed," but after he is humbled he will dig deep into the mysteries of God, as Paul did, and be glad to be of service, even if it be in breaking clods. In this better day of the gospel we find Him that was greatest become servant of all, setting an example in all things, for he is our spiritual Jacob, and it is in

the spirit of this New Man that every humble follower of Jesus will have a willing mind to serve.

"His wrath let us fear to provoke,
To dwell in his favor unite;
His service is freedom, his yoke
Is easy, his burden is light."

Clods are a hindrance to a proper growth of plants, and must be broken up. Paul said, "Set them to judge who are least esteemed in the church." Yes, in Paul's day there were clods to be broken, they plowed with care, they planted and watered, but some of the ground had not enough moisture, or had not had a winter's frost come over it, but it was a new man, Jacob only, that could break the clod. Paul said, "Ye that are spiritual restore such an one." Many are the services that brethren perform one for another, which are set forth in breaking the clods. Making the way a little easier, the burden a little lighter, hearing the sigh of every Jew that is a Jew inwardly, being helpers of one another's joys and bearers of one another's burdens, these are things set forth in our text. This rural picture is given to show how completely the envy of Ephraim was to depart, and the adversaries of Judah were to be cut off, so that Ephraim should not envy Judah, nor Judah vex Ephraim. (Isaiah xi. 13.) In that very chapter you will notice that this was to take place in the day when the wolf (the unclean Gentile) should dwell with the lamb (the Jew clean through legal ceremonies), and it is in that same day that the Lord will set his hand the second time to recover the remnant of his people, etc. A rem-

nant will be saved, and the testimony of the spiritual Judah, in the power and guidance of the Spirit of God, before referred to, will plow up that barren soil, as it has plowed among the Gentiles. In the parable, the rich man (the Jew) saw Abraham afar off, and Lazarus in his bosom, and we feel that it will need a deal of humbling for the proud Jew to see the Gentile believer so close to Abraham, but God can do it in his time. When he does they will CO-OPERATE as Peter did in the house of Cornelius. The multitude of nations that Ephraim was to be, calls for this, and an Ephraimite is one, in this gospel day, who is able to pronounce the Shibbolath of the gospel, whereas in the evil day in which Hosea lived, she was still saying Sibboleth to her confusion, but Isaiah said, "For your shame ye shall have double, and for confusion they shall rejoice in their portion." Spiritual Judah are a people (Jew or Gentile) who are circumcised in heart, having had all the superfluous things of the flesh cut away in Christ. Wherever and whenever these things are manifest the spiritual Jew can, and does, say with John, "We know that we have passed from death unto life, because we love the brethren." G. R.

EXPLANATION OF DATES.

THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 35 means it expired December, 1935; June 36 that it expired June, 1936; Dec 37 that it will expire December, 1937, etc.

OBITUARY NOTICES.

DAVID W. TURNER passed away from this present time state August 16th, 1937, at his home, Claysville, Pa. He was born July 21st, 1867, at Kearneysville, W. Va., being one of the eleven children of brother Thomas and sister Ann Turner, long since deceased. Of this immediate family, but two now survive: James F. Turner, of Chicago, Ill., and E. D. Turner, of Kearneysville, W. Va. There are several nieces and nephews. Mr. Turner had been ill for several months of an insidious disease that ultimately terminated his natural life. Burial was in Elmwood Cemetery, Shepherdstown, W. Va., the writer of this article officiating at the interment. As well as it is possible to judge of one's spiritual status by the manifested evidences in the outward life, we believe Mr. Turner to have been a subject of divine grace. While he never made a public profession of his faith and hope in Christ by way of the ordinance of believer's baptism, he averred his belief in the absolute sovereignty of Almighty God, and that salvation of sinners is by the grace of God in Christ Jesus, experimentally realized by the operation of the Holy Spirit internally in the soul. We have hope for him that he was founded in Christ, the solid Rock, against whom the gates of hell cannot prevail. If so, he is a member of Christ's mystical body, consequently he is bound in the bundle of life with the Lord God. What a wonderful and marvelous glory to be ultimately realized by redeemed sinners, despite all the demerits in them, because of the infinite merits of Christ Jesus, God's eternal Son.

H. H. LEFFERTS.

BOOKS WANTED.

DEAR EDITORS:—I would like to buy some of the Editorials of Elder Gilbert Beebe that were published in book form. If you know where I can secure same I would appreciate your letting me know, or if you would insert a notice in the SIGNS perhaps some of the brethren have copies they would sell.

Yours truly,

E. P. MCNEILL,
MULLEN, Texas.

DEAR BRETHREN:—I want a good Baptist History. One that traces the history of the Baptists from the days of John the Baptist to the present time. A second hand book would do, as I want to get it as cheaply as possible. I would also be glad to receive a list of any other Baptist books for sale.

Yours sincerely,

J. J. COLLINS,
NEWTON, Alabama.

**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, 1937.

State of New York, County of Orange, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Gilbert Beebe, who having been duly sworn according to law, deposes and says that he is the owner of the SIGNS OF THE TIMES, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publishers, editor, managing editor, and business manager are: Publishers, J. E. Beebe & Company, Middletown, N. Y.; Editor: Elder R. Lester Dodson, Rutherford, N. J.

2. The owner is, Gilbert Beebe, Middletown, N. Y.

3. That the known bondholders, mortgagers and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.

4. That the two paragraphs next above, giving

the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE, Owner.

Sworn to and subscribed before me this 20th day of September, 1937.

(Seal)

E. E. CONKLING.

(My commission expires March, 1939.)

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

Dr. T. E. Presley, New Mexico, \$3; Joseph A. Johnson, Tenn., \$1; Mrs. A. J. Crenshaw, Okla., \$1; "A friend," Ontario, \$3; Mrs. Charles H. Glascock, Va., \$1; Mrs. May Derby Hoyt, N. Y., \$2; Mrs. J. E. Chadwick, Texas, \$3.

M E E T I N G S .

The Virginia Corresponding Meeting is appointed to be held with the New Valley Church, Loudoun County, Virginia, eight miles north of Leesburg, Va., Wednesday, Thursday and Friday, 13th, 14th and 15th of October, 1937. Those coming by train or bus Tuesday evening the 12th will come to Leesburg to be met there. Those coming Wednesday morning will come by early train, as there is no morning bus from Washington. Trains leave Rosslyn for Leesburg at the Virginia end of the Key Bridge, reached by trolleys via Pennsylvania Avenue, Washington. Buses leave for Leesburg from the Greyhound Terminal at 14th and New York Avenue, N. W. Those coming by private conveyance Tuesday evening will come to Leesburg and inquire for Elder Lefferts, but those coming in own conveyance Wednesday morning will go direct to meetinghouse. All lovers of the truth, especially ministers of our faith and order, are invited to meet with us.

R. C. GARRETT, Church Clerk,
LEESBURG, Virginia.

The usual all-day meeting will be held with the New Vernon Church, New Vernon, N. Y., on Tuesday, October 12th, 1937, to which all lovers of the truth are invited.

R. LESTER DODSON.

The Hopewell Association convenes with Nazareth Church, near Samantha, Alabama, (Fayette and Tuscaloosa Highway) on Friday before the third Sunday in October, 1937, and continues three days. All lovers of the truth as advocated by the SIGNS OF THE TIMES are welcome. For more information write the following:

G. W. BERRY, Moderator,
W. D. GRIFFEN, Clerk,

FAYETTE, Alabama.

The Ebenezer Church, in Baltimore, Maryland, will hold all-day meeting on October 17th, 1937, (Third Sunday). A cordial invitation is extended to all who wish to meet with us.

A. S. ROWE, Church Clerk.

PROVIDENCE permitting, we expect preaching by Elder Charles W. Vaughn, in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fifth Sunday in October (31st). All are welcome.

E. M. FORD.

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

C. M. FISHER.

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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Church Clerk.

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

J. R. HARDY.

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

S. B. MOFFITT, Pastor.

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

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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At 10:30 A. M.

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"FEAST OF FAT THINGS."

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

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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. 105. MIDDLETOWN, N. Y., NOVEMBER, 1937. NO. 11.

CORRESPONDENCE.

MATTHEW XVIII. 9.

“AND if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire.”

It is with a deep sense of my need of spiritual understanding that I attempt an explanation of this Scripture, but if it is God's will for me to do so, I believe he will guide me. In its consideration we should constantly bear in mind it is the inner man that in substance Jesus is addressing. The old man, or flesh, under the old or law covenant, could not render a satisfactory obedience to the law, much less to the precepts of the gospel under the new covenant. There is no promise, either under the law or the gospel, that our flesh would be changed in this present life, but there is a promise contained in the new covenant that God would put his law in the inward parts and write it in the mind. If he had put his law in our outward

parts (or flesh) we would be holy, like Jesus, and our eyes, hands or feet would not offend. There would be no warfare, such as Paul describes in Romans vii. 21-23: “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.” And in verse twenty-five: “So then, with the mind I myself serve the law of God; but with the flesh the law of sin.” In the absence of this warfare, there would be no need to mortify our members on the earth as Paul describes them in Colossians iii. 5, as follows: “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” It would seem from this description of the old man, that it is the deeds of the body that are under consideration, and in Romans vii. 15-20,

Paul tells us how to put the old man off: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me."

The Savior here in our text is instructing his disciples in dealing with offenses. Not only those offenses that come to us through the acts of the unruly members of our own body, but also those offenses that come through the trespasses of an offending brother in the church. The instructions here in dealing with an offending brother are not spoken symbolically, but clearly and to the point, and I fail to see wherein they need any explanation. But the instructions seem to be different concerning the offenses of the outward members of our own body. They are not to be labored with, but cut off and cast from us, mortified, denied: "It is no more I that do it, but sin that dwelleth in me." As I see it, the two eyes spoken of here do not mean our two natural eyes, and the plucking out is not to be taken literally, because it is evident that with whichever one of our two natural eyes might be left we could do a lot of unsavory gazing, at least enough to commit adultery in the heart, and that would disturb the peace of one who has an awakened conscience, and the offense would still remain. The two eyes here spoken of by the Savior seem to be different in their nature: one seems to be conductive to life, and the other to hell fire. In Luke xi. 34, 35,

Jesus says to these same disciples, and in the same discourse, (Compare Matthew v. 29, and vi. 22.) "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness." It would seem, therefore, that it is the evil eye which causes the offense, which Jesus would have plucked out and cast from us.

In the conclusion of the parable, where the king is taking an account of his servants (Matt. xviii. 32-35), Jesus says, "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." It would be a wicked, or evil eye indeed, that would look on his brother's trespass in the eye of the law, and demand perfection, and expect for himself forgiveness for his own sins in the light of the gospel. Deliver him to the tormentors; hold back forgiveness for his own sins. Is there worse torment, or hell fire, here on this earth for one of God's little ones than the torment we suffer under the weight of our own sins? Is it true our heavenly Father becomes our adversary, whiles we are in

the way with him? Jesus says, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. [Pluck out that evil eye.] Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matt. v. 25, 26. That is what Jesus said the king did to his servant, and he says we will suffer the same things if we forgive not every one his brother their trespasses. There is no other one thing in the Bible that is urged more than the necessity of love for one another, and there is nothing that will bring us to the feet of our brethren any quicker than to be humbled under the weight of our own sins. An unforgiving spirit is not all we are judged for. Peter was judged for trusting in his own strength. In Deuteronomy xxxii. 36, we read, "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left." We are judged for our pride, for, "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. xvi. 18. We are judged for trusting in our own counterfeit righteousness, which is declared to be as "filthy rags." (Isaiah lxiv. 6.) I believe these are the things John the Baptist refers to as chaff in Luke iii. 17. We read, "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." (Hell fire.) Paul re-

fers to them as wood, hay, stubble. In 1 Corinthians iii. 10-15, we read, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon.. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The gold, silver and precious stones are the precious things of Christ which remain after we have passed through fiery trials, and which we see by faith, and it is by faith, or an act of the mind, that we build these things on the foundation, and the reward we receive if our work abides is the peace of mind and conscience we have when we enter into life with one Jesus speaks of.

In the first chapter of 2nd Peter we have a more complete description of this eye, and the process of building, and the reward. In verses ten and eleven he says, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Who would ask for any greater reward? "If

ye do these things." What things? In verses five, six and seven he mentions seven graces of the Spirit, that we are to, by giving diligence, add to our faith. Then in verse eight, "For if these things be in you, and abound, they make you that ye shall never be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "If these things be in you." But how did they get there? Why, in verse three he says, "According as his divine power hath given unto us all things that pertain unto life and godliness." When did he give us these seven things, or all things, for seven is a complete number? Paul tells us in Ephesians i. 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Peter seems to regard faith as a part of the foundation, for he would have us build these things, or add them to faith. And Paul says, Hebrews xi. 1, "Now faith is the substance of things hoped for, the evidence of things not seen." Now, "Add to your faith virtue." I believe virtue here means power, and as all power is of God, it is only through faith that we have any power at all. Peter thought he had virtue in himself to not deny his Lord, but found his virtue was all in Jesus. Through his blindness this virtue was hid from Peter before his trial, but now it abounds, he has a knowledge of it. I do not believe there was any other way he

could attain to this knowledge other than through this manifestation of his weakness, and the power of Jesus to hold him from falling. So now Peter could begin to "do these things;" that is, he could add virtue to faith, "and to virtue knowledge." But he could not do it before, because he did not have them to add. They did not abound. Peter was willing to add a wooden virtue to a God-given faith, and the world is full of people to-day just as willing, but it will not stand fire, and there is no one knows it better than Peter did. "It is better to enter into life with one eye."

"And to knowledge temperance." No more boasting now; we begin to walk more softly, having such knowledge we become temperate in our walk and conversation.

"And to temperance patience." Notice how neatly Peter fits each one of these stones on the preceding one. What did we know of patience when we were boasting of our own power? But now we must wait upon the Lord for all spiritual blessings. James saw perfection in patience. "My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James i. 2-4.

So we add "to patience godliness; and to godliness brotherly kindness," which could hardly abound until after godliness. "And to brotherly kindness charity." These seven things are outward evidences, or manifestations, of a

work of grace in the heart by the Spirit, and they all spring from love, or charity, and it is only by these evidences that we know love exists. But love existed before even faith existed, and having brought forth this great chain of evidence, or works, as James calls them, they give life to faith also, for "faith without works is dead." And love abounds also, which is the greatest of all, for it crowns all the rest, for God is love, and every one that loveth is born of God and knoweth God. "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. Take away all these evidences and we are left blind and cannot see to "enter into life." For in verse nine Peter says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." All our sins were made old when "once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."—Heb. ix. 26. "For by one offering he hath perfected forever them that are sanctified." We are all forgetful, otherwise we would have no hours of darkness. Here in this language we see a putting off of the old man with all of his deeds. They are all unprofitable, for if they were not we would not become blind, and halt, and have to wait to be renewed by the Spirit. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."—2 Cor. iv. 16. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are

spirit, and they are life."—John vi. 63. And do we hear the word in those seven saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. iv. 6. Seven is a perfect number and means completeness, so I do not understand that we have only seven evidences numerally, but in a complete sense. Peter was a prophet of the Lord, and also a steward in the house of God, and it was said to him, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. xvi. 19. Here we see the old man bound hand and foot, but the inward man is loosed. And shall we say here that Peter has unlocked, as it were, the doors to the kingdom of heaven when he says, If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ? "If ye do these things," and in a way we do, yet it is the work of the Spirit, even when we add these things, through faith, to that sure foundation, that tried stone, which is Jesus Christ. "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."—Zech. iii. 9. These eyes, lights, lamps or good works, they all mean the same thing, are set upon a candlestick, that they may give light to all that are in the house (the church), and they are to so

shine that God is glorified. In the fourth chapter of Zechariah we have a more complete description of these lamps, the golden candlestick, and the golden tubes that empty the golden oil out of themselves. And the seven lamps on the golden candlestick. Notice these figures are all of gold, just as love is the foundation and crown of all our spiritual exercises. This description is mysterious, but well do we all know that we must have oil in our lamps, for we know that without a continuous supply of grace we would cease to bear fruit and our lamps would go out and we would be in utter darkness, without any evidence of life within. The oil may sometimes seem to get low, our light may shine but dim, we may often bowed down in infirmity be forced to halt, and until the gracious Savior extends his arm we cannot move, but we are never left without some little evidence of life. Those exceeding great and precious promises of God reach down to our lowest stages of existence, and whatever our state those promises light up something within our reach that we can lay hold upon, for, "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. xxxiii. 27. Are you wretched? Paul was wretched. Are you vile? So was Job. Could you ever say, "Behold, for peace I had great bitterness [that is what Hezekiah said], but thou hast in love delivered it from the pit of corruption: for thou hast cast all my sins behind my back"? Could you ever say with Peter, Depart from me, O Lord, for I am a sinful man? Do we

ever go down to the bottom of the mountains, the weeds wrapped about our heads, have all the billows pass over us, the depths close in round about us, and the earth with her bars about us forever? Jonah did. But the arms are yet underneath. "Out of the belly of hell cried I, and thou heardest my voice." Have we ever been in such agony that we sweat as it were great drops of blood? Have we ever in pain cried out until the rocks rent, the earth quaked and darkness covered the face of the whole earth? Jesus did. But the arms are still underneath. Hell could not hold that incarnate body, the grave must give it up, and in triumphant victory we, too, all rise with him, for we all died with him. Listen, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah xxvi. 19. In the arms of our blessed Jesus we can ascend into the heavens, but no mortals of themselves can, as we shall ever be weighted down with sin or pain enough to fall below his arms, or, too, the bounds of his love. If we cannot now, can we when it comes time for our departure, look back over this life and say, It is good to be afflicted; it is better for thee to enter into life with one eye, halt or maimed, rather than having two eyes, or hands, or feet, to be cast into hell fire? But best, may we have an unshaken faith to believe that this same body that has been racked with pain, endured trials of afflictions and floods of persecution, shall halt no

more, but in Christ Jesus shall triumph in victory, when that great Steward shall roll up the curtain of time, open the doors of the eternal heavens, it shall enter there and shall shine forth in the presence of its Creator in all the resplendent beauty, perfection and transcendent power and glory of the Son of God.

A. D. HUGHETT.

YAKIMA, Wash., Jan. 15, 1937.

NORTHPORT, Ala., Dec. 31, 1936.

DEAR EDITORS:—I hope I have been an honest inquirer for the truth for some time, and very sincere in the same. I feel sure that Jesus Christ is the way, the truth and the life of all his people, and has always been, and ever will be. He told his disciples before he left them here in the world that it was needful for him to go away, for if he did not go the Comforter would not come. But to this end was he born, and for this cause came he into this world, that all that was written of him should be fulfilled, to suffer, bleed and die for the sins of his people, and to rise the third day and ascend unto the Father, for his people's justification and redemption. He told his disciples that he would not leave them comfortless, but would send them another Comforter, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you and shall be in you. Again, he said the Comforter, which is the Holy Ghost, whom the Father shall send in my name (in Jesus' name) he shall teach you all things, and bring all

things to your remembrance whatsoever I have said unto you. I feel sure this is the way the Lord teaches his people in the measure he is pleased to do, and that he is pleased in the same for them to commune with each other and to be edified and comforted with the comfort wherein they are comforted of God. The apostle said there are differences of gifts, but of the same Spirit, all for the edifying of the body of Christ. These blessings the world cannot receive, but God hath revealed them unto us by his Spirit, for the Spirit of God searches all things, even the deep things of God. When the world comes preaching their doctrine they come in their own name, with the weapons and will of the flesh, but God humbles poor beings moved by the Holy Ghost to come in the name of Jesus, speaking the wisdom of God, even the hidden wisdom (which the world cannot receive) which God ordained before the world unto our glory. This Wisdom (Christ) is made unto us of God, therefore the weapon of our warfare is not carnal, but mighty through God to the pulling down of strongholds and every high thing that exhausts itself against the knowledge of Christ, and bringing into captivity every thought unto the obedience of Christ. The apostles preached Christ, and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but unto them which are called, both Jew and Greek, Christ the power of God and the wisdom of God. The preaching of the cross is to them that perish foolishness, but unto us who are

saved it is the power of God. Then the news of the Comforter to Israel is that her warfare is accomplished, that her sins are forgiven and her iniquity pardoned, and that she has received at the Lord's hand double for all her sins. Then what has she received? All the spiritual blessings given her in Christ before the world was: mercy instead of justice; grace for the grace that was given her in Christ; justification instead of condemnation, free from the law and all its curses, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of his divine nature. Therefore all who are made partakers of this heavenly calling wherein they are called of God have tasted that the Lord is gracious, and have felt the power of the world to come, as a foretaste of their inheritance, and are sealed with the Holy Spirit of promise, which is an earnest of our inheritance. The redemption of our body from the grave is from corruption to incorruption, then we will receive the fullness of our inheritance, of which the earnest part here gives rise to hope for the fullness beyond the grave; otherwise we would have no hope here. We are given by the Holy Ghost to believe Jesus is the Christ, wherein we rejoice with joy unspeakable. Beyond this veil we shall see him as he is, and be like him, and surely God's humble poor who desire a crumb from the Master's table

will be satisfied when they awake with his likeness. Thus we are saved by hope. Not without evidence, but with a strong consolation through faith we lay hold upon the hope that is set before us. If there was nothing set before us there would be no running with patience, for we would faint, and could not endure the trying of our faith, but as we receive mercy we faint not, and are blessed to look unto Jesus, the author and finisher of our faith and know he is all of our salvation, our shield and hiding-place, our Shepherd, we shall not want. He leads us in the path of righteousness for his name's sake. What a wonderful Shepherd! He cares for his flock, and leads and teaches them in the path of righteousness for his name's sake, for he has made with them an everlasting covenant, ordered in all things and sure. Yes, it is sure, it cannot fail, for the covenant is his faithfulness, his mercy, his grace, his pity, all from the fountain of his everlasting love. This is the new covenant, and his children cannot break it and lose their inheritance, for he says, I will put it in their minds and write it in their hearts, and I will be their God and they shall be my people. This new covenant is not written in their hearts with pen and ink, but by the Spirit of the living God; not on tables of stone, but in the fleshly tables of their hearts, therefore it is an inward work of God's sovereign grace, wrought by the Spirit of God, wherein we delight in the law of God after the inward man and have no confidence in the flesh, for the outward man perisheth, but the inward man is

renewed day by day. Man is cursed that trusteth in man, or that maketh flesh his arm. We hope that we trust in God, who quickeneth the dead, and calleth things which be not as though they were. He kills, and he makes alive; he wounds, and he heals; the words he speaks they are Spirit and they are life. Wherein the dead shall hear the voice of the Son of God, and they that hear shall live.

I am, I hope, your brother in Christ,
J. L. SANDERS.

SAN ANGELO, TEXAS.

DEAR EDITORS:—I am sending a letter I received from sister Alba Dean, giving her interpretation of a dream one of her daughters had. In this dream the girl saw a very dark cloud, so dark it almost obscured the sky, yet a few bright stars were shining, even seeming more brilliant for the contrast. She had told me of the dream, and we had wondered, hoping some time to be shown the true meaning. Her view of the true and false doctrine seems so consistent to me I gladly share it with the readers of the SIGNS, if you see fit to publish; if not, we know all things work together for good to them that love God, etc. We once had a strong church at Ranger, but now all but her have either moved away, died or joined the Peace people, so it is lonely indeed; yet I hope the Lord will give us grace to trust him, and not man, however dark things seem.

Your little sister, I hope,
LENA LANGFORD.

RANGER, TEXAS.

DEAR SISTER LENA:—I was very glad to hear from you, for I did not know whether you had gotten off or not.

I read "Fragments." It is indeed a wonderful book. What a comfort it is to read true testimony. We find so few now whom we believe are sound in doctrine, but rejoice to know that God has kept at least a few in the hollow of his hand. Not all are "captured," nor will they ever be, for the church will never lose its identity. God will never be left without a witness.

I had thought that some time we would see the meaning of the dark cloud and the few bright shining stars, and when I read your letter, and your questions as to the meaning, it came to my mind that it was a picture of true and false witnesses to-day. We can see a great dark cloud of false witnesses, indeed they almost obscure the sky. That only makes the sky more blue where it can be seen, and the few stars seem to shine brighter. Jesus is the bright and Morning Star; then his little ones are the lesser stars. I believe the time is near, even at the door, when the stars shall sing together. You see those stars hidden behind the clouds are not lost, no, not one, but are only hidden, not to be seen as true witnesses here; they do not shine with true testimony, but rather use the doctrine of men. In God's sight it is vile and dark; no light in it. Most of the time I feel that I would fit in that dark cloud, when I view myself as God sees me, then at times I have a precious little hope that

God for some reason chose me to remain with the few who will give him all the glory, as only the old "Absoluters" do. I believe that all things, both good and evil, are used to fulfill his purposes. Just as in the death of Christ it was a wicked act on the part of man, and those men sinned willingly, yet God used their wicked act for good, without being the author of sin. Satan is the author of sin, and when man follows Satan he ever sins. We do good only when we follow Christ, and that only when the Father draws us. We cannot follow him of our own accord or will. If we live in obedience to his commands we are only doing our duty. When we fail we merit punishment, so it is by the grace of God we are what we are when obedient. There is joy and blessing in obedience, because he surely leads us. Our reward is a clear conscience. Because we love him, it is so sweet for him to make our will his will. If it could be that it is his will, I would be very glad if we could have meeting here again, and you and I be blessed with the privilege of hearing true preaching as we once did. How sad to be so scattered, one here and one there, lonely, hungry and cold. I enjoy reading the "S. G. & P.," also the SIGNS. We get sound preaching there. I am keeping every copy of the SIGNS, with the hope that some time at least some of our children may read them with an understanding. I gladly loan them, but always have them returned. I believe the SIGNS is the place where we can find most comfort outside the Bible. One can get much comfort reading the letters tell-

ing of having been led in the same way as one's self, then turning to the Bible and finding it is according to Scripture. We tell the same old story over and over. It is new every time. I have said nothing you did not already know, and much better than I do.

We feel we would like to go elsewhere and find a better home, feeling that most any place would be better; then our friends and loved ones inquire about places here, so we are left in confusion, not knowing what to do. We will just leave it to the Lord, hoping he will direct us all in doing what is best for us.

Love to all.

Yours in Christ,

ALBA DEAN.

WESLACO, Texas.

DEAR EDITORS:—Inclosed find a letter I received from Elder J. B. Bowden. Some of the brethren requested me to send a copy of it to you for publication, if you have room and it meets with your approval. He has been a father in Israel to this poor unworthy sinner. He is in poor health, and some seem to think his labor among the churches is about over. In looking back over the twenty some odd years we have been together with not a thing ever coming up between us to mar our peace is indeed marvelous, and makes me want to praise my blessed Savior for it all, for we know that within ourselves we can do nothing; this blessed peace must come down from above. He knows our every need before we ask him. That all-seeing eye saw the end

from the beginning, so that is why everything comes to pass in its own time, just as was in his mind years and years ago. Nothing new or old with God; the same one eternal God.

E. B. AULT.

SAN ANTONIO, Texas.

ELDER E. B. AULT, AND ALL THE DEAR ONES IN THE VALLEY:—How are you all by now? We are as usual. This is a restless time with me. I was so cast down (but hope not forsaken) I was not able to go to my meeting at Stockdale Saturday. I had some pretty bad coughing spells Thursday and Friday and was too weak to make the trip. Pray for me, dear brother. I have not had a letter from any one for the last two weeks, and that makes it more lonesome for me. Brother and sister Staggs come over occasionally, which helps me much. I awoke Monday morning before daylight in a dream. It just seemed as if I had been talking, and there were nearly two chapters that I was quoting when I awoke. My memory has been so poor ever since last fall I could hardly quote anything. But this grand sermon that Paul preached to the Ephesians was before me, and I was given to see a deep and large field in the two chapters, greater than ever before. I will try to tell you something about it by quoting a portion of the two chapters, together with the connecting verse, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Connected with

Psalms: "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed."—Psalms lxxii. 17. Ephesians i. 3, was Paul's introductory verse, and laid the foundation forever as a doctrinal line. Thus proving this far with the words of David. Then he goes farther, and says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Then proves it by Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace be unto you, and peace be multiplied." "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Peter i. 2, 20. Paul did not close there, but went farther, and said, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 5. He preached the same doctrine at Rome, and said, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (his Son) might be the firstborn among you (or many brethren). Then called on John to verify his statement, who said, Which were born, not of blood, nor of the will of man, nor of the flesh, but of God. (John i. 13; Luke xii. 32.) Paul never said that any part of this was done for the sinner because

of what he had or could do, but "To the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 6. And said, That in the dispensation of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will, that we should be to the praise of his glory, who first trusted in Christ. (Eph. i. 9-12.) Then adds, In whom ye also trusted, after that ye heard the word of truth. Verse eleven is proven by Isaiah xli. 10, which says, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall be done (or stand), and I will do all my pleasure. And 2 Thess. ii. 13. This is the doctrine that Paul preached at Ephesus, one of the most idolatrous cities in Asia, and also at Rome, which was a wicked, idolatrous city, and the seat of the Roman Empire, the seat of the beast. Then he goes on, and in his second chapter tells exactly the inward condition and rudeness of their craftiness. Here he tells them their condition, and says, You hath he quickened, who were dead in sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by

nature the children of wrath, even as others. (Eph. ii. 2, 3.) Then he refers to the letter he wrote to Titus, showing that he preached the very same doctrine there, and said, For we ourselves also were sometimes foolish, deceived, serving divers lust and pleasure, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which were shed in us abundantly through Jesus Christ our Savior. That being justified by grace, we should be made heirs according to the hope of eternal life. (Titus ii. 3-7.) Then puts a perfect cap on the whole sermon to his church in Ephesus by the final closing of the sermon, in which he says that in the ages to come (from then) he might show the exceeding riches of his grace and his kindness toward us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Eph. ii. 7-9.) Then Romans iv. 16; Phillipians i. 29. Then quotes John as saying (and that against the works system), No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day. (John vi. 44.) Now it does seem that any reasonable person would be ashamed to

cry so loud in the ears of the people that salvation is dependent upon what we can or must do, when it is clearly stated that man in nature is dead in sin and has no desire of heart to have anything to do with religious feeling. This whole thing came to me after the two days of being downcast because I had to miss being with the brethren at Stockdale, after being absent so long. Pray for me. I hope to be with you in the Valley at your regular communion meeting the fourth Sunday, and Friday and Saturday, in July.

J. B. BOWDEN.

LA GRANDE, Oregon.

DEAR BRETHREN EDITORS:—The readers of the SIGNS in our midst would be pleased to have the following account of our Union Meeting published at some convenient time. I am sending it by request.

The Border Union of Old School Baptists met on Friday before the fourth Sunday in June with the Mizpeh Church, at Touchet, Washington. The four churches composing this Union were all represented by letter and messengers. Besides, there were several visitors from other churches from farther away communities. Three days of pleasant meetings were enjoyed, where the gospel was preached in its fullness, without any discordant notes. We should be pleased if our brethren traveling through this part of the country in June of each year would take note of our meeting time and place and visit us. Our membership is not large, but we are of one faith, with

no divisions to mar our assemblies when we come together each year for our Union meeting. The Salem Church, at Weiser, Idaho, the Big Spring Church, at Elgin, Oregon, the Mizpeh Church, at Touchet, Washington, and the Pleasant Grove Church, at Yakima, Washington, comprise our Border Union, which was organized about twenty years ago, and has met with one of the churches on the regular meeting day of that church each year since. There are seven ordained Elders now in the membership of these churches, but most of them, like Paul to Timothy, feel that they have about finished their course, and are earnestly waiting the Lord's time for the bestowal of the crown of righteousness which they hope is laid up for them.

The next Union meeting is appointed to meet with the Pleasant Grove Church, at Yakima, Washington, on Friday before the third Sunday in June, 1938, where all lovers of the truth as believed by Old School Baptists will be welcome.

This is written at the request of the churches in counsel, that our brethren in other places may know of us, and, if possible, meet with us.

C. W. BOND.

EXPLANATION OF DATES.

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EDITORIAL.

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

J. E. BEEBE & CO.,*Middletown, N. Y.***ROMANS XIII. 10.**

“Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.”

This is the one and all-important subject of the Bible, as it will cover all acts that we do or feel to do to manifest praise to our dear Savior, and to manifest our appreciation one for another. Jesus said, If ye love me, keep my commandments (John xiv. 15), and according to carnal commandment the restricting of our acts from committing adultery, stealing, killing, bearing false witness, not covetous, and administering of our natural blessings to our

neighbors, we have filled all requirements, and by so doing we stand before God blameless in love. These things to be manifested in the personality of individuals are to be admired, and we like them, but they do not give eternal life, nor give an inheritance in the kingdom of God. If these things could give eternal life, then some would have whereof to boast, and ill feelings to some, and others would be favored. The love of God loveth all that are begotten of the Spirit, and the lowest peasant is just as precious as though he was the more favored. When we would avenge ourselves upon those who cast us out and speak evil against us, we are not prompted by the spirit of love. Paul wrote unto the church at Rome, and said, “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men.”—Rom. xii. 9-17. Paul, writing to the church at Rome, having the realizations of the grace of God be-

stowed upon him, could admonish the brethren, and his admonitions are for us if we feel them in our hearts, and the witness of Paul's writings are comforting to us, and we are encouraged and built up in the most holy faith. There is no ill to any man in the writings of the apostle Paul but to the contrary, he prays for his enemies, and the word recorded testifies that he was born of God, and was prompted by the spirit that worketh by love. But let a man examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep, for if we would judge ourselves, we should not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world. (1 Cor. xi. 28-32.) If these evidences are realized in our hearts they give us the assurance that we are born of the same Spirit and are followers of the Lord Jesus Christ, and the relationship that should exist among brethren of like precious faith, and goodness of the dwelling together in unity is felt, with all the pleasantness that is given for poor sinners to enjoy in this life. The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death, and the covenant of God that he declared he would make with them in those days: "I will put my law in their inward parts, and write it in

their minds, and I will be to them a God, and they shall be to me a people," and all the keeping of that law is done in love, as Paul declared in our text: "Love is the fulfilling of the law." Jesus, through love, came into the world to save sinners, for he declared, Yea, I have loved thee with an everlasting love, and with lovingkindness have I drawn thee. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. This calls for the language of the prophet, which confirms the love of God for poor sinners, in which he said, "For unto us a child is born, unto a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor."—Isaiah ix. 6. Our experiences have brought to us the evidences that we cannot love our neighbor as ourselves, and not being able to do that we fail in keeping the law. For us to fail in one disqualifies us for the second, so the whole theme of salvation by the deeds of the law has failed, and none can realize that fact but those who are born of an incorruptible seed by the word of God, and we realize the depravity of nature, so with Paul we declare ourselves to be unprofitable servants. All the years that we have felt to be obedient to the commandments resting in our heart, follower of the Lord Jesus Christ, if it had not been for the love that has rested in our heart for the association and fellowship for the

church of our God we could not have continued; there has been a drawing, and we seem to be in it, and it is a part of us. Paul said, "The life which I now live in the flesh, I live by the faith of the Son of God."—Gal. ii. 20.

We are now closing our writing for the year 1937, and as we reflect upon our motives, and expressions submitted to the readers of the SIGNS OF THE TIMES, we can truly say it has been done in love for the doctrine of salvation by grace, and all who contend earnestly for the faith once delivered unto the saints, and in no way for vain glory. We do not feel all we have written, was received and enjoyed by all, but we are truly glad you have held to the truth, and did not turn away because you did not see all points just as we did, and there is one request we would make to all our readers: Do not make mountains out of mole hills, strain at a gnat, and swallow a camel, but strive to keep the unity of the Spirit in the bonds of peace, and forsake not the assemblage of the saints. The SIGNS' family are the people who worship God in the Spirit and have no confidence in the flesh, and it seems to us that many are standing out from the church who love the doctrine proclaimed in the gospel, which is the power of God unto salvation.

May it please God to keep us in the love of the truth, that all we do will be directed by his Spirit, and may we be given understanding, that we may worship him, 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 time your subscription is paid. If your subscription has expired, or is about to expire, please send on your renewal if you can spare it, but if you are not at the present time in a position to renew your subscription, but hope to be later on, do not order your paper stopped, for we would much rather continue sending the paper to you until such time as you are able to pay for it than to take your name from our list.

When sending in renewals be sure and give us the exact name and address of the person to whom the paper is now coming, so we will not give the credit to the wrong person.

We sincerely thank all who in the past have in any way aided us in continuing the publication of the SIGNS OF THE TIMES, and hope they will continue such aid in the future, and do what they can in the way of sending us new subscriptions and renewing their own.

J. E. B. & CO.

CIRCULAR LETTERS.

(Written by Elder L. L. Schenck.)

To the Elders and messengers composing the First Regular Old School Predestinarian Baptist Association called Kansas, when convened with our sister church called Little Flock, near Garber, Oklahoma, on Friday, Saturday and Sunday, September 10th, 11th and 12th, 1937, greeting and christian salutation.

DEAR BRETHREN IN THE LORD:—
Through the kindness and tender mercies of our covenant-keeping God, we have been preserved through the shifting scenes of another year and are blest with the privilege of meeting together once more in an associational capacity. Through the same kindness and grace of God, we desire to engage in fervent, mutual worship, as we have in days gone by, and with one accord we hope to be enabled to mutually contend for the same doctrine and order, the same Articles of Faith, upon which the Association was organized many years ago. If the doctrine our fathers preached at that time was the truth then, it is the truth now. As we have had no misgivings or doubt concerning this doctrine, we take pleasure in once more calling your attention to some of the precious promises contained therein. The absolute sovereignty of God is of super importance. A departure from this doctrine is equal to saying there is another power somewhere of some kind that stands, and has always stood, as a rival of God Almighty, engaging him in a continual battle, with

the outcome decidedly in doubt. This theory is common, but not among Old School Baptists. We know of no such power. But we have read in the holy Scriptures, "There is no power but of God." Of no less importance is the doctrine of God's determinate counsel and foreknowledge. This embraces every circumstance, without exception. There is no creature nor circumstance that was unknown to God, even before time began, and every circumstance is timed to take place according to the pleasure of him who worketh all things after the counsel of his own will, and his determinate counsel has fixed the motions of every creature, animate or inanimate, so that nothing can supercede the power and wisdom of God. There is no creature nor circumstance that was unforeknown to God even before time began. We glean comfort from the fact that God holds the reins of the universe, so that not even Satan, our arch enemy himself, can besiege or molest God's anointed without his permission. There is nothing comes by chance, else we must admit of another power somewhere, forcing circumstances into shape or being which might chance to baffle the wisdom of the eternal God and defeat him in his purposes. If one thing should come by chance, why not every thing? To admit such, would be to admit a disordered, chaotic universe, with nothing made sure to us. It was written of Jesus, "He shall save his people from their sins." But chance would render that precious truth uncertain. If there was a mere chance for him to accomplish this gracious work,

there was also a chance for him to fail, and if he has merely given every one a chance to be saved, there are also many chances to be lost, for human tendencies are toward sin and not righteousness. If by chance, then that covenant "ordered in all things and sure," means nothing to us. Even "the sure mercies of David" could not be counted sure, if all things or any thing moves at random. The failure of one of God's purposes to materialize would necessarily subject him to shameful disappointment, and in such a case he would be no longer God, but merely a god. A god not superior to other gods of which there are many. His purpose underlying the whole structure of the universe was that he might be glorified in his creation, hence it is written of him, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." We reassert our unwavering devotion to the doctrine of the eternal unity, or unity of Christ and the church. This has ever been, and is now, a fundamental point of doctrine of this Association. Let the world scoff if it will, but we are unfaltering in our faith that Christ and his people have never been separated, and they never can be separate, hence the term, "Eternal unity." Christ is eternal and his people are eternal, otherwise there could be no eternal unity. As a spiritual seed they are as old as Christ himself, and of them it is written, "A seed shall serve him, and it shall be accounted to the Lord for a generation." It is part of God's divine arrangement that a certain number of

Adam's race were chosen to bear this precious seed, from the beginning chosen unto salvation through sanctification (or setting apart) of the Spirit and belief of the truth. These, the children of the promise, are accounted for the seed, but are not the children of God, for nothing but the Spirit can be born from the Spirit, and, likewise, nothing but flesh can be born of the flesh. Hence, the divine expression of our Master that "that which is born of the Spirit is spirit, and that which is born of the flesh is flesh." For the spiritually born there is no change in anticipation, save to be relieved from the warfare here below, and to be inducted into the immediate presence of our spiritual Head and Father, even God. For the fleshly born there is a glorious change in anticipation, for flesh and blood cannot inherit the kingdom of heaven, neither doth corruption inherit incorruption. Every child of promise must be stripped of mortality and corruption and clothed with immortality and incorruption ere they can enter those realms of eternal bliss. This change is not yet, but we are hoping for it, and therefore with patience wait for it, when the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. Our spirit rebels against the theory of a changed natural man here in time. If he be changed now, of what does the change consist? Every atom of evidence is to the effect that he is still a natural man. He still requires food and clothing as much so as ever he did, which the spirit does not. He commits sin, which the

spiritually born does not. He is still subject to death, which the spirit is not. He is predestinated to the adoption of children, by Jesus Christ unto himself, which the Spirit, being born of God, needs not to be adopted, for he is an heir by birth. The fleshly born is sown in corruption, and the declaration is clear that "That which thou sowest is not quickened except it die." It is not made alive to spiritual things until it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Thus we cannot too strongly emphasize the fact that there are two men in the picture, the one born of the flesh and is flesh, and the other born of the Spirit and is spirit. Again we revolt at the thought that there are no eternal children. If there be no eternal children, how can we cherish the blessed principle of eternal unity of Christ and his people, the church? If there be no eternal children, to whom, or to what does this eternal life pertain? Must we surrender our God-given hope of eternal life, and the sacred principle of eternal oneness with Christ our spiritual Head, to the theory that this eternal life is only imaginary, a myth? We wish to keep in view the distinction which divine inspiration has drawn between the flesh and the Spirit, for they are contrary the one to the other, so that ye cannot do the things that ye would. The spiritual child bearing the image of the eternal Father, God, because it is born of God,

which is ample evidence that it existed in seed form as long as God himself has existed. The birth only makes manifest that which existed before it was born. Likewise, the natural child bears the image of its father, Adam. It existed in Adam in seed form when Adam was created, and its birth is but a manifestation of that which existed before it was born. In the christian, therefore, we behold as mysterious complexity. Shall we say a dual personality? As it were a company of two armies, a perfect Shulamite. So closely allied are these two, dwelling in the same house, as it were, yet inspiration separates distinctly between them, saying, "I, yet not I." "I labored more abundantly than they all, yet not I, but the grace of God which was with me." Again, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me." Briefly, then, these natural bodies of the saints are the vessels of mercy which he hath afore prepared unto glory. Earthen vessels in which we have the treasure, which treasure is the eternal seed. The children of the promise are they which are accounted for the seed. Just the right number are sanctified to this end, to contain every subject of that spiritual birth. Christ has said, A body thou hast prepared me. Thus "As the children are partakers of flesh and blood, he also, himself, likewise, took part of the same." This likeness, then we cannot ignore. He came down from heaven, and likewise he sends them into the world, even as he was sent into the world. He took the body that was prepared for him, and likewise this spirit-

ual seed, God giveth it a body as it hath pleased him, and to every seed his own body. Let us not confuse the vessel with the treasure it contains. Neither shall we overlook the blessed truth that these are vessels of mercy. They are preserved and sanctified on account of the treasure in them. In death this body must return to dust, as it was, and the spirit to God who gave it. At the resurrection of the dead, we confidently believe that the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Then shall be the consummation of that for which we are waiting, the adoption, to wit, the redemption of our body. Then will each disembodied saint receive again to himself his own body. Not to renew the old warfare, but to experience a sweet and mysterious blending of spirit with spirit. Mortality will be swallowed up of life. Thus we conclude with the words of the apostle, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the

trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

(Written by Elder J. C. Hammond.)

The Pocatalico Old School or Predestinarian Baptist Association, in session with the West Fork Church, Calhoun County, West Virginia, September 3rd, 4th and 5th, 1937, sendeth loving greetings to the like of precious faith with whom we correspond.

DEAR BRETHREN:—It has fallen to my lot to address you in the way of a Circular Letter, so with the ability God gives me I will try. I call your attention to the first epistle of Peter, second chapter, ninth verse: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." The Lord's chosen people are one family, chosen out of every nation, kindred and tongue, redeemed and called in the Lord's time to know, love and serve the Lord Jesus Christ. They differ in their nationality and color as the sons and daughters of the first Adam, but as children of the second Adam they are one family, or generation. A seed shall serve him; it shall be accounted unto the Lord for a generation. (Psalms xxii.

30.) These are all begotten of God and therefore are one generation, whether they be Jews or Gentiles, and are vitally related to him and to each other. The beloved of Jesus Christ are but one, a chosen generation, a royal priesthood. Not that they merely have priests among them, but they are all priests, and are a royal priesthood, being such by the authority of their King, and he directs them in their priestly offerings. The apostle Paul says, I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Rom. xii. 1.) No man can make sacrifice for you, but many times you offer the sacrifice of a broken and contrite heart, which is in the sight of God of greater price. Sacrifice your bodies, put off the old man with his affections and lusts, mortify your members which are upon the earth (Col. iii. 5). and put on the new man, which after God is created in righteousness and true holiness. (Eph. iv. 24.) An holy nation. Holy in the holiness of Jesus, who hath said, Be ye holy, for I am holy, and without holiness no man can see the Lord. The perfect righteousness of Jesus is imputed to each individual of his generation, and in this holiness they stand before God acquitted of all their sins. A peculiar people. Not unlike others as the sons and daughters of Adam, but the grace of God has made them to differ from all others both in their faith and practice. Their faith is in Jesus Christ for the comforts of salvation in this life and the

joys of the life to come. They have no faith in works as a means of salvation, and yet they are careful to maintain them. "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Brethren, are we doing this? Or are we giving heed to the institutions of men, instead of following the instructions given us in the word of God? Paul says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii. 8. These things are good and profitable unto men. Dear ones, there are no works so good as obedience to Jesus, our spiritual lawgiver, therefore let us turn from every false way and be true to the cause which we have professed to love, forsaking all others, cleave unto our Lord and Savior Jesus Christ, who is the author and finisher of our faith, who hath said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John xv. 10. Surely he who hath chosen us in Christ and redeemed us by his blood, and called us by his grace from death in sin, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever (Rev. i. 6), is worthy of all the praise his loved and saved people can render unto him. Without him they can do nothing, but through Christ they can do all things. "Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 5. Which mind was to do the

will of the Father. May it be our mind, dear ones. The truth is all that can do us good, and to walk in truth is the only way of comfort and rest. May the Spirit of truth stir up our pure minds to a strict following of Jesus, our blessed Lord, to whom be glory, now and forever. Farewell.

J. C. HAMMOND, Mod.

H. J. BIRD, Clerk.

CORRESPONDING LETTERS.

The Elders and messengers composing the First Kansas Association, unto those with whom we correspond, and unto the faithful in Christ Jesus scattered abroad, greeting.

DEARLY BELOVED BRETHERN:—
With boundless gratitude unto Him who has blessed us with all spiritual blessings in heavenly places in Christ, we have once more been permitted to meet together in an associate capacity, and to partake of the joy that was David's when he said, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." And to join in one accord in the song which John heard the redeemed of the Lord sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." We have tasted of the sweetness of how good and how pleasant it is for brethren to dwell together in unity. May our hearts ever be kept in tune with the gentle admonition, "Endeavoring to keep the unity of the Spirit in the bond of peace." We have

been made to rejoice in the glorious messages of truth proclaimed by the ministering brethren, who stood before us fearlessly declaring the omnipotent power of God, who speaks and it is done, who commands and it stands fast, who is of one mind and none can turn him; an unchanging God, the same yesterday, to-day and forever, and "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Brethren, we desire a continuance of your correspondence, and to both you and the visiting brethren now with us we extend the invitation to come again. We desire, if Providence permits, to convene again next year at this time, with Big Walnut Church, near Williamstown, Kansas.

And now may the peace which the blessed Master bestowed upon his disciples with the words, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," abide with you, and us, and lead and guide us in the way of all truth. Let us press forward toward the mark for the prize of the high calling in Christ Jesus throughout our pilgrimage here.

"And count our present trials small,
For heaven will make amends for all."

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

The Pocatalico Old School or Primitive Baptist Association, to the several associations and meetings with which we correspond, sendeth greeting.

DEARLY BELOVED IN THE BONDS OF
THE GOSPEL OF OUR LORD AND SAVIOR

JESUS CHRIST:—Through the many changing vicissitudes of this life, a little remnant of us have been preserved, as we humbly hope by grace divine, and once more, through the mercy of Israel's God, we have been blessed in this another yearly meeting to greet your messengers as they come to us preaching Christ crucified, an all-sufficient Savior of poor, lost, ruined sinners. May it be the holy will of our God to continue to favor us with your visitation in the future. May it be his gracious will to prosper his Zion, and that love and union might prevail for Christ's sake. Amen.

J. C. HAMMOND, Mod.

H. J. BIRD, Clerk.

M E E T I N G S .

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

C. M. FISHER.

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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held at G. Leonard's, South Grand Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Church Clerk.

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1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

J. R. HARDY.

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

S. B. MOFFITT, Pastor.

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

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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MIDDLETOWN, N. Y.

"FEAST OF FAT THINGS."

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

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

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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.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

TIME SALVATION.

WHO does time belong to? Does it belong to God or man? If it belongs to God, in the sense that he is only of time and ends when time ends, then all the salvation that we as creatures have is a time salvation, and ends when time ends. If it belongs to us as creatures of time, who are here as human beings for a time, then any kind of a salvation for us is a time salvation. Salvation is never spoken of in the Scriptures as being two or more. It is always spoken of in the singular. Salvation is nothing more nor less than deliverance. I want to investigate the matter from a scriptural standpoint and see if we can arrive at any conclusion as to where this salvation, or deliverance, comes from. If it is of God alone we could do no better than to contend for it as being of him, according as he blesses us to do so. If it is alone of man, then the Old Absolute Predestinarian Baptists need to be warned, so that they might cease

giving all the praise, honor and glory to God and entreat the Lord to forgive us for our blindness, and promise to spend the balance of our few days in telling to dead alien sinners that the Lord may be found at any time. If it is of God and man, that is, if God does all of the regeneration or bringing through the powers known as the new birth and then turns the affair over to us to run or leave undone, then we need to beg the forgiveness of our conditional brethren, and go to work to get destroyed every copy of the London Confession of Faith, Philadelphia Confession of Faith, Black Rock Proceedings, SIGNS OF THE TIMES, *Lone Pilgrim* and every other paper or Minute that says God alone saves the sinner. He is the God of salvation. (Psalms lxxviii. 19, 20.) His salvation is nigh them that fear him. (Psalms lxxxv. 9.) The Lord hath made known his salvation. (Psalms xlviii. 2, 3.) We will be glad, and rejoice in his salvation. (Isaiah xxv. 9.) I will place salvation in Zion

for Israel my glory. (Isaiah xlv. 13.) Salvation is of the Lord. (Jonah ii. 9.) Neither is there salvation in any other. (Acts iv. 12.) The grace of God brings salvation. (Titus ii. 11.) Here I give a few of the many quotations of salvation being alone in the singular, and alone of the Lord. Now as we undertake to go out in this great subject let it be understood that we are fallible beings. As far as I am concerned, I know that conditional time salvation is not the truth. If my blessings came as a result of my deportment since I have had a hope in the blood of the everlasting covenant, I am sure that I never would have received any. How is it with you, my dear reader? Have you any merit to plead before the Lord that would bring him under any obligation to bless you with spiritual or temporal blessings since he first spoke release to your poor soul? Do you hunger and thirst after righteousness? Oh yes! What poor wayfaring stranger does not? From where did you get the thirst? Did you manufacture it? Is your hungering and thirsting of your own creation? Ah, my precious one, you cannot answer in the affirmative. You must ascribe it all to Him. If you do ascribe it all to Him, then you cannot claim any credit for it. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. (Matt. vi. 6.) How wonderful is this language. How full and complete it is to poor sinners. So different from the way it is taught by people who have not been completely weaned from the law. It would bring amusement to us to see

a normal, intelligent man put the cart before the horse, but how different if we see a poor, blind, lame man doing it. If we have been taught by that love of God being shed abroad in our hearts, then it arouses pity and compassion. We do not wonder at a man who has not been touched in the hollow of his thigh (Gen. xxxii. 25) putting the hungering and thirsting before the blessing, but oh how sad to think of God's dear children, who tell a beautiful experience of grace, telling us that if we will hunger and thirst we will be blessed.

Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. vi. 4.) Now how was Christ raised from the dead? None of his people helped to do it. Christ, as man, did not raise himself. He was raised from that tomb by the glory of the Father. We are buried by baptism into his death and likeness in the same manner, in the same process. As Christ was raised from the dead so we are raised to walk in newness of life. Is this conditional?

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13. Do you fear and tremble, dear reader? Can you help it? If you are afraid of something can you keep from

being afraid of it? If you are not afraid, do you think you could will to be afraid? If so, you would have to will to do that which you did not will to do. A dear, young brother recently said to me that the more he had to go to preach to God's dear people the more afraid he was. Why? Answer it yourself, dear reader. If not deceived, his expression brought instant approval from my own poor heart. God's dear children are a fearing people. See yonder dear man that arises before a congregation fearing and trembling. Why? Because God is applying Paul's admonition to him. He is before those people because God is at work. He cannot help it. He must preach, because God is working in him to will and to do. See that dear child of God coming before the church. How he quakes and trembles. How fearful he is. God is at work. He is adding to his church daily such as he would have saved. To these characters it is a time salvation. To be saved from earthquakes, famines, storms, or from errors of the world, is all done in time, but not by timely creatures. Let me say that if we get any more blessings in time than what God knew we would get, then he has certainly changed. His foreknowledge was an imperfect foreknowlege, to say the least of it, and of course makes him an imperfect god. If we are saved in an earthquake or a flood contrary to what his wisdom saw, then we get something that he did not see us get. Now that is only foreknowledge. Our

conditional brethren say (or some do, although a few years ago all would say) that God foreknows all things. But I cannot see the difference between God's foreknowledge and his predestination. A thing that is foreknown is certain to come to pass. But I have been ridiculed for declaring to God's dear children that all of them are blessed in time by the same source and manner as they are for their hope of heaven. Let us examine it for a little while and see. I believe that all of the elect are as destitute of anything good as the nonelect. That, in themselves considered, they are nothing but a mass of sin and corruption. So Christ comes into the world to save his people, and takes all of their sins upon himself. But that would not benefit them as to their eternal destiny unless he gave them his righteousness. That is exactly what he did. For Christ to redeem us from all our sins he must bear them all, and I do not see how he could do that unless their sins were sure. And if he gave us (I hope I can include myself) his righteousness will we have any more righteous thoughts or deeds than he gives us? Are there two sources of righteousness? one in the creature and one from him? And if he gives us his righteousness and makes us willing (or works the will) and causes us to do (or work the do) will he be under any obligation to bless us for it? Furthermore, if he works in us the things that are well-pleasing to him,

upon what score are we entitled to pay? Must we be meek in order to be in a blessed state? If so, the Savior used the wrong language. Must we mourn in order to be blessed? Must we hunger and thirst after righteousness in order to be blessed?

Dear editors and brethren, I have tried to show that our time salvation is of Christ. I know it is like I am, imperfect, but it is my response to the dear ones who have asked me to write again. I have written under a great strain, as I am very busy and have but little time left for writing after my daily work is done and my little goings among the Lord's people are over, but I hope it will not harm any one, and, as usual with my little efforts, you are to use your judgment as to publishing the same.

Recently I was fortunate enough to come into possession of some old SIGNS, and I see in them that the doctrine of conditional time salvation was almost unknown seventy-five years ago. In fact, it is wonderful to see that the strongholds of conditionalism to-day were one time dear lovers of the SIGNS. I would like to hear from those in Pennsylvania, Ohio, Illinois, Kentucky, Iowa, Kansas, Nebraska and Florida who read (and believe) the SIGNS.

Hoping that God will bless editors, publishers and readers with every needed blessing, and asking an interest in your prayers, I am your poor little brother,

W. D. GRIFFIN.

FAYETTE, Alabama.

RIDGEWAY, Virginia.

DEAR BROTHER DODSON:—I am inclosing two letters from Elder W. R. Dodd, which I feel others should read besides me. He says that if you do not feel they are worthy the space, just cast them aside and all will be well. It has been my privilege to read a number of good God-honoring letters from him. It does me much good to be remembered by God's dear saints, yet I never feel worthy of their notice.

May God prosper you in your work.

Your sister, I hope,

MARY H. STRATTON.

DRY FORK, Virginia.

DEAR SISTER MARY:—When I left Danville and came home I thought I would have time and opportunity to write a great deal, but I find spare time is not all that is needful to write of the things pertaining to God and his kingdom, as I believe you and I have often been given to do. But it seems the gift to write is gone, and, strange to say, the impression and mind to write is with me most of the time, but how to perform I find not. I thought when I received your last good and comforting letter that I would answer at once. How bright is the memory of, and how wonderful was the praise of the wonderful works of him who works all things according to his own will. We so often feel that we do not know anything as we ought, and the writer tells us that we know we have passed from death unto life, because we love the brethren. He does not tell us that

we will love all the ways of nature that we possess, but when we see that true and humble devotion for the cause of Jesus manifesting that we have been killed to the love of the things of the world, then we love all of them with the same love, for we have been taught of Him, even from the least to the greatest. Dear sister, we also know that when our Lord, seeing and knowing what is best for us, seemingly leaves us to doubts, and puts us in the wilderness for a season, that he is just in all his ways, and has made no mistake. Yes, that love for the brethren and for the cause of Israel's God makes us feel that if he sends our soul to hell God's righteous law approves it well. You, perhaps, have heard me relate the experience I once had when I was cast away from realizing that I had a friend on earth or in heaven, and felt surely I must go down where I could have no part with the saints of the most high God. I could only ask my God that if I must go where mercy could never reach me, to let me go praising his great and wonderful name for the precious hope given my mother, father, brothers and sisters, and the whole household of faith. I could, though dead to spiritual things as I was, see and know that the work of salvation, redemption and perfection was of God and Jesus our Savior. We hear people (and perhaps all of us at times) speak of good luck and bad luck, as the term is with men. You know in part how it has been with me along this line. First I would take up the transient or natural side of the

matter. Some years ago I lost most of this world's goods that I possessed, by fire at the hands of a man who at that time belonged to the State of Virginia. Being advised by many of my friends, I asked the State for some relief. I did so feeling all through the course that it would avail nothing to me, for I was made to feel it was needful for me, and justly sent. I well know you will not object, and perhaps Old Baptists will not object, to me saying that I was made satisfied that God had allowed, or permitted (as you will have it) that convict to pass two other stores and burn me out. I know this is a hard saying, and no one saying it but me, and no one affected but me. About the same time I lost three horses in less than two years. I was made to see and understand that was all right, too. At one time I looked at that large store full of goods and those nice horses as being mine and would mean much to me. At that time Job had not told me that the Lord giveth and the Lord taketh away. But with all this that I have only hinted at I could say, Blessed be the name of the Lord. Sister Mary, these are some of the things with me called bad luck, and I hope to mention some others that I will not call good luck, as they far surpass the term to me. I fear to date the beginning of the work of grace with my poor soul to my childhood days, for fear I am mistaken. However, I had strange thoughts of my life and of my being in the world, and what would become of me should I die, when I was only a

child. This I did not then consider strange, but have many times since. Time passed on until I was going and mixing with the affairs of the world, and going among all denominations, and the most of it was anything but Old Baptist, yet I had no confidence in what I heard from them, as it had that uncertain sound. Mother and father, who were Primitive Baptists, never at any time attempted to tell me what Old Baptists believed, neither told me that I ought to be one, or how I could learn what they knew, but seemed to be willing to cast their lot with us children with the Lord, who had taught them that he would also teach us. Not to be called good luck, but what a God-sent blessing to have such a father and mother as I had. My father has been dead since the year 1903, and sometimes when I feel that I am blessed to meet with you dear people and preach the doctrine he so much loved I can but wish him to be with us. Again, when I feel to be altogether a failure, and fear I have only deceived all of you, then I am glad he is taking his rest. Yes, we know nothing short of the grace of God could have given you dear people at Strawberry Church fellowship for one like me, and dear old brother Blair told his wife the day I was received that I would preach. There is much along here that I would like to state, but must pass on. The brethren have been so good to me, surely it is by the grace of God I am what I am. None of the brethren at any time since I have been serving our churches has

come to me and told me that I had glorified man instead of God, neither have they wanted to kill me for my way of preaching. My sister, I maintain a hope that God has ordained and called me, unworthy as I am, to preach Jesus to you dear people, and may I declare him from first to last as being the giver of liberty to the ones he has sent to preach, and the giver of an understanding heart to those to whom we are sent. I can never forget dear old sister Hundley, of Danville, and how good and kind she was to me for so long. It seemed that I was given liberty most of the time when sent for to preach for her. Then Mrs. Terrell, who was a believer in and a lover of Primitive Baptist doctrine, and a regular attendant of Danville Church, wrote all of the plans for her funeral in the year 1933, and requested in this writing that I attend her funeral, which was held in March, 1937. Why did one like her even think on one like me? Now, sister Mary, I do not mention these things with any thought of boasting, or to attempt to prove any worth of my own, but had a mind to set at variance the two subjects of so called luck. I have attempted to make it all, both natural and spiritual, nothing short of the purpose and grace of your God and my God. Perhaps I have written too much, but put off writing as long as I could. Please cast the mantle of charity over all my mistakes and short comings.

I had a good letter from sister Ruth a few days ago.

I was glad to see your article in the SIGNS. Write when you have a mind to do so.

May I remain, by the grace of God, your brother,

W. R. DODD.

DRY FORK, Virginia.

DEAR SISTER MARY:—How inexpressible my experience is, and has been of late, more than I ever dreamed could be when I first joined the Old Baptist Church (which church I have seen to be the church which Christ said the gates of hell shall not prevail against), or since I made my first attempt to preach, in August, 1912. My life, my travel and my experience become more of a mystery as I am permitted to live with you dear people of God. Yes, my sister, our Savior said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. While so many things have been in my life since I have claimed a hope, many of which have been very discouraging, and have put me very low, into doubts and fears, yet I have been given to love the cause of my Savior God, and it seems the more of the things of this life which I cannot understand happen to me the more I would preach the sovereign will and purpose of God, if I could. I have never felt to be blessed more in speaking than I have since my last experience. This was an awful wreck with my car and two men on a motorcycle, in which God took the life of the two men and for some reason (Can it be

other than the mercy of Him to poor me?) he saved me from death and from any violation of the law of the land. I hope I did not transgress the righteous law of my God, either by thought or action.

This takes me back to the subject of the letter written to you some time the first of this year. While this last experience takes in some of the things that would be called luck (I hear it said since I was last hurt, Wasn't he lucky not to have been killed?), but, as I tried to set forth in the other letter, it was to me altogether mercy, and not luck. I wish I could tell the household of faith everywhere just how I feel in regard to this, but words and writing cannot express it.

I would love to hear from some of the brethren from any part of the country.

Yours in hope,

W. R. DODD.

WESLACO, Texas, Dec. 10, 1936.

DEAR BROTHERS:—Inclosed please find money to cover my back subscription and a year in advance for the SIGNS. There was a long time in my life when I was able to keep my subscription paid up, and very frequently would send some extra to help send the SIGNS to others. The Lord seemed to prosper me above my average fellow-man, then he saw fit to take it away and teach me that he is God, who rules in the army of heaven and on the earth, and none can stay his hand. Many hardships and ups and downs I have had here in this life, and have been very

rebellious, and said, O Lord, I cannot go before thy little ones and declare thy name. But, dear brethren and sisters, the Lord has blessed me with a home here among these Old Baptists in this wonderful southern country, where we can wear white all the year round if we desire to, with an abundance of oranges and other fruits, which are so heavy that to-day I saw many of the limbs broken down. There are also all kinds of vegetables, so why should I complain from a financial side of life, when I have more than I deserve?

We are looking forward to a three days' meeting here next fourth Sunday and Friday and Saturday before. Friday being Christmas day. We are expecting five or six preachers to be with us then. Oh the wonderful love that he gives to his little ones that makes them travel hundreds of miles to get together, and when they do, they declare the wonderful works of the Lord. When they are blessed with that heavenly Spirit they do not care what others call them, such as hardshells, can't-help-its, absoluters, etc.

Sometimes I get in the dark so that it seems like it can be felt, and it is then I wish I could help it, for if I had my way I would always be on the house top praising my Lord. But during these dark periods I begin to wonder if there is a God, or did these things just come to pass, or into being, in some way, of their own accord? Then in this state of mind I find myself planning on what I am going to do, and make myself believe I have power to do it without

God's help, but when my plans begin to tumble and I am made to realize that my ways are not God's ways, it is then I begin to see how little and insignificant I really am, just a worm of the dust, and then I wonder how such a great and holy God can take notice of poor me. He says, I am God, I change not; the same yesterday, to-day and forever. Yes, he saw the end from the beginning; all was as clearly seen by him before time as if it had already been. The natural mind cannot begin to grasp this wonderful plan of before time. Not only the bringing into existence of this world on which we dwell, but all the host of the other planets. When I look at the moon, it being the nearest to the earth, I feel like saying, Hello, old moon, what power is holding you out there in space? Yes, and all the planets, some of them many, many times larger than this earth we are on, our great God made them all and fixed them all just where he wanted them, and for a purpose known unto him. He made all things, even the devil, if he is a thing. He made him, too, and pronounced him good. Yes, a good devil, and he had a work to do; the Lord had a purpose for him, too. Man was the last thing made on earth. The Lord did not need the help of man to do all this great work. Neither does he need the help of man to-day to save any of his little ones. I was talking with a man a few nights ago about some of the Scriptures, and he said man had to do his part first, that man had to have faith when he prayed or the Lord would not

help him. He argued that man could be in earnest in his prayer and exercise that faith. Yes, in some way work it up himself. I told him of the eight men I knew of who staid in a building near my home town, when I was a boy, and prayed to the Lord to save them from the flood and storm that was out on the gulf. All the other people were going to higher ground where it was safe from high water, but as these people had been holding a revival there they were going to show what a wonderful God they had, and how they could pray with that faith that would save them. They prayed there until they were all drowned. I asked that man if he did not think those eight men were in earnest and doing all that humans could do to exercise that faith when death was staring them in the face. Why, any sane man would know they would not weaken in a condition like that, but it just goes to show that it is not in the natural man of himself to exercise that faith. Yes, the old prophet once told them in his day to cry louder, for it might be their god was asleep, or had gone on a journey. So they cried loudly, and even slashed themselves until they were all bleeding, to try and have some influence on their god, but it all failed. Now when this man of God prayed fire came down from heaven, and even licked up the water in the trenches that were around the altar. Yes, when the faith is there as a mustard seed then things are accomplished, but the Lord has to give this faith. We are just as dependent upon God for this faith as a young child is upon its

mother for nourishment. He works and none can hinder, and hinders and none can work. He reveals things to his little ones here and there over the land. He revealed to Elder J. B. Bowden, about ten years ago, what was to be in the next few years, and he told me about it, and wrote it to some of the brethren, and now nearly all of it has already been fulfilled. I would like to hear from some other brethren, if the Lord has revealed to them what is in the next ten years for us poor worms of the dust. The Lord is surely with his little ones to-day, as he was in the days gone by.

Remember this poor worm of the dust in your prayers. May the SIGNS continue many more years to the comfort of its readers. I have been reading it off and on for nearly forty years.

E. B. AULT.

WALDEN, N. Y., Jan. 17, 1937.

DEAR SISTER MINNIE:—This is Sunday evening. It has been a most unpleasant day, dark and stormy, but as for me it does not matter much, as I have to stay in the house because of an attack of the grippe. I have it yet, but am better, but still cough hard and am weak. There is much of it around and I hope you have not had it or get it. I often wish we lived nearer each other, so I could talk with you, for you have a much better understanding of the Scriptures than I have. Sometimes thoughts come to me, and I am very thankful for them. These words have been with me: Created in Christ Jesus. All those who are embraced in his cove-

nant of grace are those who are created in him. Jesus says, All that the Father hath given me are mine. When I look back to where I once stood, in the same place with many others, I can see how blind I was, and I thank my heavenly Father that he has opened my blind eyes to see salvation is of the Lord. On the cross Jesus said, It is finished. If a thing is finished there is nothing more to do to it. A finished, a perfect salvation. How can poor weak mortals think they can do anything? They feel there is something they must do, and try to save others, making themselves a little more than the Creator, saying He is willing to save them if they will let him, that it rests with themselves. Well, we are not to judge, but should be thankful that we have been given to see and know it is all of the Lord; nothing of man. There is a natural birth and a spiritual birth, and we have nothing to do, for God gives us the life in both births. The life is there and in God's own good time it is made manifest. Oh how helpless we are. There is a time to be born and a time to die, all in his plan. God knew all things and made all his plans before the world was. Jesus says, My grace is sufficient for you. So there is nothing for us to do; there is nothing lacking. This, like the finished work of Christ, is perfect. There are many things in life to try us, as it was with Job, but nothing could touch his life. The lives of all Christ's little ones are in him. He paid the redemption price, and what a great price it was. Jesus, our good Shepherd, gave his life for his sheep. He says, My sheep hear

my voice and they know me and follow me, but a stranger they will not follow. Jesus always goes ahead and leads, he never drives. No matter what we are called to go through our Lord is with us and leading us. He says he will never leave nor forsake us. We may feel it is dark and we cannot see, but he is there; even though he hides his face he is there. Oh how much we have to be thankful for. Give all praise to him, our God, our Redeemer.

Now, dear, these are some of my thoughts, but I do not know that you can read this letter, for it is like the writer, very imperfect, but I hope you will see what I have been trying to tell you. I am glad for you that you can get out to the preaching.

Love from your little sister,

(MRS.) W. B. ROBINSON.

[THE foregoing letter was written by sister Robinson, of Walden, N. Y., to sister Minnie Hyatt, of Warwick, N. Y., and forwarded to us for publication.—ED.]

FAIRFIELD, TEXAS.

DEAR EDITORS:—For some time it has been in my mind to write down a few thoughts I have had concerning a certain point, if the Lord has willed it so, realizing that without him I can do nothing, for there is no power but of God. (Rom. xiii. 1.) I know this is too much for me, but, and if this is so, does it not appear that every part of his handiwork is a dependent creature, insofar as power is concerned? We read that God created all things for a certain purpose, and we learn from the

preacher that there is a purpose for every work. So, according to this, as I am a part of his work, and created to perform a certain work, and as yet possess no power, I ask, How can I do it? Must not I have the power? and where am I to obtain this power? There is no power but of God, then surely it must come from this source in order that I might perform the work set apart for me, for be it understood that this world is like a machine, we being one of its parts, and as God has said his work is perfect, it follows that I must do my work perfectly. Let it be good, bad or indifferent, it is a perfect work. It is said somewhere, Known unto God are all of his works. Then he knows just how I am going to work, for my power to work must come direct from him, and is it probable that he will grant me power to do other than a perfect work? For him to do otherwise, would not he himself destroy his own majesty? The whole machine would be set at naught and his name be put to an open shame. Such cannot be. He is of one mind and none can turn him. What his soul desireth, even that he doeth. (Job xxiii. 13.) For one to want is evidence of the fact that he stands in need, and wherein one needs it follows that he is helpless to that extent. But not so with our God, for he is a God of all power, all means, required to set his seal to the statement that I am all-powerful, and besides me there is none other; all-wise, and there is none like me. Then who can doubt his wisdom, or who can question his justice regarding his eternal decrees or his sovereignty over all

worlds, beings and things? He says unto the mighty deep, Thus far shalt thou come, and there shall thy proud waves be stayed. Oh how wonderful! What can poor mortal man do, or not do, but look upon him with awe and say, Lord, help me? Show me the way, O Lord, wherein I should walk. Teach me to do thy will. (Psalms cxliii. 8-10.) And why so plead? Because you are made to realize there is no power but of God, and the powers that be are ordained of God. Hence, every part of his handiwork is void of either power or knowledge, except what may be delegated to them of God, for to do whatsoever he in his eternal counsel fixed for them to do. Could it be otherwise, if he be of one mind? Let me repeat. Can it be otherwise and he be the same yesterday, to-day and forever? He says, I am God; I change not. Then it follows that every part of the machine must work as he has ordained, else it is not a perfect work. He says, I wrought a perfect work. The Lord is a Rock; his work is perfect. God is the engine of the machine, governing it according to his own will, and every part of his work is so arranged that when the great drive wheel turns every part bows in perfect obedience thereto, resulting always in the rendition of glory, praise and honor to his great and adorable name, who doeth his will in heaven and on earth, and none can stay his hand, or say unto him, What doest thou? And why? Because there is no power but of God, and by it he created the worlds, thrones, dominions, principalities and powers (Col. i. 16.), and stretched out

the heavens by his understanding. Yea, having created all things, the things that be in thrones, in dominions, in principalities, in powers, in heaven, in earth, visible and invisible, he created them, and he is before all things, and by him all things consist (fixed). This is sufficient. Surely he is a God of all power, God of all knowledge, Lord of lords and King of kings, the Creator of all things, the beginning and the end, the disposer, the first cause of all causes. Mighty indeed! Wonderful in counsel, yet righteous in all his works, and all of his works praise him, and his saints bless him, for he is to be praised, and he will be glorified in all of his work in that last day, when the trumpet of God shall sound and time is no more. Then who can this God be likened unto? God of the hills, God of the valleys, who makes the sword of the devil approach unto him.

I have made many mistakes, and missed my text in many places, but just what came into my mind I wrote down.

- I trust I have done no hurt.

Yours in bonds,

W. A. LITTLE.

SULPHUR, Kentucky.

DEAR EDITORS:—Once more, if the Lord will guide my pen and give me just a few words to say to you dear people, I will try to express my appreciation of your continued kindness in sending the SIGNS to me, so long overdue. I feel I should have had it stopped, but I hope I do feel very thankful to be able to pay up now. I think the SIGNS is the best Old Baptist paper I know of. The November num-

ber came to-day, and I have just read the first article, and must pronounce it good. I believe the Lord's hand must have guided his pen to write as he did. Where he speaks of the oil running low and the light shining dim, I think I know something of what he means. There was much solid comfort in the whole article. I very much enjoyed the letter in the March SIGNS, written by the young student, A. Ross, and Elder Dodson's comments on the same. How wonderfully the Lord leads his people. I would say to them, Write on, it is the Lord, and he will direct the message to the people he has prepared to receive it. He will uphold you, for the everlasting arms are underneath. May he guide, direct and keep us all in the strait and narrow way that leads to life, and all praise, glory and honor be to him, now and for evermore.

I would like to get subscribers for the SIGNS, but find it rather hard to do, as not very many seem to believe what the SIGNS stands for.

Thanking you again for past favors, I am very unworthily yours,

(MRS.) ADDIE CHANDLER.

HAILE, Louisiana.

DEAR EDITORS:—Inclosed find two dollars, for which please give me credit on my subscription to the dear old SIGNS, and I will try to send some more, if it is the Lord's will, just as soon as I can. I hope you will forgive me, and I want to thank you for sending the paper to us, for wife and I surely do enjoy the good letters and editorials. I hope the Lord will spare

you to write as you have, for we hope we all have been taught in the same school. If I could write as some do I would like to tell you of some of the things I hope the good Lord has done for me. I hope the dear children of God will pray for me, that some day I may be led so that I can write my experience. I soon will be sixty-five years old, and my dear wife is fifty-seven years of age. All our children are gone from home and my dear wife I are left alone, which makes it hard for us.

Brother Dodson, I would like to have you give your views on Revelation xvi. 13, 14, as that Scripture has been on from home and my dear wife and I are left alone, which makes it hard for us.

Your little brother, saved by grace if saved at all, in hope of immortal glory,
S. L. ROBERSON.

STOCKDALE, TEXAS.

DEAR EDITORS:—I am inclosing two dollars for the SIGNS another year. Wish I could send some new subscribers, but they think they cannot spare the two dollars. I have been taking the SIGNS for about thirty-five years, and hope to be able to pay for it as long as I live. I am seventy-four years of age now. I think the good Lord led me through the fire and gave me gall to drink, until I could say, Salvation is of the Lord. I am helpless to save myself or my children. I can look back on my past life and see the hand of the Lord has led me since I was a child. He is ever watching over us, day and night. I love all you writers. You surely have been with Jesus, the great Shepherd of his sheep. The older I get

the brighter appears my home above, where I can rest with the Father, Son and all the loved ones. The home above gets brighter and myself less.

I will stop, as I cannot put my feelings on paper, but I do love the brethren and sisters.

(MRS.) W. L. HAWK.

WEINERT, TEXAS.

DEAR EDITORS:—Find inclosed a Postal Order for two dollars for my renewal of subscription to the SIGNS OF THE TIMES, also one dollar to use as you see fit. I would love to send you a list of subscribers, but most of the Baptists here are the Peace or Limited Baptists, and have no love for the doctrine the SIGNS stands for. I have been a reader of the SIGNS for nearly fifty years, and fully believe what it stands for, if I understand it, and hope to be able to take it as long as I live.

Your brother, I hope, saved by grace if saved at all,

JOHN KIRKPATRICK.

ROCHESTER, New York.

DEAR EDITORS:—I am inclosing a check of three dollars, two dollars for my subscription and one dollar to go towards the fund for those who cannot pay. I value the SIGNS OF THE TIMES very highly, as the good letters and articles in it are about all the preaching I get here, and I would not feel at home without it.

My best wishes to you all for your valuable efforts in the past and future publications of this wonderful paper.

Most sincerely,

(MRS.) DAVID FARNIE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1937.

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41 Addison Avenue,

Rutherford, N. J.

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

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

J. E. BEEBE & CO.,*Middletown, N. Y.***A FEW THOUGHTS.**

THE year 1937 is drawing to a close, and as each year closes we naturally pause and look back over the natural accomplishments of the year. But tonight we are thinking of the condition of the church of God, the pillar and ground of the truth. Probably some of the SIGNS' readers at a distance would be interested in knowing the general condition of our people in Virginia and North Carolina. We are glad to say the Primitive Baptists of our section appear to be in the best condition we have seen them in the nineteen years we have been numbered with them. A

few years ago our people passed through trying times in different places. The churches were divided over the doctrine of the predestination of all things. There were those who declared nonfellowship against this doctrine. No doubt many of the Lord's people were led away. The doctrine of the predestination of all things should never divide those who believe in salvation by grace. To our understanding, this doctrine is the only doctrine consistent with election, the underlying doctrine of all doctrines in the church. We can make a hobby of any point of doctrine, by preaching it continually, to the exclusion of other matter. Of course all our preaching must be in accord with the doctrine of election, predestination, the effectual call by grace of every elect, justification by faith, and the glorification of them all.

The doctrine of predestination does not conflict with exhortation, reproof, etc., and the church needs them all. We, as those who speak in His name, are expressly forbidden to strive over words to no profit. The New Testament is full of these things. May God give us grace to consider them. When we search the Scriptures to find some passage to suit some idea of ours, or to prove some pet theory, we are wrong. Before any principle of doctrine is attacked we should first search out the Scriptures that appear to teach the doctrine we are attacking, and seek the interpretation of them.

Our people are at present bound together in the doctrine of grace. Our ministers are charitable toward one an-

other, preaching the wholesome doctrine of grace, and our churches are having a number of ingatherings.

To those who have written for the SIGNS during the year we will say that we have enjoyed many of your articles. Many times while reading your letters we felt, we trust, our heart glow with love for you, for Jesus' sake, we hope. To you who feel to write your experience, do so, for oftentimes such writings are enjoyed more than our expounding some text.

The SIGNS has weathered the storms for more than one hundred years, and to-day the same doctrine as set forth by Elder Gilbert Beebe in its beginning is precious to God's elect. May we all put our shoulder to the wheel and try to increase its circulation among God's humble poor.

To the editor and associate editors let me say that serving with you has been a pleasure. We have enjoyed your writings, and have felt bound to you in gospel bonds. We feel that all our readers appreciate the promptness of our publisher in getting out our paper. Let us show our appreciation by renewing promptly.

Best wishes to all who love our Lord Jesus Christ in sincerity.

D. V. S.

EXPLANATION OF DATES.

THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 35 means it expired December, 1935; June 36 that it expired June, 1936; Dec 37 that it expires December, 1937, etc.

TO OUR READERS.

THIS issue closes Volume 105 of our paper. One hundred and five years is a long time for anything to be run by one family. Our present publisher, who is a grandson of the founder, is celebrating the fiftieth year of his connection with the paper. So far as our knowledge goes, he has been a conscientious and faithful worker for these many years. We believe our readers will all agree that the paper is being turned out in good shape. In recent years Mr. Gilbert Beebe has been doing all of the work in connection with publishing the SIGNS himself, and he deserves whatever credit is due. It is a great hardship for him to do this work now, due to the condition of his eyes. He has had a cataract removed from one, with questionable permanent results. Under present conditions, it is very difficult for him to do much of the work which is required, and it may become necessary for him to hire some one else to assist him. This will entail additional expense, which the present income to the paper will not warrant. After inquiring into the financial end of it, we have discovered that a very substantial number of our subscribers are considerably behind with their subscriptions. In some cases this may be unavoidable, but in the vast majority we are inclined to believe that it is purely an oversight or neglect. We are satisfied that every real Old School Baptist is honest at heart and intends to pay his just debts. We dare say that he makes no investment of two dollars throughout the year that yields a more

satisfactory return than the SIGNS. We are going to ask that each subscriber examine the date opposite his name on the little pink slip pasted either on his paper or the wrapper in which it comes to him, and if he finds that he is behind with his subscription, please send a part, if not all, of what is due to the publisher as early as possible. We would remind our subscribers once more of the fact that no paid advertising appears in our paper. We want to keep it free from that, but it takes money to publish the paper, which can only come (under present conditions) from our readers. Once again, Will those who are behind, please do what they can to get paid up to date? Clean your slate of this past due obligation and start the new year right.

R. L. D.

CIRCULAR LETTERS.

The original Mt. Zion Association of Regular Predestinarian Baptists, in session with Little Blue and Snobar Church, in Grain Valley, Missouri, October 1st, 2nd and 3rd, 1937, sends christian greetings to the churches with which we correspond, and to all who are in fellowship with us.

DEAR BRETHREN:—Christ said, Fear not, little flock. it is your Father's good pleasure to give you the kingdom. We stand upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Through the tender mercy of our God we still continue to meet. While not many of

us, we still contend for the faith once delivered unto the saints. The brethren still preach salvation by grace, and grace alone, for the salvation of his people. The foundation is predestination, election and effectual calling of his people from darkness to light. He has appointed them unto salvation through his birth, death and resurrection from the dead. In me ye shall have peace, but in the world ye shall have tribulation. We do not seem to gain in members, but we still press on. On the day of Pentecost there were added to them about three thousand souls, and the Lord added to the church daily such as should be saved. We are thankful for the presence of our brother, Elder L. L. Schenck, of Kansas, to meet with us and bring the message of salvation by grace. Great is the mystery of godliness. God manifest in the flesh, seen of angels, believed on in the world, received up into glory. Jesus said, A body hast thou prepared me. As it is written of me in the volume of the book, I came to do thy will, O God. He taketh away the first and bringeth in the second. After those days I will take away the covenant I made with their fathers when I took them by the hand and led them out of the wilderness. But this is the covenant I will make with them, I will put my Spirit within them, and I will be their God, and they shall be my people. They shall not teach every man his brother, and every man his neighbor, saying, Know the Lord, for they shall all be taught of me. Christ took away the old law of works and brought in the new

covenant of grace. The Lord had a purpose in our coming together. So we try to be reconciled to the will of God, and say, We know all things work together for good to them that love the Lord.

To the visiting brethren who are in attendance, We bid you welcome, and extend an invitation to come again, for we love the association of the brethren. May the grace of our Lord and Savior Jesus Christ abide with his people through another year, is our prayer.

DANIEL A. J. ADAMS, Mod.
(MRS.) J. W. TAYLOR, Clerk.

(Written by Deacon H. J. White.)

The Virginia Corresponding Meeting, in session with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1937, to the churches and associations with which we correspond, sends greetings in the Lord.

DEAR BELOVED IN THE LORD:—It is with fear and trembling that we attempt to write this letter. We trust the Lord will guide and give us understanding to write of those things that will be pleasing in his sight and edifying to the dear children of God. We shall wait upon the Lord for all of those things that are so much needed by us. The subject we have taken to write upon is found in John xiv. 27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." We know all words spoken by Jesus have

a signification not to be understood by human reason, nor can natural man search out the truth therein. Paul says that gospel peace passes all understanding. Then it must be that this peace that John writes about is for the children of the most high God. Jesus does not use the word as men may use it, for following the paths of man's understanding of peace has been the blind leading the blind, and crying, "Peace, peace," when there is no peace, and many of God's little ones have fallen into the ditch because of these false leaders. This subject covers a wide field. We see even life and death hang upon it, though we despair. This understanding would overcome us were it not written, "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." —1 Chron. xxii. 9. As Jesus was about to pass through an ordeal which he knew they would not understand, he said, "Let not your heart be troubled: ye believe in God, believe also in me." "Peace I leave with you." What a rich and inestimable blessing that although the fig tree shall not bear, and the flock shall be cut off from the field, and there shall be no herd in the stall, still the peace of God is established in the heavens, where failure and distraction are none. Therefore will we rejoice in the Lord, who is our salvation, and the Savior of his dear children. "My peace I leave with you" is an eternal truth, and can never, will never, be taken

away. We hope we have the correct understanding of this verse. We do know that each sentence has its proper application, otherwise we fail to divide the word of truth. When Jesus said, "Peace I leave with you," he referred to the fact he had told them beforehand, that in him was fulfilled all righteousness by which the redeemed were ever reconciled to God. Christ was made sin for us who knew no sin, that we might be made the righteousness of God in him. Paul besought the brethren to be reconciled to God. Had the world been reconciled to God in Christ unto himself, then there would have been no grounds to plead with sinners to be reconciled; but now having abolished enmity in his flesh by shedding his blood, he becomes our peace. These are the words God said unto the children of Israel, preaching peace by Jesus Christ Lord of all. (Acts x. 36.) Now having made peace through the shedding of his blood, thereby reconciling all things unto himself, he presents us holy and unblameable in God's sight. This is the peace he leaves with us, a peace of truth and faithful obedience. A perfect fulfillment of the law, which was satisfied by his death. So it can be said we are unblameable. Therefore we shall never have to be ransomed again. Being unblameable, why then should we not be reconciled to our God, Lord of all? In the verse preceding the one we used, knowing his work here in the flesh would soon be accomplished and he be taken to his Father, who would send the Holy Ghost, which is sent in his

name, thereby teaching you all things, and bringing all things to your remembrance whatsoever he had said unto you. This peace Jesus gave is made known to us, for it comes to us through his personal work, and of his fullness we receive grace for grace. This is what we understand of his peace. The same work that was wrought by Jesus is also wrought in us by the Holy Ghost, thereby we receive peace personal and experimentally. These things seemed to be in the mind of the apostle Paul, who said, "I determined not to know anything among you save Jesus Christ, and him crucified." Jesus said, "Peace I give unto you." A peace that is greatest of all peace, for it is none other than Jesus himself, the Savior of us all. Thanks be to God, this peace is not given as the world gives. As the verse says, "Not as the world giveth, give I unto you."

What we have written we hope is founded upon the work of our Redeemer. Having made peace by his death upon the cross, thereby reconciling all things unto himself, whether they be things of this earth or heavenly things. Then who should be of doubtful faith? Does he not say that by him all things are reconciled, things in heaven and things in earth, even justice and judgment are included, and by it mercy and truth do meet? Then peace on earth, good will to men. Why say the enemy of peace who still dwells in the Adamic man has power to do anything, or cause the dear children of God to be unsettled or disturbed, when we know that the enemy can go so far, and

no farther, as in Job's trials it was so proved? God is our salvation, therefore let not your heart be troubled, neither let it be afraid. "Ye believe in God, believe also in me." I and my Father are one, all power is given into my hands. Why should you be troubled or afraid? Has he not spoken, and will he not do it? Live by the faith of the Son of God, waiting for the Lord. Peace be unto all of God's dear children.

The next session of this Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, at our usual time in 1938, when and where we hope to again receive your ministers and messengers.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

DONATION DAY.

THURSDAY, December 9th, next, has been decided upon as Donation Day at The Primitive Baptist Home, Inc., Salisbury, Maryland. The matron, Mrs. Dora Thompson, will be glad to receive articles of food, and contributions may be made either to her or to Mr. H. T. Lefferts, Treasurer, 151 Coeyman Avenue, Nutley, N. J. We trust our friends will not forget this worthy cause.

R. LESTER DODSON.

NOTICE.

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

R. LESTER DODSON.

OBITUARY NOTICES.

ELDER FREDERICK W. KEENE fell asleep in Jesus, October 12th, 1937, at his home in Raleigh, North Carolina, aged eighty-one years. He had been in failing health for some time, but tried faithfully to go among the churches as usual, even going to visit his former pastorate, North Berwick, Maine, only a year ago. He was born in London, England, March 28th, 1856, the son of Frederick B. Keene and Hephzibah Hewitt. In 1870 his parents came to America, locating at London, Ontario. He entered Woodstock College, but owing to ill health, left before he completed his course. In 1876 he married Ellen J. Wright, a teacher of music and fine arts in London, and five children were born to them. When a young boy he was deeply exercised regarding his salvation. He attended the Zion Strict Baptist Church with his parents in England, but after reaching America joined the Regular Baptist Church, and preached in Lobo. Later, when the division came in the Baptist churches, he and Mrs. Keene united with the Covenanted Baptist Church of Canada. They were baptized in the river Sydenham, a hole being cut in the ice for the ordinance. For many years he preached in the Covenanted Baptist churches, and the Beulah Baptist Church, in Brook, Ontario. In January, 1892, he moved to Kelly Corners, N. Y., and was ordained in the Second Roxbury meeting-house early that year. He served as associate pastor with Elder Hubbell until October, 1893, when he moved to Maine to become the pastor of the Oak Woods Church, at North Berwick. He also preached regularly at Gardiner, Maine, and Woburn Mass., for a time. However, it was here in Maine that he spent the greater part of his life, and often remarked that these days were the

dearest, happiest and most peaceful of his life. In December, 1919, he took up his residence in Raleigh, N. C., and placed his letter at Gilliams, in the Upper Line Association. At all times he was devoted to his labors in the ministry and firm in his declarations of the gospel.

He is survived by three daughters, all of whom were present at the funeral: Mrs. Lydia Nason, of Sanford, Maine, Mrs. Wesley Spitler, of Chicago, Ill., and Mrs. Montague Houlder, of Raleigh, N. C. Also by thirteen grandchildren and three great-grandchildren

Funeral services were held in Raleigh, with Elders Gilliam, Pierce and Stansfield officiating. "Rock of Ages" and "Precious Hiding Place" were sung, and portions of Scripture of which Elder Keene was especially fond were read, the following being those he often repeated, as he felt he was soon to leave this world: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 7, 8. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. Interment was in the Oak Woods Cemetery, at Raleigh, where Mrs. Keene was buried nine years ago.

(MRS.) LYDIA KEENE NASON.

DEAR BRETHREN:—This will inform you of the death of our beloved brother, ELDER S. B. MOFFIT, who died at his home in Newburg, Oregon, about the 16th of August, last.

(MRS.) N. J. PRESTON.

[A suitable obituary notice will probably be published later.—Ed.]

MRS. ALICE WILLIAMS DYER-DODSON, one of the loveliest characters we have ever known, departed this life in Memorial Hospital, Danville, Virginia, October 14th, 1937. She was born July 4th, 1866, making her stay on earth 71 years, 3 months and 10 days. Her parents were Cephys Watt Williams and Lavania Frances Robinson. She was first married to Douglas N. Dyer, November 24th, 1881. This union was blessed with five children: two sons and three daughters, four of whom survive, as follows: Mrs. Eula Dyer Brown, Danville, Va., Leslie Raymond Dyer, Mrs. Gracie Dyer Wilson and Mrs. Mary Dyer Clark, all residing near Danville. One son, Willie H. Dyer, preceded her in death by a few years. There are also twenty grandchildren and four great-grandchildren. Her first husband died August 31st, 1893. She remained a widow until October 7th, 1912, when she married Henry J. Dodson, oldest brother of the father of the undersigned. There were no children by this marriage. Uncle Henry is now in his eighty-eighth year of age, and is in feeble health. Our heart goes out to him in this deep sorrow of his old age. May it please Almighty God to comfort and keep him until his appointed hour cometh, and then take him home, to be forever with his Lord. There are also three sisters and two brothers surviving: Mrs. Nannie Dodson, Mrs. Laila Elwinger, Mrs. Mittie Carter, Robert S. and Bernard Williams, together with a host of other relatives and friends to mourn their loss, which is his eternal gain. Aunt Alice united with Cane Creek Old School Baptist Church in October, 1893, under the pastorate of Elder Dameron. She lived her forty-four years in the church as near blameless as any one could. Our esteem and love for her for the truth's sake cannot find expression in words. It was our

privilege to visit her while in Virginia last August. At that time she was confined to her bed upstairs and Uncle Henry was confined to his bed downstairs. We are confident that human hands never administered more lovingly to any one than those of her daughters and others who waited upon her. She was much loved by all who knew her, and her passing is a genuine loss to both the community and the church. We desire to bow in humble submission to the will of God, and to thank him for such a wonderful gift. We would commend those who are left behind to the same God she trusted in, who is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, to whom be glory and majesty, dominion and power, both now and for ever. Amen.

R. L. D.

MARGARET ANN McLACHLIN, daughter of the late Archie and Flora Graham, of Lobo, Ontario, and wife of the late Isaac McLachlin, departed this life very peacefully at her home, in London, Ontario, June 15th, 1937, in her eighty-third year. Funeral services were held from the residence of her son, Frank McLachlin, June 17th, 1937, burial at Ivan Cemetery, Lobo. her pastor, Elder George Ruston, speaking to the comfort of her family and friends. She is survived by two sons, Archibald and Frank; a daughter, Miss Beekie; five grandchildren, and one brother, Douglas Graham, of London, Ontario. She was a member of the Particular Covenanted Baptist Church of Canada. Was received by the church May 31st, 1908, and baptized at Lobo by Elder P. W. Sawin. For a short time before coming to the church she was deeply exercised, during which time words of comfort were given to her. The words, For it is God which

worketh in you both to will and to do of his good pleasure, came to her. And again, These things I have spoken unto you, that in me ye might have peace. In this world ye shall have tribulation, but be of good cheer, I have overcome the world. Then these words came to her: Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your soul. She then felt she must go to the church, but she suddenly thought, What shall I say to the church? Then the words came, Take no thought what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speaketh, but the Holy Ghost. The late Deacon Duncan Gillis often spoke of her coming to the church, and how wonderful she was. Not having a pastor at the time of her baptism, Elder Peter Sawin was sent for. A few days before Elder Sawin received the message he was made to feel that he was to come to Canada to baptize a child of God, and that was the first thing he told my mother when he met her. It was a comfort to her, and he seemed comforted, too. Whenever he visited in Canada after that, he always came to our home, and would, upon meeting my mother, address her as "Dear child of God." Mother's church and the Old Baptist doctrine came first, always, and it was her joy and pleasure to attend the quarterly meetings, and our own meetings in London, and in all those years it was a rare time she ever missed. She was out to meeting just a week before she passed away, her last illness being of very short duration, and, to our great joy, she was conscious to the very end. She was naturally a lovely personality; a cheerful, friendly nature, and loved by both young and old. It was my pleasure and privilege to have lived with her all my life and have her for my chief friend

and companion. She never seemed to grow old, and was always very patient and understanding. Seldom have I met one stronger in the faith of the Old Baptist doctrine. She not only believed it, but lived it, and the memories of our association together, both naturally and spiritually, are precious to me. As a family, we feel our loss very keenly, but are glad we have been given the assurance that she has gone to be forever with the Lord; has entered into that joy about which she talked so much, and hoped for.

BECKIE McLACHIN.

EMILY C. ELMENDORF JOHNSON, wife of Winfield S. Johnson, was born in Olive, New York, February 15th, 1852, daughter of the late Cornelius and Charlotte Bogart Elmendorf, and departed this life June 15th, 1937, at her home, 127 Downs Street, Kingston, N. Y., making her stay on earth 85 years and 4 months. She was married to Winfield S. Johnson December 16th, 1876, and to their union was born one daughter, Miss Lottie Johnson, who lives at home. Her husband, daughter and one sister, Mrs. Elizabeth Bishop survive. She was not a member of the visible church, but attended the Old School Baptist meetings whenever she could get there, and was a firm believer in the doctrine they set forth: salvation by grace, and grace alone. She took and read the SIGNS OF THE TIMES for a great many years, and received much comfort from its pages.

Her funeral, as she requested, was private, just relatives present, and was conducted at her late home by Elder Arnold H. Bellows, pastor of the Olive and Hurley Old School Baptist Church, of Shokan, N. Y., where she loved to attend. Interment was in the family plot

in Wiltwyck Cemetery, there to await the resurrection morn, when the dead in Christ shall rise first to meet the Lord in the air, so shall they ever be with the Lord. May the God of all grace comfort and sustain the remaining loved ones, is our prayer for Jesus' sake.

Written by request.

ORVILLE WINCHELL.

BARBARA RUTH NEILSON was born August 11th, 1937, and died November 7th, 1937, making her age three months, lacking four days. She was the daughter of Mr. and Mrs. Reual Ellison, of Campbellton, Texas. She was taken sick on Saturday evening and died Sunday evening. The child had been in excellent health, as far as we knew. Little Barbara was a beautiful child. She was our first great-grandchild. She seemed to just go to sleep, as we would express it in nature, but we feel she went to sleep in the arms of her Master and is now sweetly resting in the glorious realms of eternity. While we hated to give her up, yet we, by our own experience, know she is better off than we who are left here. There being no minister there at the time, I said a few words over its little body, and it was one of the most trying things I have ever gone through, yet I felt some relief of mind after I read a portion of 1 Corinthians xv., and spoke of the sweet sleep which cannot be disturbed, and spoke of the second coming of Jesus, when he shall descend with the voice of the trumpet and shall call the sleeping from the dust, and shall fashion them like unto his own glorious body, and they shall reign with him in that glorious home, where sin, sorrow and turmoil will never disturb.

Written by her great-grandfather,

J. B. BOWDEN.

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

Mrs. Ella E. Nelson, Texas, \$1; Milford Hall, Ky., \$3; Mrs. L. T. Genung, N. Y., \$1; "A friend," N. Y., \$1; Mrs. J. E. Bolton, Iowa, \$1; Mrs. Joe Wright, Ky., \$1; Lillie M. Jenkins, Pa., \$1; Mrs. David Farnie, N. Y., \$1; John Kirkpatrick, Texas, \$1; Attie A. Curtis, Maine, \$2; Martha E. Holloway, Md., \$1.

MEMORIALS.

WHEREAS, it has pleased Almighty God, our gracious heavenly Father, to remove from our midst by the hand of death, on June 25th, 1937, our beloved brother, JOHN H. ADAMS, who was in his eighty-fifth year, and a member of the Old School Primitive Baptist Church at Harris Spring for fifty-six years June 16th, 1937, coming to this church by letter from Jack's Creek Church, Walton County, Georgia, then of the same order. He was ordained a deacon of this church August 18th, 1893, and always regarded his church first, setting a record in attendance, he missed only two conference meetings during his deaconship. Therefore, be it

RESOLVED, first, that we desire to bow in humble submission to our God, who doeth all things well. We, the church, have sustained a great loss, but we feel that our loss is his eternal gain. Second, that we feel our Association also has lost one of its most ardent supporters, one who was ever contending for the same doctrine as our forefathers were in the years gone by. He was always an humble and devout supporter of the truth. Third, that we wish to extend our sympathy to the bereaved and heart-broken family, and especially to his dear companion, who survives him, and who

ever stood by his side contending for his strength to hold fast to that which is good. Be it further

RESOLVED, that a copy of these resolutions be spread upon our Minutes, and that a copy be given to the beloved wife, and, also, that a copy of the same be sent to the publishers of the SIGNS OF THE TIMES.

Done by the order of the Harris Spring Church while in Conference this eleventh day of September, 1937.

B. A. MALCOLM
T. R. BREEDLOVE
H. P. MALCOLM
H. O. NASH, Moderator
D. J. ADAMS, Clerk

MEETINGS.

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

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

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

C. M. FISHER.

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

LUELLA STEVENS, Church Clerk.

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Church Clerk.

**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

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

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

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

Any one interested in the above named meetings can address the clerk of the church, or write the pastor, Elder George L. Weaver, 421 Steele, Street, Frankfort, Ky.

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

J. R. HARDY,

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

S. B. MOFFITT, Pastor.

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

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

IN

NEW YORK CITY

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

11:00 A. M.

2:00 P. M.

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

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

Meetings every first and third Sundays

10:30 a. m.

2 p. m.

All who are seeking the truth are cordially invited.

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